OM

453

Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit text and English translation)

Part—II

[Araṇya-Kāṇḍa, Kiṣkindhā-Kāṇḍa
and
Sundara-Kāṇḍa]

J.N.Prasad
गीताप्रेस-गोरखपुर

Gita Press, Gorakhpur India

மிக மலிவான விலையில் அரிய ஆன்மிக நூல்கள்

கீதாப்ரஸ், கோரக்புர் (உ.பி.).

கோபால் சேவா ட்ரஸ்ட்

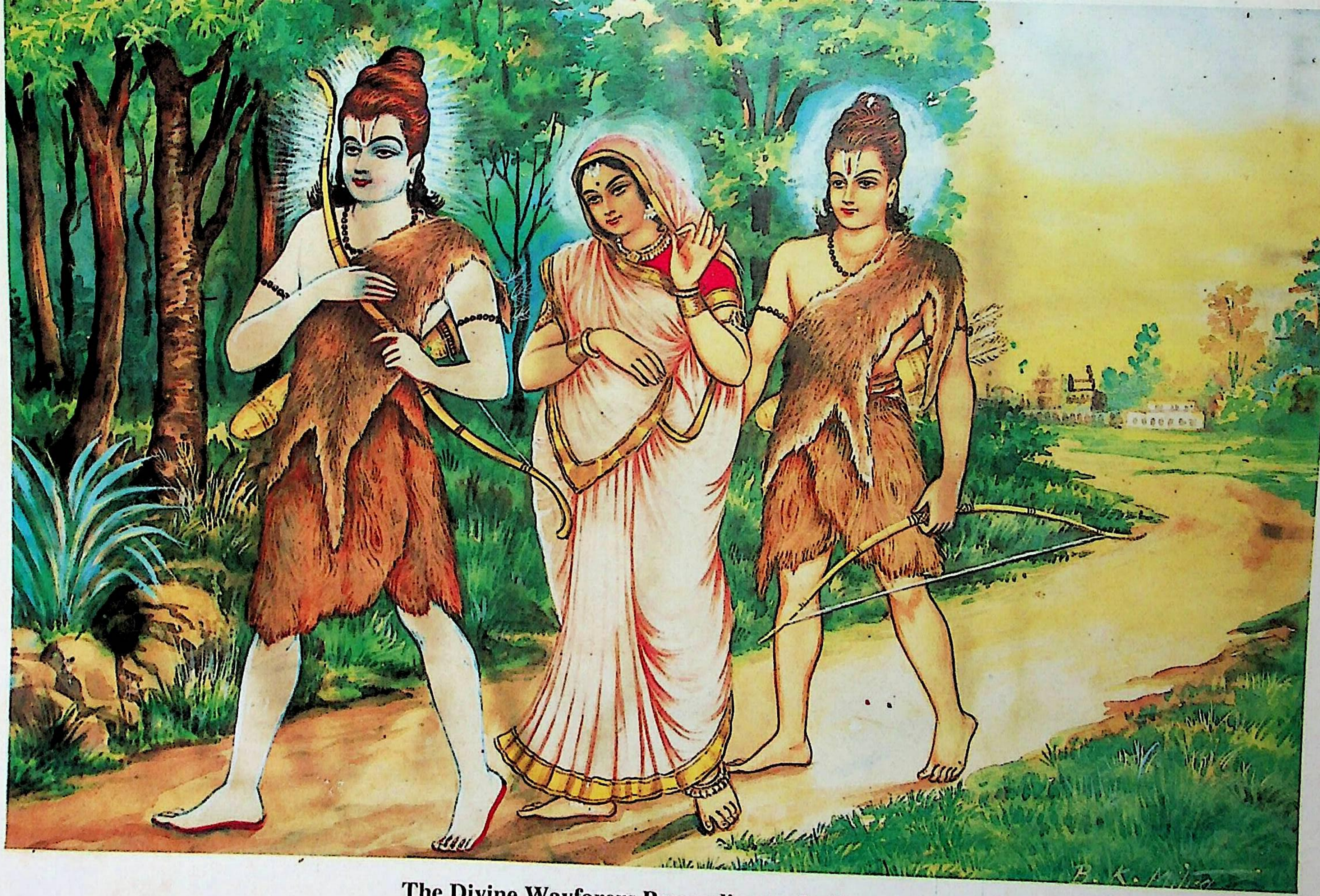
ஜெயின் கோவில் அருகில்,
82, கிருஷ்ணா டாக்கீஸ் ரோடு,
ஈரோடு – 638 003.

1.	கண்ணன் (சித்ரக் கதை)	(32 பக்கம்)	7.00
2.	மோஹன் ”	(32 பக்கம்)	7.00
3.	கோபால் ”	(32 பக்கம்)	7.00
4.	ஸ்ரீக்ருஷ்ணன் ”	(32 பக்கம்)	7.00
5.	பக்தராஜ ஹனுமான் (கதைகள்)	(96 பக்கம்)	5.00
6.	பகவான் ஸ்ரீக்ருஷ்ணன் (கதைகள்)	(96 பக்கம்)	5.00
7.	பயனுள்ள கதைகள்	(96 பக்கம்)	5.00
8.	பல்சுவைக் கதைகள்	(96 பக்கம்)	5.00
9.	அன்பு வழி பக்தர் உத்தவர் (கதைகள்)	(96 பக்கம்)	4.50
10.	ஸ்ரீஹநுமாந் சாலிஸா	(64 பக்கம்)	1.50
11.	Gita Moolam (Kannadam)	(224 Page)	4.00
12.	Bhagavan Shree Krishna Stories (Telugu)	(80 Page)	4.00
13.	கீதா மாதுர்யம் (பகவத் கீதை)	(236 பக்கம்)	10.00
14.	குடும்பத்தில் எப்படி இருக்க வேண்டும்?	(192 பக்கம்)	8.00
15.	கர்ம ரஹஸ்யம்	(64 பக்கம்)	3.00
16.	சரணாகதி	(88 பக்கம்)	4.00
17.	பகவான் உறையும் ஐந்து இடங்கள் (கதைகள்)	(96 பக்கம்)	3.00
18.	மஹாபாபத்திலிருந்து உன்னைக் காத்துக் கொள் & பிள்ளைகளின் கடமைகள்	(128 பக்கம்)	2.00
19.	கீதை கற்பதன் பயன்கள்	(72 பக்கம்)	2.50
20.	எல்லோருக்கும் மேன்மை எப்படி ஏற்படும்?	(32 பக்கம்)	2.00
21.	சுசீலா – ஒரு லக்ஷ்யப் பெண்மணி (கதை)	(64 பக்கம்)	2.00
22.	மிக உயர்ந்த நிலையை அடைவதற்கான வழி	(32 பக்கம்)	2.00
23.	ஸாவித்ரி–ஸத்யவான் (கதைப் புத்தகம்)	(32 பக்கம்)	1.50
24.	உருவ வழிபாடு	(64 பக்கம்)	1.50
25.	திருநாம ஜபத்தின் மஹிமை	(64 பக்கம்)	1.50
26.	தூய்மையான உணவுப் பழக்கம்	(64 பக்கம்)	1.50
27.	நாரத பக்தி ஸூத்ரம்	(32 பக்கம்)	1.00
28.	ஸத்ஸங்கத்தின் ஸாரமான தத்வங்கள்	(64 பக்கம்)	1.00
29.	நள–தமயந்தி (கதை)	(96 பக்கம்)	5.00
30.	ஒன்றே செய்மின்! நன்றே செய்வீர்!!	(112 பக்கம்)	5.00
31.	ஸ்ரீமத்பகவத்கீதை மூலம்	(256 பக்கம்)	
32.	ஸ்ரீமத்பகவத்கீதை மூலம் (மலையாளம்)	(32 பக்கம்)	
33.	மஹாதமா விதுரர்	(64 பக்கம்)	
34.	தாய்மையின் அவல நிலை	(48 பக்கம்)	
35.	கருக்கலைப்பு சரியா, தவறா?		

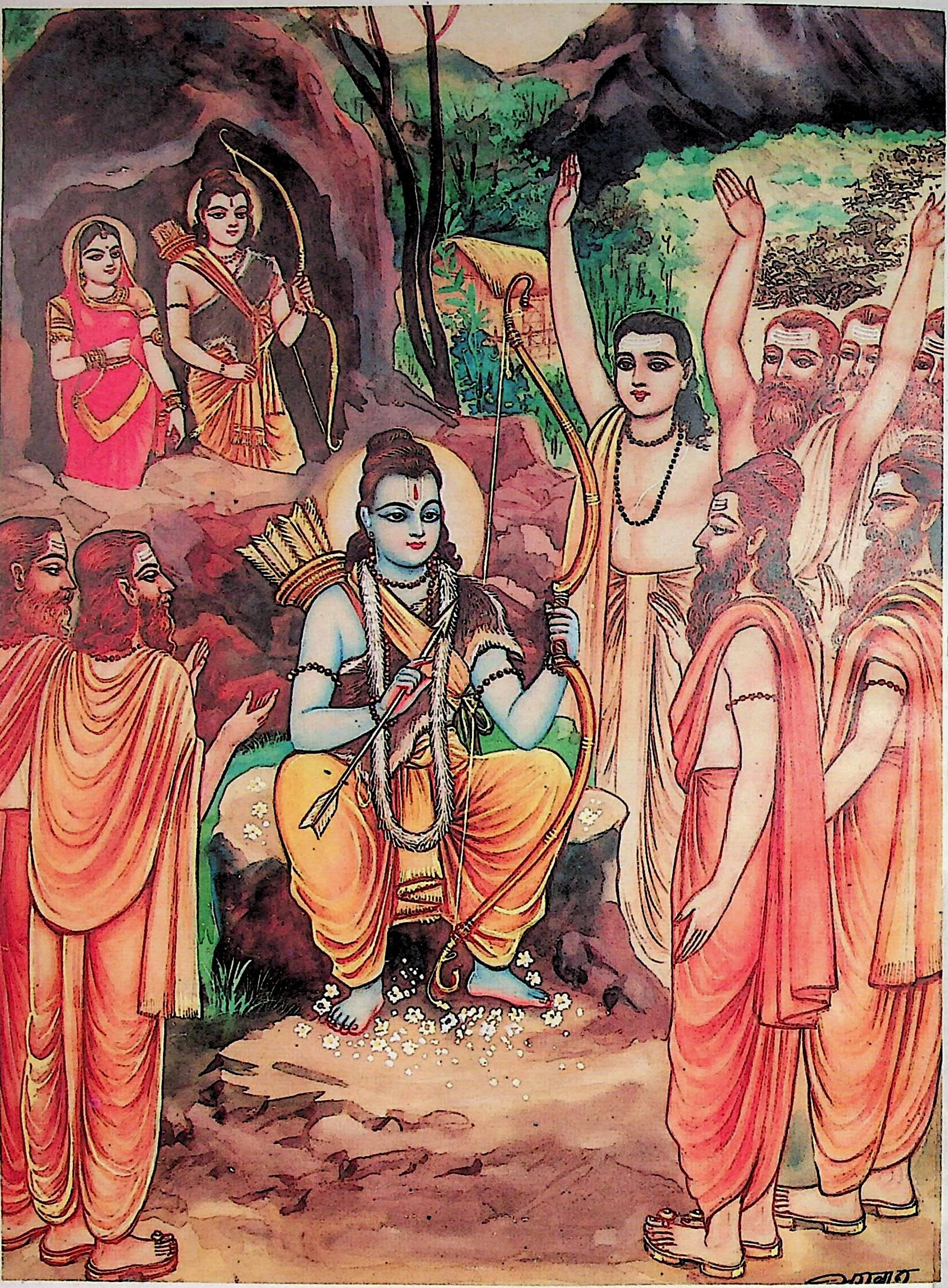
இந்நூல்கள் அனைவரும் வாங்கும் வகையில் மிக மலிவான விலையில் கிடைக்கும். மேலும் கீதை, ராமாயணம், பாகவதம் மற்றும் ஆன்மிக நூல்கள் (ஹிந்தி, ஆங்கிலம், ஸமஸ்க்ருதம், தெலுங்கு, மலையாளம், கன்னடம் ஆகிய மொழிகளில்) மலிவு விலையில் கிடைக்கும்.

இப்புத்தகங்கள் V.P.P.யில் கிடைக்கும்.

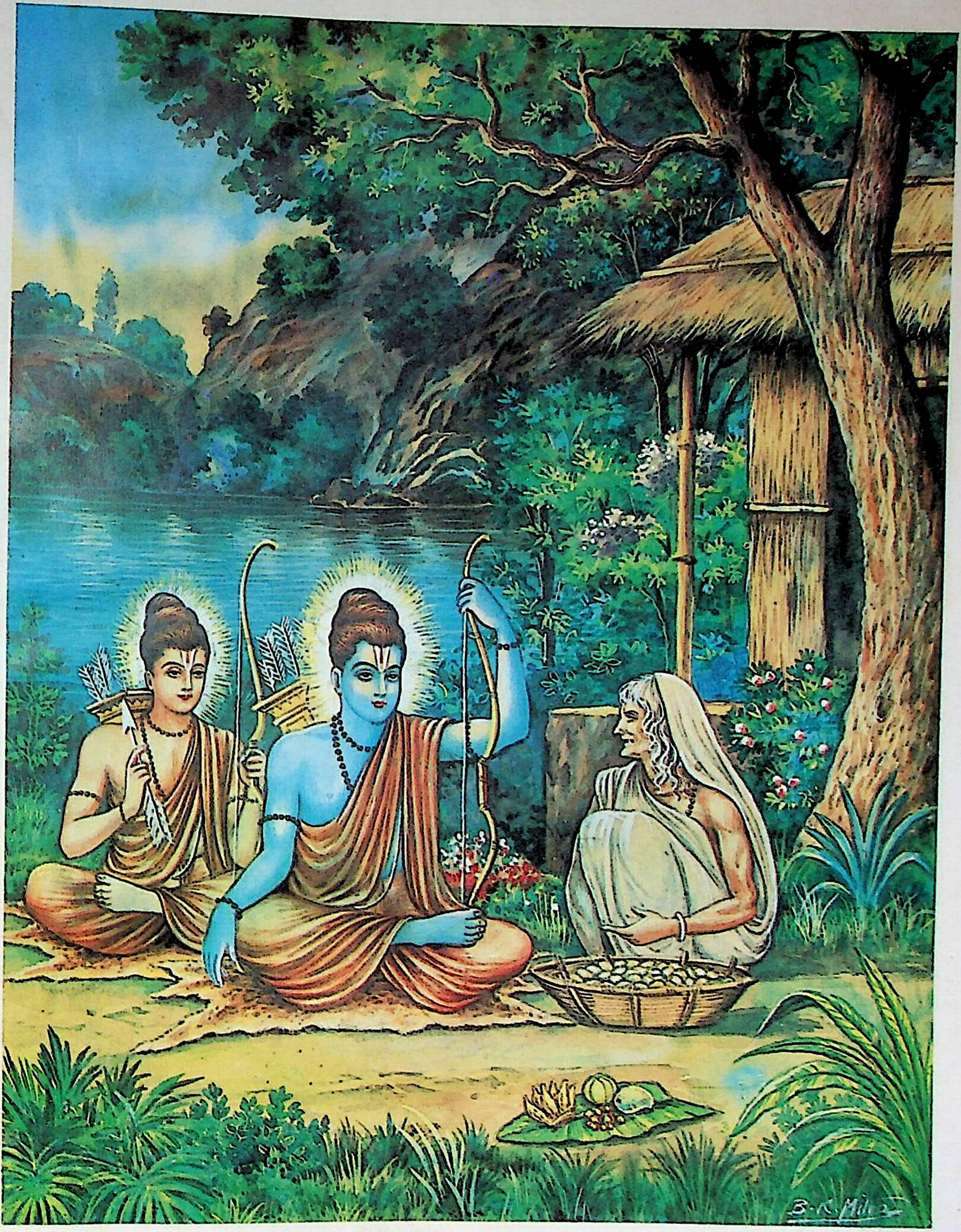
* உற்றார் உறவினர்களுக்கு விசேட நாட்களில் பரிசளிக்க ஏற்றவை *



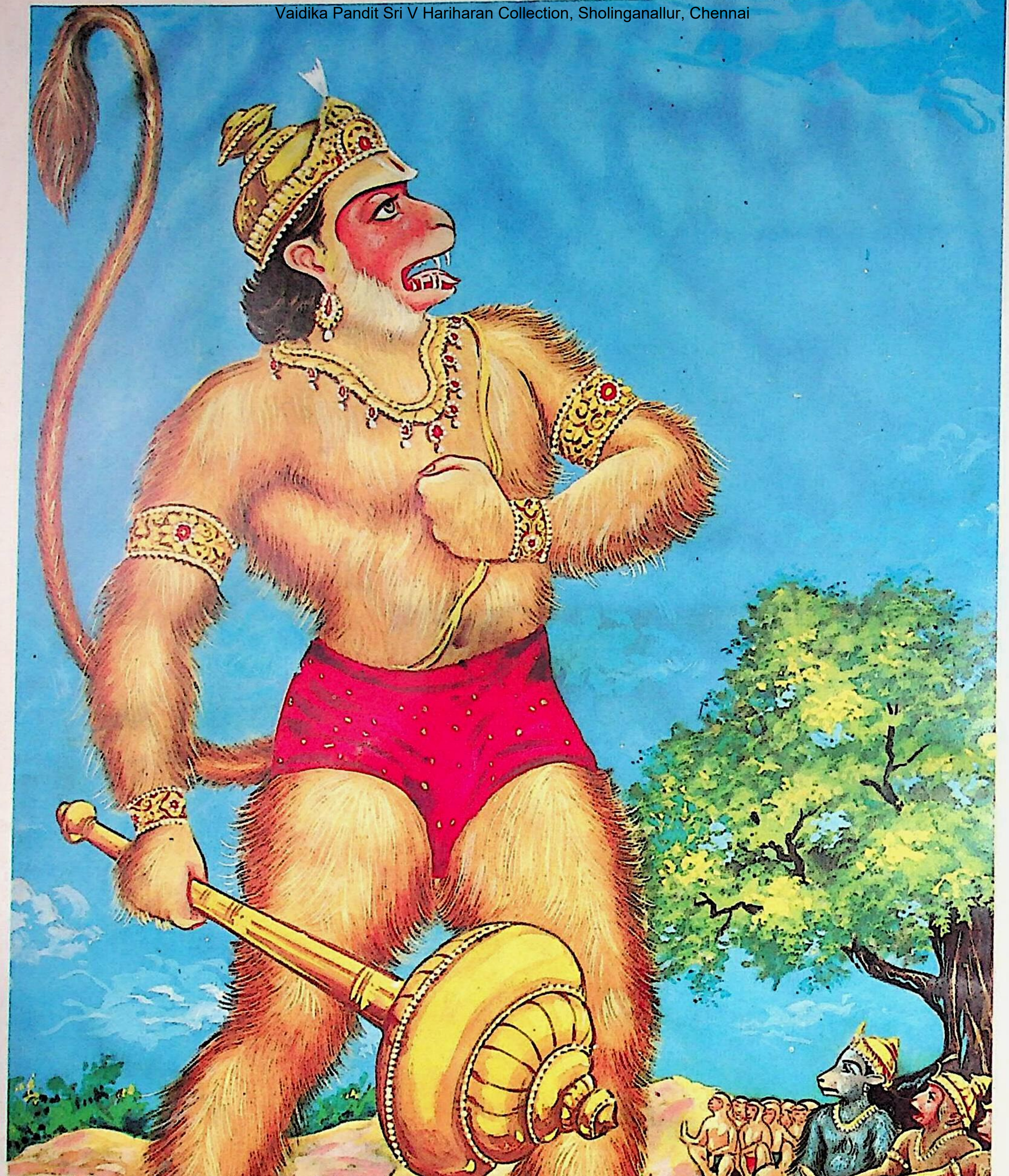
The Divine Wayfarers Proceeding to the Forest



Sages Acclaim Śrī Rāma



Śabarī's Welcome Guests



Mountainous Śrī Hanumānjī

0453

OṀ

Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and English Translation)

Part—II

[Araṇya-Kāṇḍa, Kiṣkindhā-Kāṇḍa
and
Sundara-Kāṇḍa]

Gita Press, Gorakhpur, India

Published by Govind Bhavan Karyalaya Gita Press, Gorakhpur, India

First Three Editions	1969—1992	10,000	Copies
Fourth Edition	1995	4,000	Copies
	Total	14,000	Copies

Price : Rs. 80.00

Printed at Gita Press, Gorakhpur—273005, India

Telephone : 334721

OM

The Valmiki-Ramayaṇa

Araṇya-Kāṇḍa

Book Three

Number of Cantos:

1. Reception of Śrī Rāma, Lakṣmaṇa and Sītā in the hermitages of sages. 649
2. Virādha's attack on Śrī Rāma, Lakṣmaṇa and Sītā in the forest. 651
3. Conversation between Śrī Rāma and Virādha; Śrī Rāma and Lakṣmaṇa strike at him; he goes with them to another forest. 653
4. Śrī Rāma and Lakṣmaṇa kill Virādha. 655
5. Śrī Rāma, Lakṣmaṇa and Sītā visit the hermitage of Śarabhanga, see the deities and are honoured by the sage. Sage Śarabhanga ascends to Brahmaloka. 658
6. The sages request Śrī Rāma for protection from the molestations of the ogres and Śrī Rāma assures them of it. 661
7. Śrī Rāma goes to Sutīkṣṇa together with Sītā and Lakṣmaṇa and stays with him during the night. 663
8. In the morning Śrī Rāma together with Lakṣmaṇa and Sītā takes leave of Sutīkṣṇa and departs. 665
9. Sītā requests Śrī Rāma not to kill innocent animals and to observe non-violence. 666
10. Śrī Rāma expresses his firmness in keeping the vow of killing the ogres for the protection of sages. 669
11. The episode of Sage Māṇḍakarṇi and the Pañchāpsara Lake. Śrī Rāma visits several hermitages and returns to Sutīkṣṇa's hermitage. From there he goes to the hermitage of Agastya. 671
12. Śrī Rāma and others enter the hermitage of Agastya, enjoy his hospitality and receive divine missiles and weapons. 677
13. Agastya advises Śrī Rāma and others to stay in Pañchavaṭī. 680
14. Meeting with Jaṭāyu. 682
15. Śrī Rāma, Sītā and Lakṣmaṇa dwell in a cottage built by Lakṣmaṇa in Pañchavaṭī. 685
16. Lakṣmaṇa describes the early winter. Bath in Godavari. 687
17. The arrival of Śūrpaṇakhā at the hermitage. 690
18. Lakṣmaṇa lops the nose and ears of Śūrpaṇakhā. 693
19. Khara sends fourteen ogres with her for despatching Śrī Rāma. 695
20. Śrī Rāma kills the fourteen ogres. 697
21. Śūrpaṇakhā again goes to Khara. 699

22. Khara and Dūṣaṇa march towards Pañchavaṭī with an army of fourteen thousand ogres. 701

23. Evil omens to Khara. The army approaches Śrī Rāma's hermitage. 703

24. Good omens to Śrī Rāma. Śrī Rāma prepares for the fight. 706

25. The ogres attack Śrī Rāma, Śrī Rāma kills them all. 708

26. Śrī Rāma kills all the fourteen thousand ogres including Dūṣaṇa. 712

27. Śrī Rāma kills Triśirā. 715

28. Śrī Rāma's encounter with Khara. 717

29. Exchange of hot words between Khara and Śrī Rāma. 719

30. Śrī Rāma kills Khara. Gods and sages applaud Him. 722

31. Rāvaṇa goes over to take away Sītā at the advice of Akampana and returns in deference to the advice of Mārīcha. 725

32. Śūrpaṇakhā approaches Rāvaṇa in Lankā. 729

33. Śūrpaṇakhā twits Rāvaṇa. 731

34. Śūrpaṇakhā instigates Rāvaṇa to abduct Sītā. 734

35. Rāvaṇa calls on Mārīcha once more. 736

36. Rāvaṇa tells Mārīcha how he has been wronged by Śrī Rāma and asks for his help in taking away Sītā. 740

37. Mārīcha tries to dissuade Rāvaṇa from his purpose. 742

38. Narrating his own experience of Śrī Rāma's prowess. Mārīcha asks Rāvaṇa not to provoke Śrī Rāma. 744

39. Mārīcha tries to bring Rāvaṇa round. 747

40. Rāvaṇa reproaches Mārīcha and commands him to help him in his mission. 749

41. Once more Mārīcha tries to deter Rāvaṇa from his purpose by picturing to him the disastrous consequences of his action. 751

42. Assuming the form of a golden deer. Mārīcha reaches the hermitage of Śrī Rāma and is caught sight of by Sītā. 753

43. Śrī Rāma goes to hunt the deer at the persistent demand of Sītā. 756

44. Śrī Rāma kills Mārīcha and feels concerned to hear his call to Sītā and Lakṣmaṇa. 760

45. Lashed with castigating remarks, Lakṣmaṇa seeks the presence of Śrī Rāma. 763

46. Rāvaṇa seeks the presence of Sītā in the guise of a recluse; Sītā invites him to accept her hospitality. 766

47. Sītā tells Rāvaṇa about herself and her husband and also the reason of their coming to the forest. Rāvaṇa expresses his desire to make her his principal queen. Sītā reproaches him. 770

48. Rāvaṇa boasts of his prowess and Sītā twits him sharply. 774

49. Rāvaṇa takes away Sītā; Sītā wails and catches sight of Jaṭāyu. 776

50. Jaṭāyu tries to deter Rāvaṇa from his evil design and eventually challenges him to a duel. 780

51. Jaṭāyu's encounter with Rāvaṇa; Rāvaṇa kills Jaṭāyu. 782
52. Rāvaṇa carries away Sītā. 786
53. Sītā reproaches Rāvaṇa. 790
54. Sītā throws her jewels and articles of wearing apparel in the midst of five monkeys. Reaching Laṅkā, Rāvaṇa keeps Sītā in his gynaeceum and sends eight ogres to Janasthāna for espionage. 793
55. Rāvaṇa shows his gynaeceum to Sītā and coaxes her to become his wife. 795
56. Giving expression to her undivided love for Śrī Rāma, Sītā reproaches Rāvaṇa, whereupon under his orders ogresses take her to the Aśoka Garden and intimidate her. 799
An interpolated Canto:—At the command of Brahmā (the creator) Indra (the ruler of gods) goes to Laṅkā with Nidrā and offers a heavenly menu in the form of milk boiled with rice and sugar to Sītā. 802
57. While returning to his hermitage Śrī Rāma feels concerned to perceive ill omens and on meeting Lakṣmaṇa scolds him for leaving Sītā unprotected and feels apprehensive about Sītā's safety. 805
58. Indulging in various speculations about the fate of Sītā, Śrī Rāma with Lakṣmaṇa arrives at his hermitage and is pained not to find Sītā there. 807
59. Dialogue between Śrī Rāma and Lakṣmaṇa. 809
60. Uttering a loud wail Śrī Rāma inquires of the trees about the whereabouts of Sītā, cries like one distracted and looks about for her again and again. 812
61. The quest of Śrī Rāma and Lakṣmaṇa for Sītā; not finding her, Śrī Rāma gets unnerved. 815
62. Śrī Rāma's Lament. 818
63. Śrī Rāma's Lament continued. 820
64. Śrī Rāma and Lakṣmaṇa carry on the search for Sītā; Śrī Rāma gives vent to his grief over her disappearance; catching a hint from the deer, the two brothers proceed in a southerly direction; Śrī Rāma shows his anger towards the mountain; descrying the flowers dropped from the person of Sītā and particles of her ornaments as well as the vestiges of an encounter, Śrī Rāma ventilates his anger towards all the three worlds including gods. 823
65. Lakṣmaṇa consoles Śrī Rāma. 829
66. Lakṣmaṇa seeks to inspire Śrī Rāma with courage. 831
67. Śrī Rāma and Lakṣmaṇa meet Jaṭāyu and, embracing the vulture, Śrī Rāma bursts into a wail. 833
68. Jaṭāyu gives up the ghost and is cremated by Śrī Rāma. 836
69. Lakṣmaṇa punishes Ayomukhī. Falling a prey to the grip of Kabandha, Śrī Rāma and Lakṣmaṇa give way to anxiety. 839
70. After deliberation with each other, Śrī Rāma and Lakṣmaṇa sever the arms of Kabandha, who extends his welcome to them. 843

71. Kabandha narrates his story and gives assurance of help in the discovery of Sītā after his cremation. 845

72. Appearing in his ethereal form when cremated by Śrī Rāma and Lakṣmaṇa, Kabandha counsels them to make any alliance with Sugrīva. 848

73. Appearing in an ethereal form, Kabandha shows to Śrī Rāma and Lakṣmaṇa the way to Ṛṣyamūka Hill and the Pampā Lake and, giving them informatiom about the grove of Sage Matanga and his hermitage, takes leave of them. 851

74. Śrī Rāma and Lakṣmaṇa visit the hermitage of Śabarī on the brink of Pampā in the forest named Matangavana, receive her hospitality and go round the forest with her. Casting her body into the sacred fire, Śabarī ascends to the heavenly world. 855

75. Śrī Rāma and Lakṣmaṇa seek the brink of Pampā Lake conversing together. 858

Kiṣkindhā-Kāṇḍa

Book Four

Number of Cantos:

1. When Śrī Rāma approached the Pampā lake, the sight of the lovely surroundings intensified his pangs of separation from Sītā. Put in mind of Sītā, he laments for her. Living with his ministers on the summit of the Ṛṣyamūka hill, Sugrīva catches sight of the two princes and gets alarmed. 861

2. Seeing the two princely brothers and suspecting them to have been sent by his elder brother, Vālī, Sugrīva goes into hiding with his counsellors. There Hanumān reassures him by recourse to reasoning. Sugrīva then sends Hanumān to ascertain what existed in the mind of the two princes. 872

3. Approaching in the guise of a mendicant Śrī Rāma and Lakṣmaṇa and bowing low to them, Hanumān inquired of them as to who they were and, having narrated to them the story of Sugrīva, apprised them of the latter's anxiety to enlist their goodwill. Pleased with the cleverness of Hanumān, Śrī Rāma compliments the former on his knowledge of the Veda and grammar. With the approval of Śrī Rāma, Lakṣmaṇa gives utterance to the former's desire to secure Sugrīva's alliance. 874

4. Hanumān inquires of Śrī Rāma the purpose of his visit to Pampā. Having narrated to Hanumān, as urged by Śrī Rāma, his life-story up to his separation from Sītā, Lakṣmaṇa tells him that cultivation of friendship with Sugrīva in pursuance of the advice of Kabandha was the purpose of their visit to Pampā. Observing that Sugrīva was in a predicament similar to the one in which Śrī Rāma found himself placed and as such stood in need of Śrī Rāma's sympathy and goodwill, Hanumān resumes his real form and, placing Śrī Rāma and Lakṣmaṇa on his shoulders, reaches Ṛṣyamūka, 878

5. Having presented himself before Sugrīva on the Malaya mountain and apprised him of his having brought the two scions of Raghu to Ṛṣyamūka, Hanumān narrates to him the story of the two princes. Pleased to hear this news and approaching Śrī Rāma in the form of a human being, Sugrīva offers his hand for being clasped by Śrī Rāma as a token of friendship. Śrī Rāma responds by clasping it with his own and hugs him to his bosom. Their friendship having been solemnized in the presence of a fire, Sugrīva narrates to him his tale of woe and requests Śrī Rāma to get rid of Vālī, his hostile brother. Śrī Rāma promises this. 881

6. Telling Śrī Rāma that he had come to know from Hanumān all about his misfortune (in the shape of the abduction of his wife) and assuring him that he will have his wife traced out wherever she may be and restore her to him, Sugrīva fetches from inside his cave an ornament tied in a corner of a silk wrapper and dropped by her from the air while being carried away by Rāvaṇa, and gives it to Śrī Rāma. Recognizing it as belonging to Sītā alone, Śrī Rāma is plunged once more in grief born of separation from his beloved spouse and, violently hissing like a serpent impatiently inquires who that Rāvaṇa was and wherefrom he hailed. 884

7. Consoled by Sugrīva with the assurance that, even though ignorant of the abode of that vile ogre who bore away Sītā, he would see that Śrī Rāma is reunited with her, Śrī Rāma compliments him and promises to kill Vālī. 887

8. Congratulating himself as well as his dear and near ones on his having secured the friendship of Śrī Rāma, and sitting on a common bough along with the latter, Sugrīva seeks protection from Vālī. Dilating once more on the wrongs done to him by Vālī in the shape of wresting his wife and so on, he solicits Vālī's death at the hands of Śrī Rāma. Asked to account for this hostile attitude of Vālī, Sugrīva proceeds to relate the circumstances which led to it. 889

9. Sugrīva tells Śrī Rāma how, challenged to a duel at dead of night by a demon, Māyāvī by name, who owed him a grudge on the score of a woman, Vālī sallied forth with Sugrīva and, following at the heels of the demon, who ran away on seeing him, and reaching the mouth of a cave, asked Sugrīva on oath to stay out, himself entering the cave. Since Vālī did not come out for a whole year and as from a confused din coming out of the cave as well as from a stream of blood issuing from it, it was concluded that Vālī had met his death at the hands of the demon, Sugrīva closed the mouth of the cave with a rock and, offering water to the spirit of his deceased elder brother, returned to Kiṣkindhā, where the ministers of Vālī installed him on the latter's throne in his absence. In the meantime Vālī returned from the cave and reprimanded Sugrīva for his having usurped Vālī's throne. 893

10. While giving out the reasons of his hostility with Vālī, Sugrīva tells Śrī Rāma how in spite of his trying to pacify his elder brother, the latter exiled him. 896

11. With a view to ascertaining Śrī Rāma's actual strength Sugrīva expatiates on the prowess of Vālī and tells him how Māyāvī's brother, the demon Dundubhi, too challenged him to a duel and how, having made short work of him, Vālī listlessly hurled his dead body to the precincts of the hermitage of Sage Matanga, and how the site of the hermitage having been desecrated with blood spattered here and there from his mouth, Sage Matanga pronounced a curse forbidding the individual who had perpetrated the sacrilege to enter the hermitage on pain of death, thus enabling Sugrīva to live unmolested in that retreat. In order to convince Sugrīva of his superior might Śrī Rāma kicks the skeleton of Dundubhi away with his toe. Belittling this feat on the ground of the skeleton having shrunk as a result of exposure, Sugrīva further asks Śrī Rāma to pierce with his arrow one of the seven sal trees standing there and thus demonstrate his strength. 899

12. Amazed to behold Śrī Rāma's arrow re-enter his quiver after piercing all the seven sal trees and penetrating the bowels of the earth, and applauding Śrī Rāma, Sugrīva implores him to make short work of Vālī. Sending Sugrīva to challenge Vālī to a combat, Śrī Rāma sits in hiding behind a tree. When a passage at arms commenced with Vālī, who would not brook a challenge, Śrī Rāma did not hit Vālī with an arrow because the two brothers so closely resembled each other that it was difficult for him to distinguish one from the other. The result was that Sugrīva lost heart and, ultimately taking to his heels, returned to Ṛṣyamūka. Explaining to Sugrīva the reason of his failure to hit Vālī, Śrī Rāma reassures Sugrīva and encourages him to seek an encounter with Vālī again. Urged by Śrī Rāma, Lakṣmaṇa uproots a blossomed Gajapuṣpī creeper and ties it about the neck of Sugrīva for identification. 907

13. While going to Kiṣkindhā along with Sugrīva and others with intent to make short work of Vālī, Śrī Rāma sees a delightful grove and inquires of Sugrīva as to whose hermitage it was. Sugrīva tells him in reply that the hermitage belonged to a group of sages known by the name of Saptajanas. who had bodily ascended to heaven. 911

14. Śrī Rāma and others remain hiding behind the trees of a grove in the vicinity of Kiṣkindhā. Sugrīva implores Śrī Rāma to implement his vow of killing Vālī. Assuring Sugrīva that this will be done, Śrī Rāma encourages the latter to go and challenge his elder brother and, Sugrīva does accordingly. 913

15. Angrily issuing forth for an encounter on hearing the roar of Sugrīva, Vālī is discouraged with cogent reasons by his wife, Tārā. 916

16. Spuning the advice of Tārā and reproaching her, Vālī goes forth to meet Sugrīva and there ensues a fierce encounter between the two brothers. When, however, Sugrīva is found losing ground, Vālī is struck with an arrow by Śrī Rāma and falls to the ground. 918

17. Still retaining his life and vital energy by virtue of the gold chain bestowed on him by Indra, though pierced in the breast with a deadly arrow, Vālī indignantly reproaches Śrī Rāma in many ways. 922

18. Śrī Rāma justifies his action by saying that the punishment meted out to Vālī in the form of taking his life was meet having regard to the sin of depriving his own younger brother of his wedded wife, of which Vālī was guilty. Repenting for his having reproached Śrī Rāma, Vālī now seeks the latter's forgiveness and requests him to take care of his son, Angada. Agreeing to do so, Śrī Rāma comforts Vālī. 927

19. Agonized with grief to hear about the death of her husband, Tārā (wife of Vālī) sallied forth from Kiṣkindhā to arrive in the presence of Vālī. Fleeing helter-skelter through fear of Śrī Rāma and meeting Tārā on the way, the monkeys try to send her back inspiring fear in her and advise her to make arrangements for the defence of the city and install Angada on the throne. Rushing to the scene of contest after dismissing them, Tārā catches sight of Vālī lying on the ground, as well as of Śrī Rāma and others. 933

20. Clasping Vālī to her bosom and wailing piteously for the sake of Angada, Tārā resolves upon a fast unto death. 936

21. Comforting Tārā, who was lamenting through a variety of expressions, Hanumān urges her to have the obsequies performed in respect of the departed soul by Angada and attend to the earthly good of Angada. Tārā, however, refuses to flinch from her resolve and prefers to follow her husband to the other world rather than bestow any thought on the earthly welfare of her son. 939

22. Craving the forgiveness of Sugrīva, though the latter was younger than he, and applauding the resolve of Tārā (to follow her husband), nay, urging Sugrīva to follow the advice of Tārā, look after Angada affectionately and accomplish the purpose of Śrī Rāma, Vālī asks Sugrīva to take off the gold chain from the former's neck, and gives up the ghost while tendering wholesome advice to Angada. Extolling the wonderful exploits of Vālī, hordes of monkeys lament in many ways. Stricken with agony caused by separation from Vālī, Tārā falls to the ground embracing Vālī. 941

23. Though endeavouring, after smelling Vālī's face, to embrace him, Tārā finds herself unable to do so, bathed as he was in blood and daubed with dust. Nīla pulls out Śrī Rāma's arrow from his heart and, urged by Tārā, Angada bows down at his feet. 944

24. Beseeching Angada and others to conduct the search for Sītā, Sugrīva, whose heart melted to hear the laments of Tārā, seeks Śrī Rāma's permission to enter fire to atone for Vālī's death, making Śrī Rāma sad. Approaching Śrī Rāma in her turn, Tārā extols him with devotion and expresses her intention to give up the ghost, on which Śrī Rāma expostulates with her and urges her to survive for the earthly good of Angada. 947

25. Śrī Rāma consoles Sugrīva and others. Entrusting Sugrīva with the work of getting firewood for the cremation of Vālī, Lakṣmaṇa asks Tārā to arrange for a palanquin to carry Vālī in state to crematory. Placing the dead body of Vālī as commanded by Śrī Rāma on the

palanquin brought by Tārā, Sugrīva and others carry the palanquin to the riverside and, taking it down on a sandy bank, prepare a pyre. Vānara women comfort Tārā mourning the death of Vālī with his head placed on her lap. Placing the dead body of Vālī on the pyre, Angada sets fire to it. At the end of the cremation they all offer water to the spirit of the deceased and return to Śrī Rāma's presence. 953

26. Requested by Hanumān to visit Kiṣkindhā, Śrī Rāma declines to do so on the ground of his having been prohibited by his father to enter the limits a village or town and, directing that Sugrīva may be installed on the throne of Kiṣkindhā and Angada may assume the office of Prince Regent, he himself takes a vow live in a cave till the end of the monsoon and leaves instructions to initiate a search for Sītā after the monsoon. 958

27. Arrived at a cave of Mount Prasravaṇa and seeing the place suitable for his residence, Śrī Rāma takes up his abode there. One day when he is seized with anguish caused by his separation from Sītā, Lakṣmaṇa comforts him. 962

28. Even though unable to bear the cool weather during the monsoon, emaciated as he was due to the agony of his separation from Sītā, and chatting with Lakṣmaṇa on the unbearability of his said separation from Sītā, Śrī Rāma describes the rainy season. 966

29. Recounting the virtues of Śrī Rāma to Sugrīva, who had due to his love of the pleasures of sense forgotten all about Śrī Rāma's business and was neglecting it even after the advent of autumn,—and reminding him of the work of Śrī Rāma, Hanumān urges Sugrīva to collect an army a view to conducting a search for Sītā. Awakened to a sense of his duty, Sugrīva enjoins Nīla to dispatch messengers to bring all the Vānara hordes together. 974

30. Glorifying Śrī Rāma as a hero, Lakṣmaṇa comforts his brother, who was wailing in many ways at the thought of Sītā, his agony of separation from her having been accentuated by the sight of the autumnal full moon and the water-lilies opening their petals during the night. His heart being captured by the wealth of beauties of autumn, Śrī Rāma extols the autumnal season and, seeing Sugrīva inactive even during this season, sends Lakṣmaṇa to whip the latter into activity. 977

31. Concluding from the angry words of Śrī Rāma that he was worth against Sugrīva, Lakṣmaṇa gets ready to kill the latter. Pacifying Lakṣmaṇa, Śrī Rāma, however, sends him to Sugrīva with instructions to adopt a conciliatory attitude towards him. Reaching Kiṣkindhā with a bow and arrow in hand and assuming an angry demeanour, Lakṣmaṇa asks Angada to announce his arrival to Sugrīva. Even when apprised of Lakṣmaṇa's arrival by Angada, Sugrīva, who was drunk with wine, is unable to follow Angada and comes to realize the gravity of the situation only on hearing the clamour of the alarmed monkeys and on being awakened to the reality by two of his foremost ministers and implored by them to placate Lakṣmaṇa. 987

32. Seeing Sugrīva dismayed to hear of Lakṣmaṇa's wrath from the mouth of Angada, Hanumān tells Sugrīva that the delay in honouring the understanding arrived at with Śrī Rāma was at the root of the latter's displeasure, and advises Sugrīva to pacify Lakṣmaṇa and initiate the search for Sītā. 992

33. Ushered into Kiṣkindhā by Angada and others, Lakṣmaṇa beholds stately mansions and other curios on both sides of the main road and, hearing the sound of vocal music accompanied by the sound of various musical instruments as well as the sweet jingling of anklets etc, coming from the palace of Sugrīva, twangs his bowstring. Hearing the twang of his bow, Sugrīva dispatches Tārā to him and the latter tries to pacify Lakṣmaṇa by apprising him of Sugrīva having already sent his generalissimo Nīla to collect all the monkey forces scattered here and there. His anger having been appeased to some extent by the news, he is led by Tārā to the gynaeceum and sees Sugrīva. 994

34. Lakṣmaṇa warns Sugrīva to rectify his mistake in neglecting his duty of conducting a search for Sītā, which amounted to ingratitude on his part, and not to follow the path of his elder brother (Vālī). 1001

35. Consoling Lakṣmaṇa, who was wroth with Sugrīva, by showing reasons for the delay, Tārā requests the former to compose himself, assuring him that everything will be accomplished. 1003

36. When Lakṣmaṇa gets pacified by the conciliatory words of Tārā, Sugrīva glorifies Śrī Rāma and requests Lakṣmaṇa to forgive his delinquency. Regaining his normal self, Lakṣmaṇa too craves the forgiveness of Sugrīvā for the harsh language employed by him in a fit of anger and asks him to approach Śrī Rāma and beg his pardon. 1005

37. Sugrīva commands Hanumān to dispatch messengers for collecting troops from all the four quarters. Receiving the message of Sugrīva, monkeys flock from all sides into his presence. Giving presents of fruits and roots etc. to their king, the messengers sent in advance by Nīla, announce to him the arrival of all the monkey hordes. 1007

38. Embracing Sugrīva, who came all the way on a palanquin with Lakṣmaṇa and bowed down at Śrī Rāma's feet, and offering him a seat, the latter instructs him in a nutshell in statecraft and reminds him of his bussiness. Expressing his indebtedness to Śrī Rāma for the unique favour done to him and giving to him an account of the efforts made by him, Sugrīva in his turn gratifies him by apprising him of the arrival of numberless monkeys from all the parts of the globe. 1010

39. While Śrī Rāma and Sugrīva were deliberating with each other, Śatabali and other generals of the monkey army, followed by the countless monkey hordes of various species, that covered the sky with the clouds of dust raised by them, arrive in their presence and bow down at their feet. 1013

40. Pointing out in pusuance of Śrī Rāma's command to one of his generals, Vinata by name, the regions in the east which could be penetrated into by monkeys, detailing the tracts worthy of note, and entrusting him with the task of conducting a search for Sītā in those regions, Sugrīva enjoins the general to return within a month after the work, adding that anyone returning after a month will be punished. 1017

41. Specifying the different regions of the southern quarter and fixing a limit of one month for their return, Sugrīva dispatches Hanumān, Nīla, Angada and others to that quarter for finding out the whereabouts of Sītā. 1023

42. Fixing a time-limit of one month, Sugrīva dispatches Suṣeṇa and others to conduct a search for Sītā in the western quarter. 1028

43. Sugrīva dispatches a contingent of monkeys under the leadership of Śatabali in order to seek for Sītā in the northern quarter. 1033

44. With a view to inspiring confidence in Sītā, when found, Śrī Rāma hands over to Hanumān his signet ring a token of recognition while sending him away to the south. Bowing down at Śrī Rāma's feet, Hanumān leaves his presence along with a contingent of the Vānara forces. 1038

45. Bowing to the command of Sugrīva and leading their respective bands, Vinata and other monkey chiefs set forth towards the quarter assigned to them by Sugrīva. 1040

46. While Sugrīva gave instructions to his various generals mentioning in detail the places they were to visit in the course of their expedition in search of Sītā, Śrī Rāma was struck by the knowledge of world geography revealed by Sugrīva and inquired of the latter how he had come to acquire such wonderful and accurate knowledge of geography. In reply to this Sugrīva tells him of the encounter of Vālī with Dundubhi, which led the former to conceive an inveterate hatred towards him (Sugrīva), who when pursued by Vālī had to range from one end of the world to another and this enabled him (Sugrīva) to gather a first-hand knowledge of all parts of the globe. 1042

47. Even after scouring more than once the regions comprised in the quarter assigned to them, Vinata and others fail to get any clue to the whereabouts of Sītā. Returning despondent even before a month, they bow down to Śrī Rāma and Sugrīva and report their inability to find out Sītā. They feel convinced for many reasons that Hanumān alone will be able to discover Sītā. 1044

48. Accompanied by Angada and others, Hanumān seeks for Sītā in the dense forests and caves of the Vindhyan range. Making their way into a forest whose trees had ceased to flower and bear fruit because of a curse pronounced by Sage Kaṇḍu, overwhelmed with grief occasioned by the loss of his son, the monkeys, who felt exhausted due to exertion, behold a demon. As the latter swoops upon the monkeys with a raised fist, Angada makes short work of him thinking him to be Rāvaṇa. Feeling exhausted through peregrinations in the forest, the monkeys seek the foot of a tree. 1046

49. Asking the monkeys who accompanied him to the south, and who had begun to feel diffident about their success, to take note of the delay that was taking place in carrying out the command of Sugrīva and to beware of Sugrīva's wrath, which was sure to follow in consequence of the delay, Angada advises them to take heart any encourages them to pursue their search vigorously. Encouraged by his enlivening words, they sally forth once more to renew their search in a cave of the

Silver Mountain and, getting exhausted after a strenuous search, repose awhile in a grove and get ready to resume their effort. 1048

50. The time appointed by Sugrīva for finding out the whereabouts of Sītā in the southern quarter having been exceeded in ransacking the caves of the Vindhyan range, which were hard to explore, Hanumān and others, who were tormented with hunger and thirst, catch sight of a cave known by the name of Ṛkṣabila. Concluding, from the presence of birds with wet wings at the entrance of cave, that there must be water inside, the monkeys enter the cave, which was enveloped in thick darkness, in a line holding the hand of one another. Proceeding to a short distance, the monkeys behold an ascetic woman in a strange spot illumined by trees of gold. Greeting her, Hanumān inquires of her the name of the place. 1050

51. Telling the monkeys how the cave was brought into existence, the ascetic woman, whose name was Swayamprabhā, feeds the newcomers, the monkeys, with fruits and roots etc. and, when they had taken rest, inquires of them what brought them to that spot. 1054

52. Narrating the whole story from the entry of Śrī Rāma into the forest round about the Pampā lake down to the entry of the monkeys into the cave, and complimenting Swayamprabhā on the hospitality shown by her and wishing to repay her hospitality, Hanumān inquires of her if he can be of any service to her. Swayamprabhā, however, declines his offer saying that, being engaged in the practice of virtue, she has no purpose to achieve through another. 1056

53. While the monkeys were feeling dejected on coming out of the cave to see the trees covered with blossom, which led them to conclude that the latter half of winter had approached, Prince Angada reminds them of the fierceness of Sugrīva and says that fasting till death on their part will be preferable to an ignominious death at the latter's hands. Another monkey general, Tāra, for his part suggests that they should take shelter in Swayamprabhā's cave and thus escape the wrath of Sugrīva, who dare not enter the cave. The monkeys fall in with the latter's view and make up their mind to re-enter the cave and take up their abode in it. 1059

54. Seeking to divert the minds of the other monkeys from the rebellious note struck by Tāra, whose advice readily found favour with Angada and others, Hanumān warns Angada of the dire consequences which were sure to follow in case he chose to stay away from home and, assuring him of Sugrīva's amiability and disarming all his fears about him, tries to convince him that they had better return to Kiṣkindhā and report themselves to their king. 1062

55. Sick of hearing the praises of Sugrīva by Hanumān and pointing out the faults of Sugrīva and denouncing him, Angada proclaims to the monkeys his decision to undertake a fast till death and actually sits down to fast. Condemning Sugrīva with tears in their eyes and making the mountain caverns resound with their tale of woe commencing from the appearance of Śrī Rāma on the scene and ending with their determination to observe a fast till death, the other monkeys too follow suit. 1065

56. Praising Providence out of joy at the prospect of deriving sustenance for a long time on seeing a band of monkeys even as it emerged from a cave of the Vindhyan range on hearing their noise, the vulture king, Sampāti (the elder brother of Jaṭāyu), expresses his determination to eat them all up one after another. Depressed to hear the vow and declaring Jaṭāyu, who had met his death at the hands of Rāvaṇa in the service of Śrī Rāma while trying to deliver Sītā from the former's clutches, as more fortunate than any of them, who were threatened with death even before accomplishing the purpose of Śrī Rāma, Angada reproaches Kaikeyī, who was at the root of the whole mischief. Distressed to hear these words of Angada and telling Angada that he was the elder brother of Jaṭāyu and at the same time inquiring about the death of his younger brother, Sampāti requests Angada to help him to slide down from his high post, adding that, his wings having been burnt, he was unable to fly. 1067

57. Having helped Sampāti to climb down the mountain, Angada narrates to him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting. 1070

58. Sampāti tells Angada how, having once soared with his younger brother to the neighbourhood of the solar orb in his eagerness to test their relative strength and flying power, he had his own wings burnt in trying to save the wings of Jaṭāyu by spreading his own wings over them as a canopy, and dropped on a peak of the Vindhyan range. Inquired by Angada if he knew anything about the abduction of Sītā, he acknowledged his having seen a youthful lady being borne away by Rāvaṇa and crying out 'Rāma', which now leads him to think that she was no other than Śrī Rāma's beloved spouse. Sampāti further tells Angada how, gifted as he was with an inordinately long vision, he could see Lankā (the capital of Rāvaṇa) at a distance of one hundred Yojanas, as well as the place where Sītā had been lodged. On his expressing a desire to offer water to the spirit of his deceased brother, the monkeys take him to the seashore and bring him back on his having concluded the rite. 1072

59. Interrogated by Jāmbavān as to how Sampāti came to know about Sītā's abduction by Rāvaṇa, the vulture tells him that it was his son, Supārśwa, who related to him how, one day, while he was ranging along the seashore in search of food, he had seen a young lady, shining brightly as gold, being borne away by an ogre, of whom he had come to know later on from the words of an eminent sage that they were no other than Sītā and Rāvaṇa respectively. 1075

60. Having inspired confidence in the monkeys, Sampāti proceeds to relate to Angada and others, who longed to hear more about Sītā, the story of Sītā's abduction in greater detail. He tells them how, having fallen on the Vindhyan range with his wings completely burnt by the scorching sun, he swooned and regained consciousness only on the seventh day, when he came to know that it was the Vindhyan range on which he had fallen. Descending with difficulty from the eminence, he made his way into the hermitage of a sage named Niśākara, and bowed

down to him. Recognizing him to be Sampāti, the sage inquired as to how his wings had come to be burnt. 1078

61. Relating to Sage Niśākara the circumstances which led to his being burnt, Sampāti takes before the sage a vow to give up the ghost by leaping from a mountain-peak. 1080

62. Sampāti communicates to the monkeys the prediction made by Sage Niśākara, who could foresee future events by dint of his intuitive perception, that, descending as Śrī Rāma elsewhere, the Lord will dispatch monkeys in quest of Sītā to the Vindhyan range and that Sampāti will get back his wings as soon as he tells the monkeys the whereabouts of Sītā. 1082

63. Even while Sampāti was thus talking with the monkeys, a pair of beautiful wings shoot forth on his sides. Feeling transported with joy at their sight and showing them to the monkeys, nay, assuring them that their purpose too will likewise be achieved, Sampāti soars to the sky in order to test the power of his wings. Feeling encouraged by this, the monkeys too resume their journey further south. 1084

64. On the monkey heroes getting despondent at the sight of the (Indian) ocean, which they found difficult to cross, Angada inquires of them if any one of them was capable of leaping across the sea dividing India from Lankā. When all keep mum, he encourages all to proclaim each his own leaping capacity and prowess. 1086

65. Questioned by Angada, Gaja and other leaders of monkey hordes proclaim each his own leaping capacity ranging in an increasing degree from ten Yojanas or eighty miles to ninety Yojanas or seven hundred and twenty miles. Jāmbavān in his turn submits that he can leap full one hundred Yojanas or eight hundred miles but is doubtful about his capacity to return. On Angada declaring the same thing Jāmbavān submits that for a work which can be entrusted to a servant alone the services of a ruler would be out of place, and encourages Hanumān to take up the gauntlet. 1088

66. Reminding Hanumān of his descent from the loins of the wind-god through Añjanā and of the circumstances which led to his getting the name of Hanumān and also how he received boons from Brahmā (the creator) and others, and glorifying him, Jāmbavān encourages Hanumān to leap across the sea and thereby deliver the monkeys from their wretched plight. 1092

67. Proclaiming his own glory in order to dispel the fears of the monkeys after assuming enormous proportions with a view to leaping across the sea, and climbing up Mount Mahendra, Hanumān prepares to take a leap across the sea. 1096

Sundarakāṇḍa

Book Five

Number of Cantos:

1. Desirous of reaching Lankā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and, honouring with the touch

of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress,—who was waiting for Hanumān with her mouth open to devour him,—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Siṃhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body to a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Lankā. 1101

2. Reflecting on the difficulty of penetrating into Lankā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise. 1119

3. Appearing in person before Hanumān, while he was making his way into Lankā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Lankā should be concluded as imminent when she is overpowered by a monkey. 1124

4. Entering Lankā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum. 1129

5. Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sītā. 1132

6. Reaching the palace of Rāvaṇa, which served as an adornment to Lankā and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa. 1136

7. The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka. 1139

8. A further description of the aerial car Puṣpaka. 1142

9. Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states. 1143

10. Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in, a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail. 1150

11. Banishing by recourse to reason the thought that the lady whom he had seen was Sītā, Hanumān searches for Sītā once more in the

gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with the fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience. 1155

12. Having failed to discover Sītā even after searching for her in the picture-gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thoughts, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again. 1159

13. Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meantime, while he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and, before proceeding to explore it, mentally invokes the succour of Ṛṣis and gods for success in his undertaking. 1161

14. Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sītā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs. 1168

15. Casting his eyes all round while remaining perched on the top of that Śiṃśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age. 1172

16. Admiring the virtue and the propitious bodily marks etc. of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight. 1177

17. His eyes filled with joy on beholding Sītā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śiṃśapā tree. 1180

18. Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śiṃśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself under the boughs in order to avoid observation. 1183

19. Finding himself unable as it were to depict the mental state of Sītā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her. 1186

20. Seeking to seduce Sītā by means of coaxing words, Rāvaṇa implores her to accept him. 1188

21. Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions, and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the respective consequences of the latter befriending and antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender. 1191

22. Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of one month to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with the ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā along with his women folk. 1194

23. Extolling Rāvaṇa, Ekajaṭā and other ogresses posted in the Aśoka grove coax her to accept his proposal. 1198

24. Citing the examples of Śachī, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanumān silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping. 1200

25. Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail. 1201

26. Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sītā wails in various ways. 1206

27. Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sītā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā 1210

28. The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, propitious omens never seen before appear on her person. 1215

29. The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sītā experiences great joy. 1218

30. Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment. 1219

31. Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanumān remaining perched on the Śiṃśapā tree, and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṃśapā tree beneath which she stood. 1223

32. Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then, concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true. 1225

33. Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her one month later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself. 1227

34. Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeats the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the monkey approaches her to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words. 1230

35. Interrogated by Sītā, who was anxious to ascertain the *bona fides* of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva, and ending with his sight of Sītā. 1233

36. Hanumān delivers Śrī Rāma's signet-ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes Śrī Rāma's non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, Hanumān consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement. 1242

37. Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā,

who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form. Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her. 1246

38. Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Chitrakoot mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month, till the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token. 1252

39. Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea. 1258

40. Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings. 1263

41. Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message from Sītā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it. 1265

42. Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān makes short work of a company of ogres known by the name of Kinkaras dispatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder. 1268

43. Having disposed of the Kinkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby. 1272

44. Dispatched by Rāvaṇa to capture Hanumān, Jambumālī is killed in battle by the former. 1274

45. Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there. 1276

46. Having killed five more generals dispatched by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove. 1277

47. Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed. 1281

48. Dispatched by Rāvaṇa, Indrajit (Rāvaṇa's eldest son) marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son. 1286

49. Wonderstruck to behold the splendour and glory of Rāvaṇa Hanumān believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down. 1293

50. Commanded by Rāvaṇa, Prahasta inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa. 1295

51. Narrating the story of Śrī Rāma from the latter's entry into the forest to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if on the other hand he chose not to part with her. 1297

52. Provoked by the harsh words of Hanumān, Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras. 1302

53. Wrapping up the tail of Hanumān in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogress guarding the gate. 1305

54. Making up his mind to set fire to the city of Lankā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy. 1309

55. Seeing the whole of Lankā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Chāraṇas (celestial bards) and others and feels comforted. 1314

56. Hanumān sees Sītā once more and, bidding adieu to her, takes a leap across the sea. 1317

57. Having leapt from the coast of Lankā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Angada, who was eager to hear the story, sits down to do so on an extensive flat rock along with all. 1321

58. Interrogated by Jāmbavān, seated along with the monkey hordes, Hanumān narrates *in extenso* how he saw Mount Maināka in the course of his journey to Lankā, reached Lankā, beheld Janaka's daughter and returned to Mount Mahendra. 1326

59. Picturing to his fellow monkeys the sad plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Lankā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war. 1339

60. Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Angada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Lankā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments. 1342

61. Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Angada, Dadhimukha comes in their way and is lacerated with their claws and teeth. 1344

62. Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with

his *entourage* and on remonstrating with the monkeys was thrashed by Angada, who dashed him to the ground. The guards headed by Dadhimukha then move *en masse* to Kiṣkindhā to report the matter to Sugrīva and bow down at the latter's feet. 1347

63. Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to dispatch Angada and others without delay. 1351

64. Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Angada, Dadhimukha submits to the latter that he is urgently required by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Angada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events. 1354

65. Asked by Śrī Rāma to tell him the news about Sītā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śiṃśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token. 1358

66. Pressing to his bosom the jewel for the head dispatched by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā. 1360

67. Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Chitrakoot, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān. 1362

68. Hanumān tells Śrī Rāma how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him. 1366

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अरण्यकाण्डम्

प्रथमः सर्गः

The Valmiki-Ramayana

Book Three

(Aranya-Kanda)

Canto I

Reception of Śrī Rāma, Lakṣmaṇa and Sītā in the hermitages of sages.

प्रविश्य तु महारण्यं दण्डकारण्यमात्मवान् । रामो ददर्श दुर्धर्षस्तापसाश्रममण्डलम् ॥ १ ॥
कुशचीरपरिक्षिप्तं ब्राह्म्या लक्ष्म्या समावृतम् । यथा प्रदीप्तं दुर्दर्शं गगने सूर्यमण्डलम् ॥ २ ॥
शरण्यं सर्वभूतानां सुसम्मृष्टाजिरं सदा । मृगैर्बहुभिराकीर्णं पक्षिसंघैः समावृतम् ॥ ३ ॥
पूजितं चोपनृत्तं च नित्यमप्सरसां गणैः । विशालैरग्निशरणैः स्रुग्भाण्डैरजिनैः कुशैः ॥ ४ ॥
समिद्भिस्तोयकलशैः फलमूलैश्च शोभितम् । आरण्यैश्च महावृक्षैः पुण्यैः स्वादुफलैर्वृतम् ॥ ५ ॥
बलिहोमार्चितं पुण्यं ब्रह्मघोषनिनादितम् । पुष्पैश्चान्यैः परिक्षिप्तं पद्मिन्या च सपद्मया ॥ ६ ॥
फलमूलाशनैर्दान्तैश्चीरकृष्णाजिनाम्बरैः । सूर्यवैश्वानराभैश्च पुराणैर्मुनिभिर्युतम् ॥ ७ ॥
पुण्यैश्च नियताहारैः शोभितं परमर्षिभिः । तद् ब्रह्मभवनप्रख्यं ब्रह्मघोषनिनादितम् ॥ ८ ॥

Having entered the dense forest of Daṇḍaka, the self-controlled and unassailable Śrī Rāma saw a group of hermitages of sages. (1) With the sacred Kuśa grass and bark-garments scattered all round, (nay) enveloped in grandeur of the knowledge of Brahma, looking like the dazzling orb of the sun in the sky, difficult to look at, the resort of all beings, with courtyards always well-swept, crowded with several wild beasts and swarminged with groups of birds, always revered and admired with dance by teams of celestial nymphs, decorated with large fire-sanctuaries, sacrificial utensils, skin-carpets, blades of the Kuśa grass and faggots, vessels of water and fruits and roots, surrounded by large sacred forest-trees having sweet fruits, worshipped with oblations and sacrifices, auspicious, resounding with the chanting of Vedic hymns, having ponds with lotuses and scattered all over with other flowers, inhabited by old sages of controlled senses, living on fruits and roots, wearing garments of bark and the skin of black antelopes and shining like the sun and fire, and graced by the greatest of sages auspicious and restrained in diet; it shone like the residence of Lord Brahmā resounding with the chanting of Vedic hymns. (2—8)

ब्रह्मविद्भिर्महाभागैर्ब्राह्मणैरुपशोभितम् । तद् दृष्ट्वा राघवः श्रीमांस्तापसाश्रममण्डलम् ॥ ९ ॥
अभ्यगच्छन्महातेजा विज्यं कृत्वा महद् धनुः । दिव्यज्ञानोपपन्नास्ते रामं दृष्ट्वा महर्षयः ॥१०॥
अभिजग्मुस्तदा प्रीत वैदेहीं च यशस्विनीम् । ते तु सोममिवोद्यन्तं दृष्ट्वा वै धर्मचारिणम् ॥११॥
लक्ष्मणं चैव दृष्ट्वा तु वैदेहीं च यशस्विनीम् । मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढव्रताः ॥१२॥
रूपसंहननं लक्ष्मीं सौकुमार्यं सुवेषताम् । ददृशुर्विस्मिताकारा रामस्य वनवासिनः ॥१३॥
वैदेहीं लक्ष्मणं रामं नेत्रैरनिमिषैरिव । आश्चर्यभूतान् ददृशुः सर्वे ते वनवासिनः ॥१४॥
अत्रैनं हि महाभागाः सर्वभूतहिते रताः । अतिथिं पर्णशालायां राघवं संन्यवेशयन् ॥१५॥

Seeing that group of hermitages of sages, adorned with highly blessed Brahmans, knowers of Brahma, the glorious and highly lustrous Rāma removed the string of his great bow and entered into the hermitages. Then, beholding Rāma, those great sages possessed of divine knowledge approached him and the renowned Vaidehī with pleasure. They saw him given to the practice of virtue and charming like the rising moon and also Lakṣmaṇa and Vaidehī of renown and, being firm observers of vows, welcomed them performing auspicious rites. The forest-dwellers saw with amazement the handsome build of the body, grandeur, tenderness and neat dress of Rāma. (9—13) All those forest dwellers saw Vaidehī (the princess of Videha country), Lakṣmaṇa and Rāma as a wonder with eyes as though steady. (14) Here, indeed, the highly fortunate sages, taking delight in the good of all beings, lodged the scion of Raghu as a guest in a hut made of leaves. (15)

ततो रामस्य सत्कृत्य विधिना पावकोपमाः । आजह्रुस्ते महाभागाः सलिलं धर्मचारिणः ॥१६॥
मङ्गलानि प्रयुञ्जाना मुदा परमया युताः । मूलं पुष्पं फलं सर्वमाश्रमं च महात्मनः ॥१७॥
निवेदयित्वा धर्मज्ञास्ते तु प्राञ्जलयोऽब्रुवन् । धर्मपालो जनस्यास्य शरण्यश्च महायशाः ॥१८॥
पूजनीयश्च मान्यश्च राजा दण्डधरो गुरुः । इन्द्रस्यैव चतुर्भागः प्रजा रक्षति राघव ॥१९॥
राजा तस्माद् वरान् भोगान् रम्यान् भुङ्क्ते नमस्कृतः ।
ते वयं भवता रक्ष्या भवद्विषयवासिनः । नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः ॥२०॥
न्यस्तदण्डा वयं राजञ्जितक्रोधा जितेन्द्रियाः । रक्षणीयास्त्वया शश्वद् गर्भभूतास्तपोधनाः ॥२१॥
एवमुक्त्वा फलैर्मूलैः पुष्पैरन्यैश्च राघवम् । वन्यैश्च विविधाहारैः सलक्ष्मणमपूजयन् ॥२२॥
तथान्ये तापसाः सिद्धा रामं वैश्वानरोपमाः । न्यायवृत्ता यथान्यायं तर्पयामासुरीश्वरम् ॥२३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे प्रथमः सर्गः ॥ १ ॥

Then, honouring Rāma with traditional rites, the fire-like righteous sages of great fortune offered water. (16) Performing auspicious rites with great delight the magnanimous sages offered roots, flowers, fruits and even the whole hermitage and those knowers of the righteous customs with joined palms said, "The king being the protector of righteousness and also the resort for these people, famous, revered and respectable holder of the staff of justice, worshipful and the fourth part of Indra himself, protects the subjects, O scion of Raghu ! (17—19) It is hence that the king, who is saluted (by all), enjoys the foremost delightful pleasures. We being the residents of your kingdom deserve protection from you. Whether staying in the city or in the forest, you, the lord of the people, are our king. (20) Having given up punishment, controlled anger and conquered the senses and having the wealth of asceticism, we should always be protected by you as a foetus (by the mother)." (21) Thus speaking they entertained the scion of Raghu together with Lakṣmaṇa with fruits, roots, flowers and several other forest-products. (22) Similarly other hermits, well-accomplished, comparable with fire and following a just behaviour honoured Lord Rāma in accordance with the custom. (23)

Thus ends Canto One in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Virādha's attack on Rāma, Lakṣmaṇa and Sītā in the forest.

कृतातिथ्योऽथ रामस्तु सूर्यस्योदयनं प्रति । आमन्त्र्य स मुनीन् सर्वान् वनमेवान्वगाहत ॥ १ ॥
नानामृगगणाकीर्णमृक्षशार्दूलसेवितम् । ध्वस्तवृक्षलतागुल्मं दुर्दर्शसलिलाशयम् ॥ २ ॥
निष्कूजमानशकुनि झिल्लिकागणनादितम् । लक्ष्मणानुचरो रामो वनमध्यं ददर्श ह ॥ ३ ॥
सीतया सह काकुत्स्थस्तस्मिन् घोरमृगायुते । ददर्श गिरिशृङ्गाभं पुरुषादं महास्वनम् ॥ ४ ॥
गभीराक्षं महावक्त्रं विकटं विकटोदरम् । बीभत्सं विषमं दीर्घं विकृतं घोरदर्शनम् ॥ ५ ॥
वसानं चर्म वैयाघ्रं वसार्द्रं रुधिरोक्षितम् । त्रासनं सर्वभूतानां व्यादितास्यमिवान्तकम् ॥ ६ ॥
त्रीन् सिंहांश्चतुरो व्याघ्रान् द्वौ वृकौ पृषतान् दश । सविषाणं वसादिग्धं गजस्य च शिरो महत् ॥ ७ ॥
अवसज्यायसे शूले विनदन्तं महास्वनम् ।

Then, Rāma after receiving the hospitality took leave of all the sages at sunrise and plunged into the depths of the forest. (1) Rāma with Lakṣmaṇa as his follower saw the heart of the forest crowded with herds of various deer, resorted to by boars and tigers, the shrubs, trees and creepers in which had been destroyed, the water-reservoirs in which were unsightly, in which the birds were not singing and which was made noisy by swarms of crickets. (2–3) Rāma (a descendant of Kakutstha) together with Sītā saw in that forest full of wild animals a dreadful man-eating ogre of terrific voice, looking like a mountain-peak, having deep eyes, a huge mouth, a fierce belly, despicable, uneven, tall, abnormal, presenting a terrible sight, wearing a tiger's skin wet with fat and sprinkled with blood, molesting all beings, resembling the god of death with his mouth wide open, tying three lions, four tigers, two wolves, ten spotted deer and the big head of an elephant with tusks and wet with fat to an iron lance, and roaring in a terrific voice.

स रामं लक्ष्मणं चैव सीतां दृष्ट्वा च मैथिलीम् ॥ ८ ॥
अभ्यधावत् सुसंक्रुद्धः प्रजाः काल इवान्तकः । स कृत्वा भैरवं नादं चालयन्निव मेदिनीम् ॥ ९ ॥
अङ्केनादाय वैदेहीमपक्रम्य तदाब्रवीत् । युवां जटाचीरधरौ सभार्यौ क्षीणजीवितौ ॥१०॥
प्रविष्टौ दण्डकारण्यं शरचापासिपाणिनौ । कथं तापसयोर्वां च वासः प्रमदया सह ॥११॥
अधर्मचारिणौ पापौ कौ युवां मुनिदूषकौ । अहं वनमिदं दुर्गं विराधो नाम राक्षसः ॥१२॥
चरामि सायुधो नित्यमृषिमांसानि भक्षयन् । इयं नारी वरारोहा मम भार्या भविष्यति ॥१३॥
युवयोः पापयोश्चाहं पास्यामि रुधिरं मृधे ।

He saw Rāma, Lakṣmaṇa and also Sītā, the princess of Mithilā, and attacked them with great anger as Kāla, the destroyer of people, attacks them. He made a terrific sound as though making the earth tremble, took the princess of Videha country (Sītā) in his arms, went afar and then said, "You two having matted hair and wearing a bark-garment, and still having a wife with you, with your life coming to an end, have entered the Daṇḍaka forest taking arrows, bow and sword in your hands. Again, how are you two ascetics staying with a woman? (4—11) Who are you two sinners, doing unrighteous deeds, bringing a blot upon the sages? Armed with weapons, I, an ogre named Virādha, always wander in this forest, which is difficult of access, eating the flesh of sages. This beautiful lady will become my wife and I shall drink the blood of you two sinners on the battle-field."

तस्यैवं ब्रुवतो दुष्टं विराधस्य दुरात्मनः ॥१४॥
श्रुत्वा सगर्वितं वाक्यं सम्भ्रान्ता जनकात्मजा । सीता प्रवेपितोद्वेगात् प्रवाते कदली यथा ॥१५॥
तां दृष्ट्वा राघवः सीतां विराधाङ्कगतां शुभाम् । अब्रवील्लक्ष्मणं वाक्यं मुखेन परिशुष्यता ॥१६॥
पश्य सौम्य नरेन्द्रस्य जनकस्यात्मसम्भवाम् । मम भार्यां शुभाचारां विराधाङ्के प्रवेशिताम् ॥१७॥
अत्यन्तसुखसंवृद्धां राजपुत्रीं यशस्विनीम् । यदभिप्रेतमस्मासु प्रियं वरवृतं च यत् ॥१८॥
कैकेय्यास्तु सुसंवृत्तं क्षिप्रमद्यैव लक्ष्मण । या न तुष्यति राज्येन पुत्रार्थे दीर्घदर्शिनी ॥१९॥
ययाहं सर्वभूतानां प्रियः प्रस्थापितो वनम् । अद्येदानीं सकामा सा या माता मध्यमा मम ॥२०॥
परस्पर्शात् तु वैदेह्या न दुःखतरमस्ति मे । पितुर्विनाशात् सौमित्रे स्वराज्यहरणात् तथा ॥२१॥

Hearing thus the wicked and boastful speech of that wicked Virādha, the overawed Sītā, the daughter of Janaka, trembled with fear as does a plantain tree in a storm. (12—15) Beholding that auspicious Sītā in the lap of Virādha, Rāma (a scion of Raghu) said to Lakṣmaṇa with his mouth getting parched :—(16) "Oh dear! see this daughter of King Janaka, my wife of good conduct brought up in great prosperity, a princess of renown having passed into the lap of Virādha. What the far-sighted Kaikeyī—who is not satisfied with the kingdom for her son, who has sent me, liked by all beings, to the forest,—had fondly cherished regarding us, that for which she had asked for two boons has well happened quickly, today only, O Lakṣmaṇa! Today, know, that middle mother of mine has her desire fulfilled. (17—20) There is nothing more sorrowful to me than the princess of the Videha country being touched by another, which is more painful even than the death of my father and the loss of my kingdom, O son of Sumitrā" (21)

इति ब्रुवति काकुत्स्थे बाष्पशोकपरिप्लुतः । अब्रवील्लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन् ॥२२॥
अनाथ इव भूतानां नाथस्त्वं वासवोपमः । मया प्रेष्येण काकुत्स्थ किमर्थं परितप्यसे ॥२३॥
शरेण निहतस्याद्य मया क्रुद्धेन रक्षसः । विराधस्य गतासोर्हि मही पास्यति शोणितम् ॥२४॥
राज्यकामे मम क्रोधो भरते यो बभूव ह । तं विराधे विमोक्ष्यामि वज्री वज्रमिवाचले ॥२५॥
मम भुजबलवेगवेगितः पततु शरोऽस्य महान् महोरसि ।
व्यपनयतु तनोश्च जीवितं पततु ततश्च महीं विघूर्णितः ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वितीयः सर्गः ॥ २ ॥

While the descendant of Kakutstha (Rāma) was thus speaking, shedding tears of sorrow, Lakṣmaṇa getting angry and hissing like an impeded cobra, said :—(22) "Why are you, the lord of all beings like Indra, with a servant like me, grieving like an orphan, O descendant of Kakutstha? (23) Today, the earth will drink the blood of Virādha, the ogre, losing his life when killed by my angry self with an arrow. (24) My anger, which was directed against Bharata having the desire for kingdom, now I shall ventilate against Virādha as did the wielder of the thunderbolt discharge the thunderbolt against a mountain. (25) Let the great arrow getting impulse from the force exerted by the strength of my arms fall on his huge breast and take away the life from the body and then let him fall down on the earth whirling round." (26)

Thus ends Canto Two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Conversation between Rāma and Virādha; Rāma and Lakṣmaṇa strike at him; he goes with them to another forest.

अथोवाच पुनर्वाक्यं विराधः पूरयन् वनम् । पृच्छतो मम हि ब्रूतं कौ युवां क्व गमिष्यथः ॥ १ ॥
तमुवाच ततो रामो राक्षसं ज्वलिताननम् । पृच्छन्तं सुमहातेजा इक्ष्वाकुकुलमात्मनः ॥ २ ॥
क्षत्रियौ वृत्तसम्पन्नौ विद्धि नौ वनगोचरौ । त्वां तु वेदितुमिच्छावः कस्त्वं चरसि दण्डकान् ॥ ३ ॥
तमुवाच विराधस्तु रामं सत्यपराक्रमम् । हन्त वक्ष्यामि ते राजन् निबोध मम राघव ॥ ४ ॥
पुत्रः किल जवस्याहं माता मम शतह्रदा । विराध इति मामाहुः पृथिव्यां सर्वराक्षसाः ॥ ५ ॥
तपसा चाभिसम्प्राप्ता ब्रह्मणो हि प्रसादजा । शस्त्रेणावध्यता लोकेऽच्छेद्याभेद्यत्वमेव च ॥ ६ ॥
उत्सृज्य प्रमदामेनामनपेक्षौ यथागतम् । त्वरमाणौ पलायेथां न वां जीवितमाददे ॥ ७ ॥
तं रामः प्रत्युवाचेदं कोपसंरक्तलोचनः । राक्षसं विकृताकारं विराधं पापचेतसम् ॥ ८ ॥
क्षुद्र धिक् त्वां तु हीनार्थं मृत्युमन्वेषसे ध्रुवम् । रणे प्राप्स्यसि संतिष्ठ न मे जीवन् विमोक्ष्यसे ॥ ९ ॥

Then, Virādha again said filling the forest with his voice, "While I am asking you, tell me, who are you two and where will you go?" (1) Then, Rāma of extraordinary lustre spoke of his own Ikṣwāku dynasty to that demon of flaming mouth, who was inquiring, "Know us two to be Kṣatriyas of character, who have come to the forest. For our part, we want to know you—who are you wandering in the Daṇḍaka forest?" (2-3) Virādha for his part said to Rāma of unfailing valour :—"Ah ! O king ! I shall tell you. Listen to me, Oh scion of Raghu ! (4) They say that I am the son of Java; my mother is Śatahradā; all the ogres on earth call me 'Virādha'. (5) I have attained, through penance, protection from being killed in the world by a weapon, from being cuṭ or broken, by the grace of Lord Brahmā. (6) Run away with haste as you have come, giving up this lady without any expectation; I shall not take your life." (7) Rāma, with his eyes blood-red from anger, replied thus to that ogre, Virādha, of ugly form and sinful mind :—(8) "Oh petty fellow, fie upon you of vile purpose ! You are certainly seeking death. Wait, you will get it on the battle-field. You will not be left alive by me." (9)

ततः सज्यं धनुः कृत्वा रामः सुनिशिताञ्शरान् । सुशीघ्रमभिसंधाय राक्षसं निजघान ह ॥१०॥
धनुषा ज्यागुणवता सप्त बाणान् मुमोच ह । रुक्मपुङ्खान् महावेगान् सुपर्णानिलतुल्यगान् ॥११॥

ते शरीरं विराधस्य भित्त्वा बर्हिणवाससः । निपेतुः शोणितादिग्धा धरण्यां पावकोपमाः ॥१२॥
स विद्धो न्यस्य वैदेहीं शूलमुद्यम्य राक्षसः । अभ्यद्रवत् सुसंक्रुद्धस्तदा रामं सलक्ष्मणम् ॥१३॥
स विनद्य महानादं शूलं शक्रध्वजोपमम् । प्रगृह्याशोभत तदा व्यात्तानन इवान्तकः ॥१४॥
अथ तौ भ्रातरौ दीप्तं शरवर्षं ववर्षतुः । विराधे राक्षसे तस्मिन् कालान्तकयमोपमे ॥१५॥
स प्रहस्य महारौद्रः स्थित्वाजृम्भत राक्षसः । जृम्भमाणस्य ते बाणाः कायान्निष्पेतुराशुगाः ॥१६॥
स्पर्शात तु वरदानेन प्राणान् संरोध्य राक्षसः । विराधः शूलमुद्यम्य राघवावभ्यधावत ॥१७॥
तच्छूलं वज्रसंकाशं गगने ज्वलनोपमम् । द्वाभ्यां शराभ्यां चिच्छेद रामः शस्त्रभृतां वरः ॥१८॥

Then promptly stringing his bow and fitting very sharp arrows to it Rāma struck at the ogre. (10) He discharged, they say, seven arrows with golden feathers, of great speed, equal to that of Garuḍa and the wind, with his bow fitted with the string. (11) Decorated with peacock feathers, they pierced the body of Virādha and fell on the earth drenched with blood and looking like fire. (12) When hurt, that ogre put down the princess of the Videha territory and, then, holding up the lance, ran in great fury towards Rāma and Lakṣmaṇa. (13) Making a great roar and holding the lance resembling the banner of Indra, he then appeared like the god of Death with open mouth. (14) Then, those two brothers rained a shining shower of arrows on that ogre, Virādha, looking like the Time-Spirit, death and Yama. (15) That most terrible ogre laughed, stopped and yawned. While he was yawning, those speedy arrows fell down from his body. (16) By virtue of the boon, the ogre Virādha held up the vital airs and, lifting up the lance, attacked the two scions of Raghu. (17) Rāma, the foremost of warriors, broke with two arrows that lance looking like the thunderbolt and a fire while still in the air. (18)

तद् रामविशिखैश्छिन्नं शूलं तस्यापतद् भुवि । पपाताशनिना छिन्नं मेरोरिव शिलातलम् ॥१९॥
तौ खड्गौ क्षिप्रमुद्यम्य कृष्णसर्पाविवोद्यतौ । तूर्णमापेततुस्तस्य तदा प्रहरतां बलात् ॥२०॥
स वध्यमानः सुभृशं भुजाभ्यां परिगृह्य तौ । अप्रकम्प्यौ नरव्याघ्रौ रौद्रः प्रस्थातुमैच्छत ॥२१॥
तस्याभिप्रायमाज्ञाय रामो लक्ष्मणमब्रवीत् । वहत्वयमलं तावत् पथानेन तु राक्षसः ॥२२॥
यथा चेच्छति सौमित्रे तथा वहतु राक्षसः । अयमेव हि नः पन्था येन याति निशाचरः ॥२३॥
स तु स्वबलवीर्येण समुत्क्षिप्य निशाचरः । बालाविव स्कन्धगतौ चकारातिबलोद्धतः ॥२४॥
तावारोप्य ततः स्कन्धं राघवौ रजनीचरः । विराधो विनदन् घोरं जगामाभिमुखो वनम् ॥२५॥
वनं महामेघनिभं प्रविष्टो द्रुमैर्महद्भिर्विविधैरुपेतम् ।
नानाविधैः पक्षिकुलैर्विचित्रं शिवायुतं व्यालमृगैर्विकीर्णम् ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे तृतीयः सर्गः ॥ ३ ॥

That lance of his, broken by the arrows of Rāma, fell on the earth like the rocky ledge of Mount Meru split by the thunderbolt. (19) They two raised their swords like two black snakes getting up, and quickly fell upon him and then struck him with force. (20) That terrible one, being violently hurt, took those two unshakable tiger-men by the arms and wanted to move. (21) Reading his mind, Rāma said to Lakṣmaṇa—"Let this ogre gladly carry us by this way, O son of Sumitrā ! Let the ogre carry us as he will. Indeed this is the path of ours by which the night-wanderer is going." (22-23) That night-wanderer, for his part, proud of his great strength, lifted them up by dint of his strength and energy like two children and

placed them on the shoulders. (24) Then, placing those two scions of Raghu on his shoulders that night-wanderer, Virādha, proceeded towards the forest roaring fiercely. (25) He entered the forest looking like a huge cloud, containing big trees of many species adorned with flocks of birds of various kinds, having jackals and thronged with beasts of prey. (26)

Thus ends Canto Three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Śrī Rāma and Lakṣmaṇa kill Virādha.

ह्रियमाणौ तु काकुत्स्थौ दृष्ट्वा सीता रघूत्तमौ । उच्चैः स्वरेण चुक्रोश प्रगृह्य सुमहाभुजौ ॥ १ ॥
एष दाशरथी रामः सत्यवाञ्छीलवाञ्छुचिः । रक्षसा रौद्ररूपेण ह्रियते सहलक्ष्मणः ॥ २ ॥
मामृक्षा भक्षयिष्यन्ति शार्दूलद्वीपिनस्तथा । मां हरोत्सृज काकुत्स्थौ नमस्ते राक्षसोत्तम ॥ ३ ॥
तस्यास्तद् वचनं श्रुत्वा वैदेह्या रामलक्ष्मणौ । वेगं प्रचक्रतुर्वीरौ वधे तस्य दुरात्मनः ॥ ४ ॥
तस्य रौद्रस्य सौमित्रिः सव्यं बाहुं बभञ्ज ह । रामस्तु दक्षिणं बाहुं तरसा तस्य रक्षसः ॥ ५ ॥
स भग्नबाहुः संविग्नः पपाताशु विमूर्च्छितः । धरण्यां मेघसंकाशो वज्रभिन्न इवाचलः ॥ ६ ॥
मुष्टिभिर्बाहुभिः पद्भिः सूदयन्तौ तु राक्षसम् । उद्यम्योद्यम्य चाप्येनं स्थण्डिले निष्पिपेषतुः ॥ ७ ॥
स विद्धो बहुभिर्बाणैः खड्गाभ्यां च परिक्षतः । निष्पिष्टो बहुधा भूमौ न ममार स राक्षसः ॥ ८ ॥
तं प्रेक्ष्य रामः सुभृशमवध्यमचलोपमम् । भयेष्वभयदः श्रीमानिदं वचनमब्रवीत् ॥ ९ ॥
तपसा पुरुषव्याघ्र राक्षसोऽयं न शक्यते । शस्त्रेण युधि निर्जेतुं राक्षसं निखनावहे ॥१०॥
कुञ्जरस्येव रौद्रस्य राक्षसस्यास्य लक्ष्मण । वनेऽस्मिन् सुमहच्छ्वभ्रं खन्यतां रौद्रवर्चसः ॥११॥
इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति । तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान् ॥१२॥

Seeing the descendants of Kakutstha, the foremost of Raghu's race, possessed of very powerful arms, being forcibly taken away, Sītā, however, cried in a loud voice:—(1) "This Rāma, son of Daśaratha, truthful, well-behaved and pious, is being taken away together with Lakṣmaṇa by an ogre of terrible form. (2) O jewel among ogres, hail to you! Take me away. Bears will eat me up and so will tigers and panthers. Release the descendants of Kakutstha." (3) Hearing the aforesaid appeal of that princess of Videha territory, the heroic Rāma and Lakṣmaṇa made haste in killing the wicked ogre. (4) The son of Sumitrā broke the left arm of that terrible one and Rāma for his part the right arm of the said ogre with expedition. (5) He with his arms broken, and frightened fell quickly on the ground in swoon looking like a cloud or a mountain rent asunder by lightning. (6) Those two, while beating the ogre with their fists, arms and kicks, also crushed him on the ground, lifting him again and again. (7) Though pierced with many arrows and injured with two swords and crushed several times on the ground, that ogre did not die. (8) Seeing him very much incapable of being killed and looking like a mountain, the glorious Rāma, who gave protection in danger, spoke these words (to Lakṣmaṇa):—(9) "O tiger-man, by virtue of his penance this ogre cannot be conquered in battle with a weapon. We two shall bury him in a pit. (10) O Lakṣmaṇa, dig a very big pit in this forest for this terrible ogre of fierce lustre, looking like an elephant." (11) Thus telling Lakṣmaṇa to dig a pit, the valorous Rāma stood stamping his foot on the neck of Virādha (12)

तच्छ्रुत्वा राघवेणोक्तं राक्षसः प्रश्रितं वचः । इदं प्रोवाच काकुत्स्थं विराधः पुरुषर्षभम् ॥१३॥
हतोऽहं पुरुषव्याघ्र शक्रतुल्यबलेन वै । मया तु पूर्वं त्वं मोहान्न ज्ञातः पुरुषर्षभ ॥१४॥
कौसल्या सुप्रजास्तात रामस्त्वं विदितो मया । वैदेही च महाभागा लक्ष्मणश्च महायशाः ॥१५॥
अभिशापादहं घोरां प्रविष्टो राक्षसीं तनुम् । तुम्बुरुर्नाम गन्धर्वः शप्तो वैश्रवणेन हि ॥१६॥
प्रसाद्यमानश्च मया सोऽब्रवीन्मां महायशाः । यदा दाशरथी रामस्त्वां वधिष्यति संयुगे ॥१७॥
तदा प्रकृतिमापन्नो भवान् स्वर्गं गमिष्यति । अनुपस्थीयमानो मां स क्रुद्धो व्याजहार ह ॥१८॥
इति वैश्रवणो राजा रम्भासक्तमुवाच ह । तव प्रसादान्मुक्तोऽहमभिशापात् सुदारुणात् ॥१९॥
भुवनं स्वं गमिष्यामि स्वस्ति वोऽस्तु परंतप । इतो वसति धर्मात्मा शरभङ्गः प्रतापवान् ॥२०॥
अध्यर्धयोजने तात महर्षिः सूर्यसंनिभः । तं क्षिप्रमभिगच्छ त्वं स ते श्रेयोऽभिधास्यति ॥२१॥
अवटे चापि मां राम निक्षिप्य कुशली व्रज । रक्षसां गतसत्त्वानामेष धर्मः सनातनः ॥२२॥
अवटे ये निधीयन्ते तेषां लोकाः सनातनाः । एवमुक्त्वा तु काकुत्स्थं विराधः शरपीडितः ॥२३॥
बभूव स्वर्गसम्प्राप्तो न्यस्तदेहो महाबलः ।

Hearing the command given by the scion of Raghu, the ogre Virādha made this polite submission to the descendant of Kakutstha, the best among men:—(13) "O tiger-man, I stand killed by you, equal in strength to Indra. However, O jewel among men, previously due to delusion you were not recognized by me. (14) O dear, Kauśalyā is possessed of good progeny in you. You are known by me as Rāma as also the princess of Videha territory, who is very fortunate and Lakṣmaṇa, who is very well-known. (15) Indeed I am a Gandharva named Tumburu cursed by Kubera. Due to a curse I entered the fierce form of an ogre. (16) When requested for grace by me he, possessed of great fame, said to me, "When Rāma, son of Daśaratha, will kill you in battle, then regaining your pristine state you will go to paradise." He, not being attended upon by me, angrily addressed me thus. (17-18) King Kubera spoke thus to me, who was attached to Rambhā. With your grace I stand freed from a very terrible curse. (19) I shall go to my own realm. O tormentor of foes, good luck be to you. There lives the righteous and powerful great sage Śarabhanga, effulgent like the sun—just a Yojana and a half from here. Go quickly to him. He will give you good advice. (20-21) Go happily, throwing me into the pit. This is the time-honoured practice for the dead ogres. Eternal worlds exist for them who are interred in a pit." Thus saying to the descendant of Kakutstha, the mighty Virādha, for his part, being tormented by arrows, left his body and reached heaven.

तच्छ्रुत्वा राघवो वाक्यं लक्ष्मणं व्यादिदेश ह ॥२४॥
कुञ्जरस्येव रौद्रस्य राक्षसस्यास्य लक्ष्मण । वनेऽस्मिन् सुमहाञ्श्वभ्रः खन्यतां रौद्रकर्मणः ॥२५॥
इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति । तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान् ॥२६॥
ततः खनित्रमादाय लक्ष्मणः श्वभ्रमुत्तमम् । अखनत् पार्श्वतस्तस्य विराधस्य महात्मनः ॥२७॥

तं मुक्तकण्ठमुत्क्षिप्य शङ्कुकर्णं महास्वनम् । विराधं प्राक्षिपच्छ्वभ्रे नदन्तं भैरवस्वनम् ॥२८॥
तमाहवे दारुणमाशुविक्रमौ स्थिरावुभौ संयति रामलक्ष्मणौ ।
मुदान्वितौ चिक्षिपतुर्भयावहं नदन्तमुत्क्षिप्य बलेन राक्षसम् ॥२९॥
अवध्यतां प्रेक्ष्य महासुरस्य तौ शितेन शस्त्रेण तदा नरर्षभौ ।
समर्थ्य चात्यर्थविशारदावुभौ बिले विराधस्य वधं प्रचक्रतुः ॥३०॥
स्वयं विराधेन हि मृत्युमात्मनः प्रसह्य रामेण यथार्थमीप्सितः ।
निवेदितः काननचारिणा स्वयं न मे वधः शस्त्रकृतो भवेदिति ॥३१॥
तदेव रामेण निशम्य भाषितं कृता मतिस्तस्य बिलप्रवेशने ।
बिलं च तेनातिबलेन रक्षसा प्रवेश्यमानेन वनं विनादितम् ॥३२॥
प्रहृष्टरूपाविव रामलक्ष्मणौ विराधमुर्व्यां प्रदरे निपात्य तम् ।
ननन्दतुर्वीतभयौ महावने शिलाभिरन्तर्दधतुश्च राक्षसम् ॥३३॥
ततस्तु तौ काञ्चनचित्रकार्मुकौ निहत्य रक्षः परिगृह्य मैथिलीम् ।
विजह्रतुस्तौ मुदितौ महावने दिवि स्थितौ चन्द्रदिवाकराविव ॥३४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्थः सर्गः ॥ ४ ॥

Hearing that speech Rāma said to Lakṣmaṇa:—"O Lakṣmaṇa, dig a very big pit in this forest for this dreadful ogre of fierce activities like an elephant." (22—25) Thus telling Lakṣmaṇa to dig a pit, the valorous Rāma stood laying his foot on the neck of Virādha. (26) Then taking the pick, Lakṣmaṇa dug an excellent pit by the side of that high-souled Virādha. (27) Lifting up Virādha, who was possessed of spike-like ears and a sonorous voice, Śrī Rāma threw him into the pit while he was crying in a fearful voice. (28) Full of joy, Rāma and Lakṣmaṇa of quick valour, both firm on the battle-field, threw that fierce, frightening and roaring demon into the pit after lifting him up with force. (29) Having realized that the great demon could not be killed with a sharp weapon, both those foremost men, highly skilled, then killed Virādha burying him in a pit with full justification. (30) In fact, Virādha himself had desired his own forcible death from Rāma. Hence the forest-wanderer himself said, "My death cannot happen with a weapon." (31) Having heard this very speech, Rāma made up his mind to throw him into a pit and while that mighty ogre was being thrown into the pit he made the forest resound. (32) Appearing as though pleased on having thrown that Virādha into a pit in the earth, Rāma and Lakṣmaṇa rejoiced in the great forest, their fear being removed, and covered the ogre with rocks. (33) And then, having killed the ogre and received Maithilī, those two princes, possessed of lovely golden bows happily moved about in the great forest, like the moon and the sun in the sky. (34)

Thus ends Canto Four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Rāma, Lakṣmaṇa and Sītā visit the hermitage of Śarabhanga, see the deities and are honoured by the sage. Sage Śarabhanga ascends to Brahmaloka.

हत्वा तु तं भीमबलं विराधं राक्षसं वने । ततः सीतां परिष्वज्य समाश्वास्य च वीर्यवान् ॥ १ ॥
अब्रवीद् भ्रातरं रामो लक्ष्मणं दीप्ततेजसम् । कष्टं वनमिदं दुर्गं न च स्मो वनगोचराः ॥ २ ॥
अभिगच्छामहे शीघ्रं शरभङ्गं तपोधनम् । आश्रमं शरभङ्गस्य राघवोऽभिजगाम ह ॥ ३ ॥
तस्य देवप्रभावस्य तपसा भावितात्मनः । समीपे शरभङ्गस्य ददर्श महदद्भुतम् ॥ ४ ॥
विभ्राजमानं वपुषा सूर्यवैश्वानरप्रभम् । रथप्रवरमारूढमाकाशे विबुधानुगम् ॥ ५ ॥
असंस्पृशन्तं वसुधां ददर्श विबुधेश्वरम् । सम्प्रभाभरणं देवं विरजोऽम्बरधारिणम् ॥ ६ ॥
तद्विधैरेव बहुभिः पूज्यमानं महात्मभिः । हरितैर्वाजिभिर्युक्तमन्तरिक्षगतं रथम् ॥ ७ ॥
ददर्शादूरतस्तस्य तरुणादित्यसंनिभम् । पाण्डुराभ्रघनप्रख्यं चन्द्रमण्डलसंनिभम् ॥ ८ ॥
अपश्यद् विमलं छत्रं चित्रमाल्योपशोभितम् । चामरव्यजने चाग्र्ये रुक्मदण्डे महाधने ॥ ९ ॥
गृहीते वरनारीभ्यां धूयमाने च मूर्धनि । गन्धर्वामरसिद्धाश्च बहवः परमर्षयः ॥१०॥
अन्तरिक्षगतं देवं गीर्भिरग्र्याभिरैडयन् । सह सम्भाषमाणे तु शरभङ्गेन वासवे ॥११॥
दृष्ट्वा शतक्रतुं तत्र रामो लक्ष्मणमब्रवीत् । रामोऽथ रथमुद्दिश्य भ्रातुर्दर्शयताद्भुतम् ॥१२॥

Killing in the forest that ogre Virādha of terrible might and then embracing and consoling Sītā, the heroic Rāma spoke to brother Lakṣmaṇa of shining lustre—"This is a very dangerous forest, difficult of access, and we are not accustomed to it. (1-2) We will quickly visit the ascetic Śarabhanga." Rāghava then went towards the hermitage of Śarabhanga. (3) In the vicinity of the said Śarabhanga, possessing divine power and purified with penance, he saw a great wonder. (4) He saw the lord of the gods, shining with his body, possessing a lustre like the sun and the fire, seated in a fine chariot in the sky not touching the earth, followed by gods, wearing shining ornaments and clean garments, being worshipped by many high-souled beings of the same type. Not far from him, he saw a chariot in the sky drawn by green horses, looking like the midday sun. He saw an immaculate canopy resembling a white cloud and possessing the lustre of the orb of the moon and decorated with magnificent garlands. He also saw excellent and very precious whisks having gold handles, held by two beautiful women and being waved over the head. Gandharvas, gods, Siddhas and many great sages praised the god in the sky with excellent verses, while Indra was conversing with Śarabhanga. (5—11) Seeing Indra there, Rāma addressed Lakṣmaṇa and then pointing to the chariot showed the wonder to his brother. (12)

अर्चिष्मन्तं श्रिया जुष्टमद्भुतं पश्य लक्ष्मण । प्रतपन्तमिवादित्यमन्तरिक्षगतं रथम् ॥१३॥
ये हयाः पुरुहूतस्य पुरा शक्रस्य नः श्रुताः । अन्तरिक्षगता दिव्यास्त इमे हरयो ध्रुवम् ॥१४॥
इमे च पुरुषव्याघ्र ये तिष्ठन्त्यभितो दिशम् । शतं शतं कुण्डलिनो युवानः खड्गपाणयः ॥१५॥
विस्तीर्णविपुलोरस्काः परिघायतबाहवः । शोणांशुवसनाः सर्वे व्याघ्रा इव दुरासदाः ॥१६॥

उरोदेशेषु सर्वेषां हारा ज्वलनसंनिभाः । रूपं बिभ्रति सौमित्रे पञ्चविंशतिवार्षिकम् ॥१७॥
एतद्धि किल देवानां वयो भवति नित्यदा । यथेमे पुरुषव्याघ्रा दृश्यन्ते प्रियदर्शनाः ॥१८॥
इहैव सह वैदेह्या मुहूर्तं तिष्ठ लक्ष्मण । यावज्जानाम्यहं व्यक्तं क एष द्युतिमान् रथे ॥१९॥
तमेवमुक्त्वा सौमित्रिमिहैव स्थीयतामिति । अभिचक्राम काकुत्स्थः शरभङ्गाश्रमं प्रति ॥२०॥
ततः समभिगच्छन्तं प्रेक्ष्य रामं शचीपतिः । शरभङ्गमनुज्ञाप्य विबुधानिदमब्रवीत् ॥२१॥
इहोपयात्यसौ रामो यावन्मां नाभिभाषते । निष्ठां नयत तावत् तु ततो माद्रष्टुमर्हति ॥२२॥
जितवन्तं कृतार्थं हि तदाहमचिरादिमम् । कर्म ह्यनेन कर्तव्यं महदन्यैः सुदुष्करम् ॥२३॥
अथ वज्री तमामन्त्र्य मानयित्वा च तापसम् । रथेन हययुक्तेन ययौ दिवमरिंदमः ॥२४॥
प्रयाते तु सहस्राक्षे राघवः सपरिच्छदः । अग्निहोत्रमुपासीनं शरभङ्गमुपागमत् ॥२५॥
तस्य पादौ च संगृह्य रामः सीता च लक्ष्मणः । निषेदुस्तदनुज्ञाता लब्धवासा निमन्त्रिताः ॥२६॥

"O Lakṣmaṇa, see in the sky the wonderful chariot possessed of lustre, attended by grandeur and glowing like the sun. (13) Indeed here in the sky are those celestial horses of Indra, who is often invited in sacrifices,—the horses of which we had heard so much previously. (14) And O tiger-man, those who are standing all round in groups of hundreds—youngmen wearing ear-rings, holding swords in their hands, having very broad chests and large arms resembling iron clubs and wearing red garments—all are unassailable like tigers. (15-16) At the breast-regions of all hang fire-bright garlands. O son of Sumitrā, all are possessed of a form aged twenty-five years. (17) Indeed, they say this is the permanent age of gods, as these tiger-men of agreeable looks appear. (18) Lakṣmaṇa, stay here only a while with Vaidehī till I find out clearly who this lustrous being in the chariot is." (19) Thus telling the said Saumitri to stay there only, Kākutstha walked towards the hermitage of Śarabhanga. (20) Then, seeing Rāma coming near, the husband of Śachī took leave of Śarabhanga and said this to the gods:—(21) "Here comes this Rāma; before he speaks to me, make a move, let him not see me. Shortly when he has conquered Rāvaṇa and achieved his purpose, then I shall see him. For, he has to do a great deed which is very difficult to be done by others." (22-23) Then having taken leave of and honoured that ascetic, the wielder of the thunderbolt, a subduer of enemies, rose to heaven in his chariot drawn by horses. (24) When, however, the thousand-eyed one had left, Rāghava together with his followers approached Śarabhanga, who was worshipping the fire. (25) Rāma, Sitā and Lakṣmaṇa touched his feet and being invited and given residence sat down with his permission. (26)

ततः शक्रोपयानं तु पर्यपृच्छत राघवः । शरभङ्गश्च तत् सर्वं राघवाय न्यवेदयत् ॥२७॥
मामेष वरदो राम ब्रह्मलोकं निनीषति । जितमुग्रेण तपसा दुष्प्रापमकृतात्मभिः ॥२८॥
अहं ज्ञात्वा नरव्याघ्र वर्तमानमदूरतः । ब्रह्मलोकं न गच्छामि त्वामदृष्ट्वा प्रियातिथिम् ॥२९॥
त्वयाहं पुरुषव्याघ्र धार्मिकेण महात्मना । समागम्य गमिष्यामि त्रिदिवं चावरं परम् ॥३०॥
अक्षया नरशार्दूल जिता लोका मया शुभाः । ब्राह्म्याश्च नाकपृष्ठ्याश्च प्रतिगृह्णीष्व मामकान् ॥३१॥
एवमुक्तो नरव्याघ्रः सर्वशास्त्रविशारदः । ऋषिणा शरभङ्गेन राघवो वाक्यमब्रवीत् ॥३२॥
अहमेवाहरिष्यामि सर्वांल्लोकान् महामुने । आवासं त्वहमिच्छामि प्रदिष्टमिह कानने ॥३३॥
राघवेणैवमुक्तस्तु शक्रतुल्यबलेन वै । शरभङ्गो महाप्राज्ञः पुनरेवाब्रवीद् वचः ॥३४॥

इह राम महातेजाः सुतीक्ष्णो नाम धार्मिकः । वसत्यरण्ये नियतः स ते श्रेयो विधास्यति ॥३५॥
सुतीक्ष्णमभिगच्छ त्वं शुचौ देशे तपस्विनम् । रमणीये वनोद्देशे स ते वासं विधास्यति ॥३६॥
इमां मन्दाकिनीं राम प्रतिस्रोतामनुव्रज । नदीं पुष्पोडुपवहां ततस्तत्र गमिष्यसि ॥३७॥
एष पन्था नरव्याघ्र मुहूर्तं पश्य तात माम् । यावज्जहामि गात्राणि जीर्णां त्वचमिवोरगः ॥३८॥
ततोऽग्निं स समाधाय हुत्वा चाज्येन मन्त्रवत् । शरभङ्गो महातेजाः प्रविवेश हुताशनम् ॥३९॥
तस्य रोमाणि केशांश्च तदा वह्निर्महात्मनः । जीर्णां त्वचं तदस्थीनि यच्च मांसं च शोणितम् ॥४०॥
स च पावकसंकाशः कुमारः समपद्यत । उत्थायाग्निचयात् तस्माच्छरभङ्गो व्यरोचत ॥४१॥
स लोकानाहिताग्नीनामृषीणां च महात्मनाम् । देवानां च व्यतिक्रम्य ब्रह्मलोकं व्यरोहत ॥४२॥
स पुण्यकर्मा भुवने द्विजर्षभः पितामहं सानुचरं ददर्श ह ।
पितामहश्चापि समीक्ष्य तं द्विजं ननन्द सुस्वागतमित्युवाच ह ॥४३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चमः सर्गः ॥ ५ ॥

Then Rāma, for his part, asked the purpose of Indra's visit and Śarabhanga related the whole thing to Rāghava. (27) "This bestower of boons, O Rāma, desires to take me to Brahmaloka, which has been won through severe penance and which is difficult to be attained by those who are not self-controlled. (28) Oh tiger-man, I, having known you to be present nearby, am not going to Brahmaloka without seeing you, my beloved guest. (29) Having had a meeting with you, a high-souled prince of righteous nature, I shall go to the lower heaven and then to the higher. I have won, O tiger-man, auspicious and unending worlds—heavenly and those of Lord Brahmā; please accept these my worlds." (30-31) When thus spoken to by Sage Śarabhanga, the tiger-man, Rāma, well-versed in all sciences,—replied as follows:—(32) "O great sage, I shall myself bring all the worlds (to you). However, I desire that a place of abode be pointed out (to me) in this forest." (33) Thus addressed by Rāghava, equal in might to Indra, the very wise Śarabhanga once again uttered the following words:—(34) "Rāma, here in the forest dwells a righteous and self-restrained sage, named Sutīkṣṇa, possessed of great lustre. He will do you good. (35) Approach you the ascetic Sutīkṣṇa in that pious region. He will arrange for your residence in a charming region of the forest. (36) Rāma, follow against the current this river Mandākinī carrying boats of flowers; then you will reach there. (37) This is the path, O tiger-man ! Dear, look at me for a while as I shed up the limbs just as a serpent casts off its slough." (38) Then, kindling the fire and pouring oblations of ghee with chants, that Śarabhanga of great lustre entered the fire. (39) Presently the fire burnt the hair on the body and head, old skin and bones and whatever flesh and blood that great soul had. (40) And he became a boy looking like fire. Rising from that heap of fire Śarabhanga shone bright. (41) He crossed the worlds of fire-worshippers, high-souled sages and gods and rose to the Brahmaloka. (42) That meritorious jewel among the twice-born in the world saw the grandfather (Brahmā) with his attendants and the grandfather also was delighted to see that Brahman and said "You are fully welcome.' (43)

Thus ends Canto Five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

The sages request Rāma for protection from the molestations of the ogres and Rāma assures them of it.

शरभङ्गे दिवं प्राप्ते मुनिसंघाः समागताः । अभ्यगच्छन्त काकुत्स्थं रामं ज्वलिततेजसम् ॥ १ ॥
वैखानसा वालखिल्याः सम्प्रक्षाला मरीचिपाः । अश्मकुट्टाश्च बहवः पत्राहाराश्च तापसाः ॥ २ ॥
दन्तोलूखलिनश्चैव तथैवोन्मज्जकाः परे । गात्रशय्या अशय्याश्च तथैवानवकाशिकाः ॥ ३ ॥
मुनयः सलिलाहारा वायुभक्षास्तथापरे । आकाशनिलयाश्चैव तथा स्थण्डिलशायिनः ॥ ४ ॥
तथोर्ध्ववासिनो दान्तास्तथाऽऽर्द्रपटवाससः । सजपाश्च तपोनिष्ठास्तथा पञ्चतपोऽन्विताः ॥ ५ ॥
सर्वे ब्राह्मया श्रिया युक्ता दृढयोगसमाहिताः । शरभङ्गाश्रमे राममभिजग्मुश्च तापसाः ॥ ६ ॥
अभिगम्य च धर्मज्ञा रामं धर्मभृतां वरम् । ऊचुः परमधर्मज्ञमृषिसंघाः समागताः ॥ ७ ॥

Śarabhaṇga having risen to heaven, the hosts of sages assembled there approached Kākutstha Rāma of burning lustre. (1) The Vaikhānasas (a class of ascetics born of the nails of Brahmā), the Vālakhilyas (another class of sages born of Brahmā's hair), sages who washed the utensils after their meals (keeping nothing for another time), those who lived on the sun's or moon's rays, those who powdered grains by stones, many ascetics living on leaves, those using teeth as the mortar and pestle, others doing penance in neck-deep water, those using limbs of the body alone for bed, those without bed, those enjoying no respite from their religious observances, sages living on water alone, others on air alone, those having sky as the only roof, those sleeping on the altar, those dwelling on high altitudes, those who controlled their senses, those who used to wear wet clothes, those doing Japa, those devoted to penance, those doing the penance of sitting in the middle of four fires, with the sun (the fifth) overhead, all possessed of Brahmic lustre, and with their mind concentrated through steadfast practice of yoga—these ascetics approached Rāma in the hermitage of Śarabhanga. (2—6) Having approached him, the assembled hosts of sages—the knowers of Dharma—said to Rāma, the best amongst the upholders of Dharma and the supreme knower of Dharma :—(7)

त्वमिक्ष्वाकुकुलस्यास्य पृथिव्याश्च महारथः । प्रधानश्चापि नाथश्च देवानां मघवानिव ॥ ८ ॥
विश्रुतस्त्रिषु लोकेषु यशसा विक्रमेण च । पितृव्रतत्वं सत्यं च त्वयि धर्मश्च पुष्कलः ॥ ९ ॥
त्वामासाद्य महात्मानं धर्मज्ञं धर्मवत्सलम् । अर्थित्वान्नाथ वक्ष्यामस्तच्च नः क्षन्तुमर्हसि ॥१०॥
अधर्मः सुमहान् नाथ भवेत् तस्य तु भूपतेः । यो हरेद् बलिषड्भागं न च रक्षति पुत्रवत् ॥११॥
युञ्जानः स्वानिव प्राणान् प्राणैरिष्टान् सुतानिव । नित्ययुक्तः सदा रक्षन् सर्वान् विषयवासिनः ॥१२॥
प्राप्नोति शाश्वतीं राम कीर्तिं स बहुवार्षिकीम् । ब्रह्मणः स्थानमासाद्य तत्र चापि महीयते ॥१३॥
यत् करोति परं धर्मं मुनिर्मूलफलाशनः । तत्र राज्ञश्चतुर्भागः प्रजा धर्मेण रक्षतः ॥१४॥
सोऽयं ब्राह्मणभूयिष्ठो वानप्रस्थगणो महान् । त्वन्नाथोऽनाथवद् राम राक्षसैर्हन्यते भृशम् ॥१५॥
एहि पश्य शरीराणि मुनीनां भावितात्मनाम् । हतानां राक्षसैर्घोरैर्बहूनां बहुधा वने ॥१६॥
पम्पानदीनिवासानामनुमन्दाकिनीमपि । चित्रकूटालयानां च क्रियते कदनं महत् ॥१७॥
एवं वयं न मृष्यामो विप्रकारं तपस्विनाम् । क्रियमाणं वने घोरं रक्षोभिर्भीमकर्मभिः ॥१८॥

ततस्त्वां शरणार्थं च शरण्यं समुपस्थिताः । परिपालय नो राम वध्यमानान् निशाचरैः ॥१९॥
परा त्वत्तो गतिर्वीर पृथिव्यां नोपपद्यते । परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मज ॥२०॥

"You are a great car-warrior and the principal personality and master of this Ikṣwāku dynasty as well as of the earth as Indra is of gods. (8) You are well-known in the three worlds by virtue of your fame and valour. In you abide filial devotion, truth and abundant virtue. (9) Having met you, the magnanimous knower of Dharma and lover of righteousness, we shall speak with the attitude of a petitioner. You may please forgive us this encroachment, O lord ! (10) It would be a great Adharma (failure in duty), O master, on the part of that king who would just take away the sixth part by way of land revenue and not protect his subjects like his own children. (11) Always attentively protecting all the people dwelling within the kingdom like his own life or like the sons who are dearer than life, keeping himself engaged, he attains, O Rāma, continuous fame lasting for many years and, having reached the realm of Brahmā, is honoured even there. (12-13) Whatever great Dharma a sage living on roots and fruits does, the fourth part of it goes to the king who protects the people with Dharma. (14) This great multitude of forest-dwellers, mainly consisting of Brahmans and having you as their master, O Rāma, is being killed like the forlorn in large numbers by the ogres. (15) Come, see the bodies of many pure minded sages killed by the terrible ogres in several ways in the forest. (16) A great destruction is being wrought of the sages living along the Pampā river, and by the side of Mandākinī and also of those having their residence on Chitrakoot. (17) Thus we cannot brook the awful persecution to which ascetics in the forest are being subjected by the ogres of fierce activities. (18) Hence we have come to you, who are a fit resort, for protection. Rāma, protect us, who are being killed by the night-wanderers. (19) O brave prince, there can be no higher asylum on earth than you. Protect us all from the ogres." (20)

एतच्छ्रुत्वा तु काकुत्स्थस्तापसानां तपस्विनाम् । इदं प्रोवाच धर्मात्मा सर्वानेव तपस्विनः ॥२१॥
नैवमर्हथ मां वक्तुमाज्ञाप्योऽहं तपस्विनाम् । केवलेन स्वकार्येण प्रवेष्टव्यं वनं मया ॥२२॥
विप्रकारमपाक्रष्टुं राक्षसैर्भवतामिमम् । पितुस्तु निर्देशकरः प्रविष्टोऽहमिदं वनम् ॥२३॥
भवतामर्थसिद्ध्यर्थमागतोऽहं यदृच्छया । तस्य मेऽयं वने वासो भविष्यति महाफलः ॥२४॥
तपस्विनां रणे शत्रून् हन्तुमिच्छामि राक्षसान् । पश्यन्तु वीर्यमृषयः सभ्रातुर्मे तपोधनाः ॥२५॥
दत्त्वा वरं चापि तपोधनानां धर्मे धृतात्मा सह लक्ष्मणेन ।
तपोधनैश्चापि सहार्यदत्तः सुतीक्ष्णमेवाभिजगाम वीरः ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षष्ठः सर्गः ॥ ६ ॥

Hearing this from the ascetic sages, the righteous Kākutstha for his part addressed the following to all the ascetics :—(21) "You should not speak to me thus. I am at the command of the ascetics. I have to enter the forest only for my own business. It is only to stop this persecution of yours by the ogres that I have entered this forest in obedience to the command of my father. (22-23) By chance, I have come to achieve your purpose. Thus this stay of mine in the forest is going to yield great results. (24) I desire to kill ogres, the enemies of ascetics, on the battle-field. Let the ascetic sages see my valour together with my brother's." (25) Granting a boon to the ascetics, the righteous-minded hero, the bestower of noble gifts, proceeded towards Sutīkṣṇa alone, together with Lakṣmaṇa as well as with all the ascetics. (26)

Thus ends Canto Six in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Rāma goes to Sutīkṣṇa together with Sītā and Lakṣmaṇa and stays with him during the night.

रामस्तु सहितो भ्रात्रा सीतया च परंतपः । सुतीक्ष्णस्याश्रमपदं जगाम सह तैर्द्विजैः ॥ १ ॥
स गत्वा दूरमध्वानं नदीस्तीर्त्वा बहूदकाः । ददर्श विमलं शैलं महामेरुमिवोन्नतम् ॥ २ ॥
ततस्तदिक्ष्वाकुवरौ सततं विविधैर्द्रुमैः । काननं तौ विविशतुः सीतया सह राघवौ ॥ ३ ॥
प्रविष्टस्तु वनं घोरं बहुपुष्पफलद्रुमम् । ददर्शाश्रममेकान्ते चीरमालापरिष्कृतम् ॥ ४ ॥
तत्र तापसमासीनं मलपङ्कजधारिणम् । रामः सुतीक्ष्णं विधिवत् तपोधनमभाषत ॥ ५ ॥
रामोऽहमस्मि भगवन् भवन्तं द्रष्टुमागतः । तन्माभिवद धर्मज्ञ महर्षे सत्यविक्रम ॥ ६ ॥
स निरीक्ष्य ततो धीरो रामं धर्मभृतां वरम् । समाश्लिष्य च बाहुभ्यामिदं वचनमब्रवीत् ॥ ७ ॥
स्वागतं ते रघुश्रेष्ठ राम सत्यभृतां वर । आश्रमोऽयं त्वयाऽऽक्रान्तः सनाथ इव साम्प्रतम् ॥ ८ ॥
प्रतीक्षमाणस्त्वामेव नारोहेऽहं महायशः । देवलोकमितो वीर देहं त्यक्त्वा महीतले ॥ ९ ॥
चित्रकूटमुपादाय राज्यभ्रष्टोऽसि मे श्रुतः । इहोपयातः काकुत्स्थ देवराजः शतक्रतुः ॥१०॥
उपागम्य च मे देवो महादेवः सुरेश्वरः । सर्वाँल्लोकाञ्जितानाह मम पुण्येन कर्मणा ॥११॥
तेषु देवर्षिजुष्टेषु जितेषु तपसा मया । मत्प्रसादात् सभार्यस्त्वं विहरस्व सलक्ष्मणः ॥१२॥

Rāma, the tormentor of foes, together with his brother and Sītā and also with those Brahmans went to the site of Sutīkṣṇa's hermitage. (1) Going a long distance and crossing the rivers of deep waters he saw a bright mountain, high like the great Meru. (2) Then those two Rāghavas, the best amongst the Ikṣwākus, together with Sītā, entered that forest full of various trees. (3) Having entered the fearful forest having trees laden with flowers and fruits, he saw in one corner a hermitage decorated with bark-garments and garlands. (4) Rāma spoke with due decorum to the ascetic Sage Sutīkṣṇa sitting there in the posture of Padmāsana for purification:— (5) "Sir, I am Rāma, come to see you. Hence, O knower of Dharma, great sage of true spiritual might, please speak to me." (6) That wise seer then saw Rāma, the best amongst the upholders of Dharma, folded him in his arms and addressed to him the following words:— (7) "Welcome to you, O Rāma, the foremost amongst the Raghus, the best amongst the upholders of truth. With your arrival this hermitage has now found its master as it were. (8) Awaiting you only, I am not rising to the realm of gods from here abandoning the body on the surface of the earth, O highly illustrious hero! (9) O Kākutstha, Indra, the king of gods, had come here. I have heard that bereft of the kingdom you have come over to Chitrakoot. (10) Coming to me Indra, the great god, the king of gods, said that I have won all the higher worlds through meritorious action. With my grace, you may please rejoice in those worlds inhabited by divine sages, won by me, together with your wife and Lakṣmaṇa." (11-12)

तमुग्रतपसं दीप्तं महर्षिं सत्यवादिनम् । प्रत्युवाचात्मवान् रामो ब्रह्माणमिव वासवः ॥१३॥
अहमेवाहरिष्यामि स्वयं लोकान् महामुने । आवासं त्वहमिच्छामि प्रदिष्टमिह कानने ॥१४॥
भवान् सर्वत्र कुशलः सर्वभूतहिते रतः । आख्यातं शरभङ्गेन गौतमेन महात्मना ॥१५॥
एवमुक्तस्तु रामेण महर्षिर्लोकविश्रुतः । अब्रवीन्मधुरं वाक्यं हर्षेण महता युतः ॥१६॥
अयमेवाश्रमो राम गुणवान् रम्यतामिति । ऋषिसंघानुचरितः सदा मूलफलैर्युतः ॥१७॥
इममाश्रममागम्य मृगसंघा महीयसः । अहत्वा प्रतिगच्छन्ति लोभयित्वाकुतोभयाः ॥१८॥
नान्यो दोषो भवेदत्र मृगेभ्योऽन्यत्र विद्धि वै । तच्छ्रुत्वा वचनं तस्य महर्षेर्लक्ष्मणाग्रजः ॥१९॥
उवाच वचनं धीरो विगृह्य सशरं धनुः । तानहं सुमहाभाग मृगसंघान् समागतान् ॥२०॥
हन्यां निशितधारेण शरेणानतपर्वणा । भवांस्तत्राभिषज्येत किं स्यात् कृच्छ्रतरं ततः ॥२१॥
एतस्मिन्नाश्रमे वासं चिरं तु न समर्थये । तमेवमुक्त्वोपरमं रामः संध्यामुपागमत् ॥२२॥
अन्वास्य पश्चिमां संध्यां तत्र वासमकल्पयत् । सुतीक्ष्णस्याश्रमे रम्ये सीतया लक्ष्मणेन च ॥२३॥
ततः शुभं तापसयोग्यमन्नं स्वयं सुतीक्ष्णः पुरुषर्षभाभ्याम् ।
ताभ्यां सुसत्कृत्य ददौ महात्मा संध्यानिवृत्तौ रजनीं समीक्ष्य ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तमः सर्गः ॥ ७ ॥

The self-restrained Rāma replied to that great resplendent sage of austere penance, who had taken a vow to speak the truth, as Indra does to Brahmā:—(13) "O great sage, I shall myself bring all the worlds within your reach. However, I desire that a place of abode in this forest be pointed out. (14) The high-souled Śarabhanga of Gautama family told me that you are well-versed in all sciences and devoted to the good of all creatures." (15) Thus addressed by Rāma, the great sage, well-known in the world, uttered the following sweet words with great delight:—(16) "Rāma, this very hermitage, frequented by multitudes of sages and always abounding in roots and fruits, is comfortable; you may please stay happily here. (17) Coming to this hermitage, large herds of deer, being fearless everywhere, return without harming any one and having lured everyone (with their beauty). (18) Rest assured that there will be no inconvenience here except that from the deer." Hearing that speech of the great sage, the valiant elder brother of Lakṣmaṇa uttered the following words picking up the bow with arrow:—"O greatly fortunate sage, if I happen to kill those herds of deer collected here with an arrow of sharp edge and bent at the joint, you will be insulted thereby; what will be more painful than that? (19—21) Hence I don't favour a long stay in this hermitage." Saying thus to him Rāma stopped short and left for the evening worship. (22) Having performed the evening worship, he took up his abode there in the charming hermitage of Sutīkṣṇa, together with Sītā and Lakṣmaṇa. (23) Then at the close of evening, seeing the nightfall, the high-souled Sutīkṣṇa himself honoured those jewels among men and offered them good food fit for ascetics. (24)

Thus ends Canto Seven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

In the morning Rāma together with Lakṣmaṇa and Sītā takes leave of Sutikṣṇa and departs.

रामस्तु सहसौमित्रिः सुतीक्ष्णेनाभिपूजितः । परिणाम्य निशां तत्र प्रभाते प्रत्यबुध्यत ॥ १ ॥
उत्थाय च यथाकालं राघवः सह सीतया । उपस्पृश्य सुशीतेन तोयेनोत्पलगन्धिना ॥ २ ॥
अथ तेऽग्निं सुरांश्चैव वैदेही रामलक्ष्मणौ । काल्यं विधिवदभ्यर्च्य तपस्विशरणे वने ॥ ३ ॥
उदयन्तं दिनकरं दृष्ट्वा विगतकल्मषाः । सुतीक्ष्णमभिगम्येदं श्लक्ष्णं वचनमब्रुवन् ॥ ४ ॥
सुखोषिताः स्म भगवंस्त्वया पूज्येन पूजिताः । आपृच्छामः प्रयास्यामो मुनयस्त्वरयन्ति नः ॥ ५ ॥
त्वरामहे वयं द्रष्टुं कृत्स्नमाश्रममण्डलम् । ऋषीणां पुण्यशीलानां दण्डकारण्यवासिनाम् ॥ ६ ॥
अभ्यनुज्ञातुमिच्छामः सहैभिर्मुनिपुंगवैः । धर्मनित्यैस्तपोदान्तैर्विशिखैरिव पावकैः ॥ ७ ॥
अविषह्यातपो यावत् सूर्यो नातिविराजते । अमार्गेणागतां लक्ष्मीं प्राप्येवान्वयवर्जितः ॥ ८ ॥
तावदिच्छामहे गन्तुमित्युक्त्वा चरणौ मुनेः । ववन्दे सहसौमित्रिः सीतया सह राघवः ॥ ९ ॥
तौ संस्पृशन्तौ चरणावुत्थाप्य मुनिपुंगवः । गाढमाश्लिष्य सस्नेहमिदं वचनमब्रवीत् ॥१०॥

Honoured by Sutīkṣṇa, Rāma for his part together with Lakṣmaṇa passed the night there and got up in the morning. (1) Getting up at the proper time Rāma together with Sītā bathed in pleasantly cold water fragrant with the scent of lotuses. (2) Then they—Rāma, Lakṣmaṇa and Sītā—, who were free from sins, worshipped in time the fire and other gods according to the rites, in the forest resorted to by ascetics and, having seen the rising sun and going to Sutīkṣṇa, uttered the following sweet words :—(3-4) "Sir, happily have we stayed, honoured by Your Holiness. We take leave of you and shall depart. The sages are hastening us. (5) We shall hasten to see the whole circle of hermitages of the sages of meritorious deeds,—staying in the Daṇḍaka forest. (6) We desire to take leave of you together with these jewels among foremost sages always persistent in virtue and self-restraint through penance, looking like a fire without smoke. (7) Before the sun starts shining brightly with unbearable heat just as a man from a low family (becomes unbearable) after getting wealth earned through unfair means, we desire to go." Saying thus, Rāghava bowed down at the feet of the sage together with Lakṣmaṇa and Sītā. (8-9) The great sage lifted the two princes touching his feet and, closely embracing them, uttered these affectionate words :—(10)

अरिष्टं गच्छ पन्थानं राम सौमित्रिणा सह । सीतया चानया सार्धं छाययेवानुवृत्तया ॥११॥
पश्याश्रमपदं रम्यं दण्डकारण्यवासिनाम् । एषां तपस्विनां वीर तपसा भावितात्मनाम् ॥१२॥
सुप्राज्यफलमूलानि पुष्पितानि वनानि च । प्रशस्तमृगयूथानि शान्तपक्षिगणानि च ॥१३॥
फुल्लपङ्कजखण्डानि प्रसन्नसलिलानि च । कारण्डवविकीर्णानि तटाकानि सरांसि च ॥१४॥
द्रक्ष्यसे दृष्टिरम्याणि गिरिप्रस्रवणानि च । रमणीयान्यरण्यानि मयूराभिरुतानि च ॥१५॥
गम्यतां वत्स सौमित्रे भवानपि च गच्छतु । आगन्तव्यं च ते दृष्ट्वा पुनरेवाश्रमं प्रति ॥१६॥
एवमुक्तस्तथेत्युक्त्वा काकुत्स्थः सहलक्ष्मणः । प्रदक्षिणं मुनिं कृत्वा प्रस्थातुमुपचक्रमे ॥१७॥
ततः शुभतरे तूणी धनुषी चायतेक्षणा । ददौ सीता तयोर्भ्रात्रोः खड्गौ च विमलौ ततः ॥१८॥

आबध्य च शुभे तूणी चापे चादाय सस्वने । निष्क्रान्तावाश्रमाद् गन्तुमुभौ तौ रामलक्ष्मणौ ॥१९॥
शीघ्रं तौ रूपसम्पन्नावनुज्ञातौ महर्षिणा । प्रस्थितौ धृतचापासी सीतया सह राघवौ ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टमः सर्गः ॥ ८ ॥

"Rāma, proceed on your journey without danger together with the son of Sumitrā and with this Sītā, who is following you like a shadow. (11) O hero, see the charming site of the hermitages of these ascetics, dwelling in the Daṇḍaka forest, their soul purified with penance. (12) You will see beautiful forests abounding in fruits and roots and full of flowers with excellent herds of deer and peaceful flocks of birds, lakes and ponds containing cluster of blossoming lotuses with crystal waters and thronged with water-fowls, springs on mountains charming to the eye and beautiful forests resounding with the noise of peacocks. (13-15) Go, dear Rāma; you too may go, O son of Sumitrā ! You should come back to this very hermitage after seeing these things." (16) Thus addressed, Kākutstha together with Lakṣmaṇa said, "So be it !" and going round the sage keeping him to the right, started on his journey. (17) Then Sītā, possessed of large eyes, handed to those two brothers very excellent quivers, bows and polished swords. (18) Both of them, Rāma as well as Lakṣmaṇa, fastened the beautiful quivers, took with a twang the bows and left the hermitage for proceeding on their journey. (19) Permitted by the great sage and holding the bows and the swords, the two handsome Rāghavas started with Sītā. (20)

Thus ends Canto Eight in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Sītā requests Rāma not to kill innocent animals and to observe non-violence.

सुतीक्ष्णेनाभ्यनुज्ञातं प्रस्थितं रघुनन्दनम् । हृद्यया स्निग्धया वाचा भर्तारमिदमब्रवीत् ॥ १ ॥
अधर्मं तु सुसूक्ष्मेण विधिना प्राप्यते महान् । निवृत्तेन च शक्योऽयं व्यसनात् कामजादिह ॥ २ ॥
त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत । मिथ्यावाक्यं तु परमं तस्माद् गुरुतरावुभौ ॥ ३ ॥
परदाराभिगमनं विना वैरं च रौद्रता । मिथ्यावाक्यं न ते भूतं न भविष्यति राघव ॥ ४ ॥
कुतोऽभिलषणं स्त्रीणां परेषां धर्मनाशनम् । तव नास्ति मनुष्येन्द्र न चाभूत् ते कदाचन ॥ ५ ॥
मनस्यपि तथा राम न चैतद् विद्यते क्वचित् । स्वदारनिरतश्चैव नित्यमेव नृपात्मज ॥ ६ ॥
धर्मिष्ठः सत्यसंधश्च पितुर्निर्देशकारकः । त्वयि धर्मश्च सत्यं च त्वयि सर्वं प्रतिष्ठितम् ॥ ७ ॥
तच्च सर्वं महाबाहो शक्यं वोढुं जितेन्द्रियैः । तव वश्येन्द्रियत्वं च जानामि शुभदर्शन ॥ ८ ॥
तृतीयं यदिदं रौद्रं परप्राणाभिहिंसनम् । निर्वैरं क्रियते मोहात् तच्च ते समुपस्थितम् ॥ ९ ॥
प्रतिज्ञातस्त्वया वीर दण्डकारण्यवासिनाम् । ऋषीणां रक्षणार्थाय वधः संयति रक्षसाम् ॥१०॥
एतन्निमित्तं च वनं दण्डका इति विश्रुतम् । प्रस्थितस्त्वं सह भ्रात्रा धृतबाणशरासनः ॥११॥

ततस्त्वां प्रस्थितं दृष्ट्वा मम चिन्ताकुलं मनः । त्वद्वृत्तं चिन्तयन्त्या वै भवेन्निःश्रेयसं हितम् ॥१२॥
नहि मे रोचते वीर गमनं दण्डकान् प्रति । कारणं तत्र वक्ष्यामि वदन्त्याः श्रूयतां मम ॥१३॥

Sītā spoke thus to her husband, the delight of Raghu, who had left with the permission of Sutīkṣṇa, in the following charming and loving words:—(1) "In a very subtle way, a great man is led to Adharma. If one keeps away from addictions born of desire, it can be avoided in this world. Indeed the addictions born of desire in this world are only three in number. False speech is extremely bad; the other two are even worse than that—copulation with the wife of another and cruelty without enmity. A false statement you have never made nor will you ever make, O Rāghava! (2—4) O ruler of men, how can there spring up in you the desire for others' wives, that destroys Dharma ? You have not got it, nor was it ever with you. (5) Rāma, nowhere is it even in your mind. And you are always devoted to your own wife, O prince ! (6) Dharma and Truth—everything is well-established in you. You are the best observer of Dharma and true to your promise and obedient to your father. (7) All these, O mighty-armed one, can be cherished by those who have conquered the senses; I know your control over the senses, O handsome prince ! (8) But the third terrible evil, *viz*, the taking of others' lives, which is done without enmity due to ignorance, is facing you. (9) O hero, you have undertaken a vow to kill the ogres on the battle-field for the protection of sages living in the Daṇḍaka forest; and for this (very) purpose you have set out with arrows and a bow towards the forest well-known as Daṇḍaka with your brother. (10-11) Hence, seeing you on your way to the Daṇḍaka, my mind is perturbed with anxiety, thinking of your behaviour and of your highest well-being and worldly interests. (12) I do not like, O hero, your going towards the Daṇḍaka. I shall tell you the reason for that; while I speak of it, please listen. (13)

त्वं हि बाणधनुष्पाणिर्भ्रात्रा सह वनं गतः । दृष्ट्वा वनचरान् सर्वान् कच्चित् कुर्याः शरव्ययम् ॥१४॥
क्षत्रियाणामिह धनुर्हुताशस्येन्धनानि च । समीपतः स्थितं तेजोबलमुच्छ्रयते भृशम् ॥१५॥
पुरा किल महाबाहो तपस्वी सत्यवाञ्छुचिः । कस्मिंश्चिदभवत् पुण्ये वने रतंमृगद्विजे ॥१६॥
तस्यैव तपसो विघ्नं कर्तुमिन्द्रः शचीपतिः । खड्गपाणिरथागच्छदाश्रमं भटरूपधृक् ॥१७॥
तस्मिंस्तदाश्रमपदे निहितः खड्ग उत्तमः । स न्यासविधिना दत्तः पुण्ये तपसि तिष्ठतः ॥१८॥
स तच्छस्त्रमनुप्राप्य न्यासरक्षणतत्परः । वने तु विचरत्येव रक्षन् प्रत्ययमात्मनः ॥१९॥
यत्र गच्छत्युपादातुं मूलानि च फलानि च । न विना याति तं खड्गं न्यासरक्षणतत्परः ॥२०॥
नित्यं शस्त्रं परिवहन् क्रमेण स तपोधनः । चकार रौद्रीं स्वां बुद्धिं त्यक्त्वा तपसि निश्चयम् ॥२१॥
ततः स रौद्राभिरतः प्रमत्तोऽधर्मकर्षितः । तस्य शस्त्रस्य संवासाज्जगाम नरकं मुनिः ॥२२॥
एवमेतत् पुरावृत्तं शस्त्रसंयोगकारणम् । अग्निसंयोगवद्धेतुः शस्त्रसंयोग उच्यते ॥२३॥
स्नेहाच्च बहुमानाच्च स्मारये त्वां तु शिक्षये । न कथंचन सा कार्या गृहीतधनुषा त्वया ॥२४॥
बुद्धिर्वैरं विना हन्तुं राक्षसान् दण्डकाश्रितान् । अपराधं विना हन्तुं लोको वीर न मंस्यते ॥२५॥
क्षत्रियाणां तु वीराणां वनेषु नियतात्मनाम् । धनुषा कार्यमेतावदार्तानामभिरक्षणम् ॥२६॥
क्व च शस्त्रं क्व च वनं क्व च क्षात्रं तपः क्व च । व्याविद्धमिदमस्माभिर्देशधर्मस्तु पूज्यताम् ॥२७॥
कदर्यकलुषा बुद्धिर्जायते शस्त्रसेवनात् । पुनर्गत्वा त्वयोध्यायां क्षत्रधर्मं चरिष्यसि ॥२८॥

अक्षया तु भवेत् प्रीतिः श्वश्रूश्वशुरयोर्मम । यदि राज्यं हि संन्यस्य भवेस्त्वं निरतो मुनिः ॥२९॥
धर्मादर्थः प्रभवति धर्मात् प्रभवते सुखम् । धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥३०॥
आत्मानं नियमैस्तैस्तैः कर्षयित्वा प्रयत्नतः । प्राप्यते निपुणैर्धर्मो न सुखाल्लभते सुखम् ॥३१॥
नित्यं शुचिमतिः सौम्य चर धर्मं तपोवने । सर्वं तु विदितं तुभ्यं त्रैलोक्यमपि तत्त्वतः ॥३२॥
स्त्रीचापलादेतदुपाहृतं मे धर्मं च वक्तुं तव कः समर्थः ।
विचार्य बुद्ध्या तु सहानुजेन यद् रोचते तत् कुरु मा चिरेण ॥३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे नवमः सर्गः ॥ ९ ॥

"When you go to the forest with arrows and bow in hand together with your brother and see all kinds of animals in the forest, you may perhaps shoot an arrow somewhere. (14) The bow and the fuel when staying near the warriors and a fire respectives by greatly enhance their strength in this world. (15) They say, formerly, O mighty-armed prince, there was a truthful and pious ascetic in some holy forest, where animals and birds lived in joy. (16) Then, only to create obstruction in his austerities, Indra, the lord of Śachī, in the guise of a soldier, came to the hermitage, sword in hand. (17) He kept the excellent sword in the precincts of his hermitage. It was given as a deposit to the sage, who was keeping himself busy with holy austerities. (18) Getting that weapon and being constantly mindful of quarding the deposit, he wandered even in the forest keeping the trust with him. (19) Wherever he went even to bring roots and fruits, he would not go without that sword, being ever mindful of quarding the trust. (20) Constantly carrying the weapon as he did, that ascetic made his mind cruel in course of time, giving up his determination to carry on his austerities. (21) Then, while taking pleasure in cruelty due to the company of that weapon, the said sage became negligent, was led astray by Adharma and descended into hell. (22) This is what happened in the past as a result of association with that weapon. Association with a weapon is said to be of the same consequence as is the association with fire. (23) Due to love and great respect I am making you acquainted with this and advising you that while taking the bow you should never take into your head to kill the ogres residing in Daṇḍaka without enmity. People do not commend their killing without fault, O hero ! (24-25) The function of the bow for self-restrained heroic Kṣatriyas is only this much, *viz*, protection of those who are suffering. (26) What connection is there between a weapon and forest-life ? What affinity is there between the duty of a Kṣatriya and asceticism ? The two are contradictory. Let us respect the laws of the place. (27) By use of arms the mind becomes contaminated with sin as in the case of unworthy men. After returning to Ayodhya you can again follow the duty of a warrior. (28) It will bring endless joy to my mother-in-law and father-in law if indeed after renouncing the kingdom you become a devoted sage. (29) From Dharma follows wealth, from Dharma comes happiness, by recourse to Dharma one gets everything. This world has Dharma as its essence. (30) The wise emaciate themselves with effort by imposing several restrictions on themselves and achieve Dharma. Dharma does not follow from merriment. (31) With a pious mind, O gentle Rāma, always practise righteousness in the forest suited for austerities. In fact, everything comprised in the three worlds is truly known to you. (32) I have said this just in consonance with the frivolity of a woman. Who is really capable of teaching Dharma to you ? However, thinking over it by recourse to reason together with your younger brother you may do whatever appeals to you. Let there be no delay." (33)

Thus ends Canto Nine in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Rāma expresses his firmness in keeping the vow of killing the ogres for the protection of sages,

वाक्यमेतत् तु वैदेह्या व्याहृतं भर्तृभक्तया । श्रुत्वा धर्मे स्थितो रामः प्रत्युवाचाथ जानकीम् ॥ १ ॥
हितमुक्तं त्वया देवि स्निग्धया सदृशं वचः । कुलं व्यपदिशन्त्या च धर्मज्ञे जनकात्मजे ॥ २ ॥
किं नु वक्ष्याम्यहं देवि त्वयैवोक्तमिदं वचः । क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति ॥ ३ ॥
ते चार्ता दण्डकारण्ये मुनयः संशितव्रताः । मां सीते स्वयमागम्य शरण्यं शरणं गताः ॥ ४ ॥
वसन्तः कालकालेषु वने मूलफलाशनाः । न लभन्ते सुखं भीरु राक्षसैः क्रूरकर्मभिः ॥ ५ ॥
भक्ष्यन्ते राक्षसैर्भीमैर्नरमांसोपजीविभिः । ते भक्ष्यमाणा मुनयो दण्डकारण्यवासिनः ॥ ६ ॥
अस्मानभ्यवपद्येति मामूचुर्द्विजसत्तमाः । मया तु वचनं श्रुत्वा तेषामेवं मुखाच्च्युतम् ॥ ७ ॥
कृत्वा वंचनशुश्रूषां वाक्यमेतदुदाहृतम् । प्रसीदन्तु भवन्तो मे ह्रीरेषा तु ममातुला ॥ ८ ॥
यदीदृशैरहं विप्रैरुपस्थेयैरुपस्थितः । किं करोमीति च मया व्याहृतं द्विजसंनिधौ ॥ ९ ॥

Having heard these words uttered by Vaidehī devoted to her husband, Rāma, firmly adhering to Dharma, then, replied to Jānakī:—(1) "O daughter of Janaka, knower of Dharma, O queen, you being affectionate have given a wholesome advice, which is becoming of you, referring as it does to the duty of my race. (2) O queen, what shall I say? You yourself have stated that a bow is wielded by Kṣatriyas so that there should be no cry of the sufferers. (3) In the Daṇḍaka forest those suffering sages with austere vows themselves came to me, O Sītā, and resorted to me, who can protect them. (4) Always dwelling in the forest, eating roots and fruits, they are not getting happiness, O timid one, due to ogres of cruel activities. (5) They are being eaten up by the terrible ogres living on human flesh. Being devoures by these, the sages dwelling in the Daṇḍaka forest, the best among the Brahmans, asked me to show grace to them. I, for my part, having heard the words that had escaped from their mouth and having shown the desire to listen to their speech, made the following utterance:—'Be you gracious to me. Indeed it is a great shame for me that I have been approached by such Brahmans as are worthy of being approached.' I then asked the Brahmans as to what I should do. (6—9)

सर्वैरेव समागम्य वागियं समुदाहृता । राक्षसैर्दण्डकारण्ये बहुभिः कामरूपिभिः ॥१०॥
अर्दिताः स्म भृशं राम भवान् नस्तत्र रक्षतु । होमकाले तु सम्प्राप्ते पर्वकालेषु चानघ ॥११॥
धर्षयन्ति सुदुर्धर्षा राक्षसाः पिशिताशनाः । राक्षसैर्धर्षितानां च तापसानां तपस्विनाम् ॥१२॥
गतिं मृगयमाणानां भवान् नः परमा गतिः । कामं तपःप्रभावेण शक्ता हन्तुं निशाचरान् ॥१३॥
चिरार्जितं न चेच्छामस्तपः खण्डयितुं वयम् । बहुविघ्नं तपो नित्यं दुश्चरं चैव राघव ॥१४॥

तेन शापं न मुञ्चामो भक्ष्यमाणाश्च राक्षसैः । तदर्द्यमानान् रक्षोभिर्दण्डकारण्यवासिभिः ॥१५॥
रक्ष नस्त्वं सह भ्रात्रा त्वन्नाथा हि वयं वने । मया चैतद्वचः श्रुत्वा कार्त्स्न्येन परिपालनम् ॥१६॥
ऋषीणां दण्डकारण्ये संश्रुतं जनकात्मजे । संश्रुत्य न च शक्ष्यामि जीवमानः प्रतिश्रवम् ॥१७॥
मुनीनामन्यथाकर्तुं सत्यमिष्टं हि मे सदा । अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणाम् ॥१८॥
न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः । तदवश्यं मया कार्यमृषीणां परिपालनम् ॥१९॥
अनुक्तेनापि वैदेहि प्रतिज्ञाय कथं पुनः । मम स्नेहाच्च सौहार्दादिदमुक्तं त्वया वचः ॥२०॥
परितुष्टोऽस्म्यहं सीते न ह्यनिष्टोऽनुशास्यते ।
सदृशं चानुरूपं च कुलस्य तव शोभने । सधर्मचारिणी मे त्वं प्राणेभ्योऽपि गरीयसी ॥२१॥
इत्येवमुक्त्वा वचनं महात्मा सीतां प्रियां मैथिलराजपुत्रीम् ।
रामो धनुष्मान् सह लक्ष्मणेन जगाम रम्याणि तपोवनानि ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे दशमः सर्गः ॥ १० ॥

"Coming together, all of them made the following submission:—"We have been greatly tormented in the Daṇḍaka forest by many ogres assuming different forms according to their will. Rāma, protect you us from them. When the time comes for pouring oblations into the sacred fire and also on holy occasions the flesh-eating, unassailable ogres attack us, O sinless one! You are the greatest asylum for us poor ascetics, who are seeking an asylum, assailed as we are by the ogres. Although we are able to kill the night-wanderers by virtue of our austerities, we do not desire to waste the power accumulated by us for a long time. O Rāghava, austerities are beset with many obstacles and are always difficult to be performed. (10—14) Therefore, though being eaten up by the ogres, we do not pronounce a curse. Hence, along with your brother, protect you us, oppressed as we are by ogres dwelling in the Daṇḍaka forest. For, you along are our master in the forest.' And having heard this speech I promised complete protection to the sages living in the Daṇḍaka forest, O daughter of Janaka! And having made a promise, I dare not as long as I am alive falsify the word given to the sages. For, truth is always dear to me. I can even give up my life or you together with Lakṣmaṇa, but not my plighted word given especially to the Brahmans. Therefore, O Vaidehī, I am compelled to protect the sages even if I had not given the word, much more so when a vow has been taken. You have uttered these words due to your love and good-will for me. (15—20) O Sītā, I am fully pleased. For, a person is never advised unless he is dear. And, it is becoming and proper not only for you but for your family too, O beautiful lady! You are dearer to me even than life, being my companion in Dharma." (21) Having addressed these words to his beloved Sītā, the princess of Mithilā, the high-souled Rāma, the wielder of a bow, proceeded to the charming groves inhabited by ascetics together with Lakṣmaṇa. (22)

Thus ends Canto Ten in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

The episode of Sage Māṇḍakarṇi and the Pañchāpsara Lake. Rāma visits several hermitages and returns to Sutikṣṇa's hermitage. From there he goes to the hermitage of Agastya.

अग्रतः प्रययौ रामः सीता मध्ये सुशोभना । पृष्ठतस्तु धनुष्पाणिर्लक्ष्मणोऽनुजगाम ह ॥ १ ॥
तौ पश्यमानौ विविधाञ्शैलप्रस्थान् वनानि च । नदीश्च विविधा रम्या जग्मतुः सह सीतया ॥ २ ॥
सारसांश्चक्रवाकांश्च नदीपुलिनचारिणः । सरांसि च सपद्मानि युतानि जलजैः खगैः ॥ ३ ॥
यूथबद्धांश्च पृषतान् मदोन्मत्तान् विषाणिनः । महिषांश्च वराहांश्च गजांश्च द्रुमवैरिणः ॥ ४ ॥
ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे । ददृशुः सहिता रम्यं तटाकं योजनायुतम् ॥ ५ ॥
पद्मपुष्करसम्बाधं गजयूथैरलंकृतम् । सारसैर्हंसकादम्बैः संकुलं जलजातिभिः ॥ ६ ॥
प्रसन्नसलिले रम्ये तस्मिन् सरसि शुश्रुवे । गीतवादित्रनिर्घोषो न तु कश्चन दृश्यते ॥ ७ ॥
ततः कौतूहलाद् रामो लक्ष्मणश्च महारथः । मुनिं धर्मभृतं नाम प्रष्टुं समुपचक्रमे ॥ ८ ॥
इदमत्यद्भुतं श्रुत्वा सर्वेषां नो महामुने । कौतूहलं महज्जातं किमिदं साधु कथ्यताम् ॥ ९ ॥
तेनैवमुक्तो धर्मात्मा राघवेण मुनिस्तदा । प्रभावं सरसः क्षिप्रमाख्यातुमुपचक्रमे ॥१०॥

Rāma walked in the van, the most beautiful Sītā in the middle, and in the rear followed Lakṣmaṇa, bow in hand. (1) They two went on seeing several mountain-peaks and forests and several charming rivers, together with Sītā. (2) They further saw cranes and Chakravāka birds moving on river banks, lakes with lotuses and aquatic birds, spotted deer moving in herds, horned buffaloes in rut, boars and elephants, the destroyers of trees. (3-4) Covering a long distance, they sighted together, while the sun was going down, a beautiful lake with an area of a square Yojana, full of red and white lotuses, adorned with herds of elephants and crowded with cranes, flocks of swans and other aquatic creatures. (5-6) In that beautiful lake of clear water the sound of singing and musical instruments was heard, but nobody was to be seen. (7) Then, out of curiosity Śrī Rāma and Lakṣmaṇa, the great car-warrior, proceeded to ask the sage named Dharmabhṛt (who accompanied them):—(8) "O great sage, hearing this most wonderful sound we are all seized with great curiosity. What is this? pray, tell us in detail about it." (9) Thus addressed by Rāghava, the righteous sage forthwith started speaking about the greatness of the lake :—(10)

इदं पञ्चाप्सरो नाम तटाकं सार्वकालिकम् । निर्मितं तपसा राम मुनिना माण्डकर्णिना ॥११॥
स हि तेपे तपस्तीव्रं माण्डकर्णिर्महामुनिः । दशवर्षसहस्राणि वायुभक्षो जलाशये ॥१२॥
ततः प्रव्यथिताः सर्वे देवाः साग्निपुरोगमाः । अब्रुवन् वचनं सर्वे परस्परसमागताः ॥१३॥
अस्माकं कस्यचित् स्थानमेष प्रार्थयते मुनिः । इति संविग्नमनसः सर्वे तत्र दिवौकसः ॥१४॥
तत कर्तुं तपोविघ्नं सर्वदेवैर्नियोजिताः । प्रधानाप्सरसः पञ्च विद्युच्चलितवर्चसः ॥१५॥
अप्सरोभिस्ततस्ताभिर्मुनिर्दृष्टपरावरः । नीतो मदनवश्यत्वं देवानां कार्यसिद्धये ॥१६॥
ताश्चैवाप्सरसः पञ्च मुनेः पत्नीत्वमागताः । तटाके निर्मितं तासां तस्मिन्नन्तर्हितं गृहम् ॥१७॥

तत्रैवाप्सरसः पञ्च निवसन्त्यो यथासुखम् । रमयन्ति तपोयोगान्मुनिं यौवनमास्थितम् ॥१८॥
तासां संक्रीडमानानामेष वादित्रनिःस्वनः । श्रूयते भूषणोन्मिश्रो गीतशब्दो मनोहरः ॥१९॥
आश्चर्यमिति तस्यैतद् वचनं भावितात्मनः । राघवः प्रतिजग्राह सह भ्रात्रा महायशाः ॥२०॥
एवं कथयमानः स ददर्शाश्रममण्डलम् । कुशचीरपरिक्षिप्तं ब्राह्मया लक्ष्म्या समावृतम् ॥२१॥
प्रविश्य सह वैदेह्या लक्ष्मणेन च राघवः । तदा तस्मिन् स काकुत्स्थः श्रीमत्याश्रममण्डले ॥२२॥
उषित्वा स सुखं तत्र पूज्यमानो महर्षिभिः । जगाम चाश्रमांस्तेषां पर्यायेण तपस्विनाम् ॥२३॥
येषामुषितवान् पूर्वं सकाशे स महास्त्रवित् । क्वचित् परिदशान् मासानेकसंवत्सरं क्वचित् ॥२४॥
क्वचिच्च चतुरो मासान् पञ्च षट् च परान् क्वचित् । अपरत्राधिकान् मासानध्यर्धमधिकं क्वचित् ॥२५॥
त्रीन् मासानष्टमासांश्च राघवो न्यवसत् सुखम् । तत्र संवसतस्तस्य मुनीनामाश्रमेषु वै ॥२६॥
रमतश्चानुकूल्येन ययुः संवत्सरा दश । परिसृत्य च धर्मज्ञो राघवः सह सीतया ॥२७॥
सुतीक्ष्णस्याश्रमपदं पुनरेवाजगाम ह । स तमाश्रममागम्य मुनिभिः परिपूजितः ॥२८॥
तत्रापि न्यवसद् रामः किंचित् कालमरिंदमः । अथाश्रमस्थो विनयात् कदाचित् तं महामुनिम् ॥२९॥
उपासीनः स काकुत्स्थः सुतीक्ष्णमिदमब्रवीत् ।

"This is a lake named Pañchāpsara, ever full of water and created by Sage Māṇḍakarṇi by force of his ascetic power, O Rāma ! (11) That great Sage Māṇḍakarṇi performed severe austerities in the lake living on air alone for ten thousand years. (12) There upon getting disquieted, all the gods with the god of fire at the head gathered together and all of them spoke as follows :—(13) "This sage is seeking the state of some one among us.' Thus all the denizens of heaven felt disturbed in mind. (14) Then, for causing interruption in his austerities, all the gods appointed five principal nymphs with bodies flashing like lightning. (15) Now that sage, who had seen what is wholesome or otherwise in this world as well as in the other, was captured with love by those nymphs for accomplishing the work of gods. (16) The same five nymphs have become the wives of the sage. In the lake has been built a secret house for them. (17) Dwelling happily in that very house, the five nymphs delight the sage, who has regained his youth, by virtue of his austerities. (18) This is the sound of the musical instruments and the charming song of the nymphs sung while they are playing, mixed with the thinkling of ornaments, that is being heard." (19) Rāghava of great renown together with his brother accepted the report of the pure-minded sage as a piece of wonder. (20) While speaking thus, he saw a group of hermitages enveloped in Brahmic grandeur with Kuśa grass and bark garments spread round about. (21) Rāghava together with Vaidehī and Lakṣmaṇa then entered that beautiful group of hermitages and staying there happily, being honoured by great sages, that descendant of Kakutstha visited one by one the hermitages of those sages with whom that knower of great weapons had previously stayed. Rāghava happily stayed somewhere for ten months, somewhere for a year, somewhere for four months, somewhere five, six and (even) more, elsewhere for more months, somewhere half a month more and in other hermitages for eight and three months. While he was thus staying in the hermitages of the sages and passing time happily and comfortably, ten years passed. Having thus wandered, Rāghava, the knower of Dharma, together with Sītā came again, they say, to the site of Sutīkṣṇa's hermitage. Coming to that hermitage, and honoured by the sages, the said Rāma, the vanquisher of foes, stayed there also for some time. Then, while sitting in the hermitage modestly beside the great sage, the said Kākutstha on one occasion as follows to Sutīkṣṇa:—

अस्मिन्नरण्ये भगवन्नगस्त्यो मुनिसत्तमः ॥३०॥
वसतीति मया नित्यं कथाः कथयतां श्रुतम् । न तु जानामि तं देशं वनस्यास्य महत्तया ॥३१॥
कुत्राश्रमपदं रम्यं महर्षेस्तस्य धीमतः । प्रसादार्थं भगवतः सानुजः सह सीतया ॥३२॥
अगस्त्यमधिगच्छेयमभिवादयितुं मुनिम् । मनोरथो महानेष हृदि सम्परिवर्तते ॥३३॥
यदहं तं मुनिवरं शुश्रूषेयमपि स्वयम् । इति रामस्य स मुनिः श्रुत्वा धर्मात्मनो वचः ॥३४॥
सुतीक्ष्णः प्रत्युवाचेदं प्रीतो दशरथात्मजम् । अहमप्येतदेव त्वां वक्तुकामः सलक्ष्मणम् ॥३५॥
अगस्त्यमभिगच्छेति सीतया सह राघव । दिष्ट्या त्विदानीमर्थेऽस्मिन् स्वयमेव ब्रवीषि माम्॥३६॥
अयमाख्यामि ते राम यत्रागस्त्यो महामुनिः ।
योजनान्याश्रमात् तात याहि चत्वारि वै ततः । दक्षिणेन महाञ्छ्रीमानगस्त्यभ्रातुराश्रमः ॥३७॥
स्थलीप्रायवनोद्देशे पिप्पलीवनशोभिते । बहुपुष्पफले रम्ये नानाविहगनादिते ॥३८॥
पद्मिन्यो विविधास्तत्र प्रसन्नसलिलाशयाः । हंसकारण्डवाकीर्णाश्चक्रवाकोपशोभिताः ॥३९॥
तत्रैकां रजनीं व्युष्य प्रभाते राम गम्यताम् । दक्षिणां दिशमास्थाय वनषण्डस्य पार्श्वतः ॥४०॥
तत्रागस्त्याश्रमपदं गत्वा योजनमन्तरम् । रमणीये वनोद्देशे बहुपादपशोभिते ॥४१॥
रंस्यते तत्र वैदेही लक्ष्मणश्च त्वया सह । स हि रम्यो वनोद्देशो बहुपादपसंयुतः ॥४२॥
यदि बुद्धिः कृता द्रष्टुमगस्त्यं तं महामुनिम् । अद्यैव गमने बुद्धिं रोचयस्व महामते ॥४३॥

"Sir, I have heard from those talking among themselves that Agastya, the foremost of sages, permanently dwells in this forest. However, due to the vastness of this forest, I do not know that place. (22—31) Where is the lovely site of the hermitage of that wise and eminent sage? There exists a great desire in my heart that I should get an opportunity to salute Sage Agastya along with my younger brother and Sītā for obtaining his grace, so that I may personally do some service also to that great sage." Pleased to hear this submission of the righteous Rāma, the aforesaid Sage Sutīkṣṇa replied as follows to the son of Daśaratha:—"I too wanted to tell you as well as Lakṣmaṇa the same thing, *viz*, that you should go to Agastya with Sītā, O Rāghava! It is good that you are speaking to me about it yourself. (32—36) I am just telling you, O Rāma, where the great Sage Agastya lives. Proceed, O dear son, southward to a distance of four Yojanas from this hermitage; there lies in a well-nigh flat portion of the forest the great and grand hermitage of Agastya's brother, adorned with a grove of Pippalī (long pepper) trees, nay, having many flowers and fruits, and charming and resonant with the cry of various birds. (37-38) There are several lotus-ponds and lakes with limpid water, crowded with swans and Kāraṇḍavas and adorned with Chakravāka birds. (39) Staying there for a night, Rāma, you may proceed in the morning in a southerly direction along side of the grove. (40) Covering a distance of eight miles you will reach the site of Agastya's hermitage in a delightful part of the forest, adorned with many trees. (41) There Vaidehī and Lakṣmaṇa will dwell happily with you. For, that is a charming part of the forest with many trees. (42) If you have made up your mind to see that great sage, Agastya, O highly intelligent prince decide to proceed this very day." (43)

इति रामो मुनेः श्रुत्वा सह भ्रात्राभिवाद्य च । प्रतस्थेऽगस्त्यमुद्दिश्य सानुगः सह सीतया ॥४४॥
पश्यन् वनानि चित्राणि पर्वतांश्चाभ्रसंनिभान् । सरांसि सरितश्चैव पथि मार्गवशानुगान् ॥४५॥
सुतीक्ष्णेनोपदिष्टेन गत्वा तेन पथा सुखम् । इदं परमसंहृष्टो वाक्यं लक्ष्मणमब्रवीत् ॥४६॥
एतदेवाश्रमपदं नूनं तस्य महात्मनः । अगस्त्यस्य मुनेर्भ्रातुर्दृश्यते पुण्यकर्मणः ॥४७॥
यथा हीमे वनस्यास्य ज्ञाताः पथि सहस्रशः । संनताः फलभारेण पुष्पभारेण च द्रुमाः ॥४८॥
पिप्पलीनां च पक्वानां वनादस्मादुपागतः । गन्धोऽयं पवनोत्क्षिप्तः सहसा कटुकोदयः ॥४९॥
तत्र तत्र च दृश्यन्ते संक्षिप्ताः काष्ठसंचयाः । लूनाश्च परिदृश्यन्ते दर्भा वैडूर्यवर्चसः ॥५०॥
एतच्च वनमध्यस्थं कृष्णाभ्रशिखरोपमम् । पावकस्याश्रमस्थस्य धूमाग्रं सम्प्रदृश्यते ॥५१॥
विविक्तेषु च तीर्थेषु कृतस्नाना द्विजातयः । पुष्पोपहारं कुर्वन्ति कुसुमैः स्वयमर्जितैः ॥५२॥
ततः सुतीक्ष्णवचनं यथा सौम्य मया श्रुतम् । अगस्त्यस्याश्रमो भ्रातुर्नूनमेष भविष्यति ॥५३॥
निगृह्य तरसा मृत्युं लोकानां हितकाम्यया । यस्य भ्रात्रा कृतेयं दिक्शरण्या पुण्यकर्मणा ॥५४॥

Hearing thus the sage's words and saluting him with his brother, Rāma set out with Lakṣmaṇa (his followers) and Sītā to meet Agastya. (44) Seeing varied forests and cloud-like mountains, lakes and rivers on the way, he proceeded happily along the path directed by Sutīkṣṇa and, being supremely delighted, he spoke as follows to Lakṣmaṇa:—(45-46) "Indeed this very place appears to be the site of the hermitage of that high-souled brother of Sage Agastya of holy deeds. (47) As was pointed out by Sutīkṣṇa, these thousands of trees of this forest are seen in the way bent down with their load of fruits and the mass of flowers. (48) This scent of the ripe Pippalī fruits wafted by the breeze and coming from this forest is suddenly giving rise to a pungent taste. (49) Here and there are seen collected heaps of wood and blades of Darbha grass, having the lustre of Vaiḍūrya (a cat's-eye gem) are seen cut. (50) And here in the middle of the forest is vividly seen a column of smoke from the fire in the hermitage, looking like the top of a dark cloud. (51) Having had their bath in the holy waters, the Brahmans are giving offerings (to the gods) with the flowers collected by themselves. (52) Hence, O gentle Lakṣmaṇa, according to the description of Sutīkṣṇa heard by me, surely this must be the hermitage of the brother of Agastya, by whose brother (Agastya) of holy deeds, with intent to do good to the people and controlling by his (spiritual) might death (in the form of the ogres Vātāpi and Ilvala), this (southern) quarter has been made habitable. (53-54)

इहैकदा किल क्रूरो वातापिरपि चेल्वलः । भ्रातरौ सहितावास्तां ब्राह्मणघ्नौ महासुरौ ॥५५॥
धारयन् ब्राह्मणं रूपमिल्वलः संस्कृतं वदन् । आमन्त्रयति विप्रान् स श्राद्धमुद्दिश्य निर्घृणः ॥५६॥
भ्रातरं संस्कृतं कृत्वा ततस्तं मेषरूपिणम् । तान् द्विजान् भोजयामास श्राद्धदृष्टेन कर्मणा ॥५७॥
ततो भुक्तवतां तेषां विप्राणामिल्वलोऽब्रवीत् । वातापे निष्क्रमस्वेति स्वरेण महता वदन् ॥५८॥
ततो भ्रातुर्वचः श्रुत्वा वातापिर्मेषवन्नदन् । भित्त्वा भित्त्वा शरीराणि ब्राह्मणानां विनिष्पतत् ॥५९॥
ब्राह्मणानां सहस्राणि तैरेवं कामरूपिभिः । विनाशितानि संहृत्य नित्यशः पिशिताशनैः ॥६०॥
अगस्त्येन तदा देवैः प्रार्थितेन महर्षिणा । अनुभूय किल श्राद्धे भक्षितः स महासुरः ॥६१॥
ततः सम्पन्नमित्युक्त्वा दत्त्वा हस्तेऽवनेजनम् । भ्रातरं निष्क्रमस्वेति चेल्वलः समभाषत ॥६२॥
स तदा भाषमाणं तु भ्रातरं विप्रघातिनम् । अब्रवीत् प्रहसन् धीमानगस्त्यो मुनिसत्तमः ॥६३॥

कुतो निष्क्रमितुं शक्तिर्मया जीर्णस्य रक्षसः । भ्रातुस्तु मेषरूपस्य गतस्य यमसादनम् ॥६४॥
अथ तस्य वचः श्रुत्वा भ्रातुर्निधनसंश्रितम् । प्रधर्षयितुमारेभे मुनिं क्रोधान्निशाचरः ॥६५॥
सोऽभ्यद्रवद् द्विजेन्द्रं तं मुनिना दीप्ततेजसा । चक्षुषानलकल्पेन निर्दग्धो निधनं गतः ॥६६॥
तस्यायमाश्रमो भ्रातुस्तटाकवनशोभितः । विप्रानुकम्पया येन कर्मेदं दुष्करं कृतम् ॥६७॥

"Once, they say, here dwelt together two brothers—great ogres and killers of Brahmans—Vātāpi and also Ilvala. (55) Assuming the form of a Brahman and speaking Sanskrit, that merciless Ilvala used to invite Brahmans for the sake of Śrāddha. (56) Thereupon, cooking that brother (of his), who used to take the form of a ram, he used to feed those Brahmans according to the injunctions laid down for Śrāddha. (57) Then, after those Brahmans had finished the dinner, Ilvala used to call out in a loud voice, "O Vātāpi, come out !" (58) Now, hearing the speech of his brother, Vātāpi used to come out tearing the bodies of the Brahmans and bleating like a ram. (59) Thus thousands of Brahmans were killed by those flesh-eaters always coming together and assuming forms at will. (60) That time, they say, that great ogre was eaten up with taste by the great sage Agastya as requested by gods. (61) Thereupon, saying 'It is finished' and offering water for washing the hands, Ilvala cried out to the brother: 'Come out !' (62) Then, while he was addressing these words to his brother, the killer of Brahmans, that jewel among sages, the intelligent Agastya said laughingly:—(63) 'Where is the power to come out left in the ogre, your brother in the form of a ram, who stands digested by me and is gone to the abode of Yama ?' (64) Thereupon, hearing his words declaring the death of his brother; the night-wanderer started assailing the sage in anger. (65) He attacked the Indra amongst the Brahmans and, burnt with his fire-like glance by that sage of blazing lustre, died. (66) This is the hermitage—beautified by lakes and forest—of the brother of that sage who did this difficult deed out of pity for the Brahmans.'' (67)

एवं कथयमानस्य तस्य सौमित्रिणा सह । रामस्यास्तं गतः सूर्यः संध्याकालोऽभ्यवर्तत ॥६८॥
उपास्य पश्चिमां संध्यां सह भ्रात्रा यथाविधि । प्रविवेशाश्रमपदं तमृषिं चाभ्यवादयत् ॥६९॥
सम्यक्प्रतिगृहीतस्तु मुनिना तेन राघवः । न्यवसत् तां निशामेकां प्राश्य मूलफलानि च ॥७०॥
तस्यां रात्र्यां व्यतीतायामुदिते रविमण्डले । भ्रातरं तमगस्त्यस्य आमन्त्रयत राघवः ॥७१॥
अभिवादये त्वां भगवन् सुखमस्म्युषितो निशाम् । आमन्त्रये त्वां गच्छामि गुरुं ते द्रष्टुमग्रजम् ॥७२॥
गम्यतामिति तेनोक्तो जगाम रघुनन्दनः । यथोद्दिष्टेन मार्गेण वनं तच्चावलोकयन् ॥७३॥
नीवारान् पनसान् सालान् वञ्जुलांस्तिनिशांस्तथा । चिरिबिल्वान् मधूकांश्च बिल्वानथ च तिन्दुकान् ॥७४॥
पुष्पितान् पुष्पिताग्राभिर्लताभिरुपशोभितान् । ददर्श रामः शतशस्तत्र कान्तारपादपान् ॥७५॥
हस्तिहस्तैर्विमृदितान् वानरैरुपशोभितान् । मत्तैः शकुनिसंघैश्च शतशः प्रतिनादितान् ॥७६॥
ततोऽब्रवीत् समीपस्थं रामो राजीवलोचनः । पृष्ठतोऽनुगतं वीरं लक्ष्मणं लक्ष्मिवर्धनम् ॥७७॥

While the celebrated Rāma was thus talking to the son of Sumitrā, the sun disappeared and the time of evening devotions arrived. (68) Having performed his evening devotions according to scriptural ordinance together with his (younger) brother, he entered the site of the hermitage and greeted that sage. (69) Warmly received by the said sage, Rāghava stayed that one night taking roots and fruits alone. (70) When the night had passed, Rāghava at sunrise took leave of that brother of Agastya (with the following words):—(71) "I salute you, sir; I have stayed happily for the night. I take leave of you. I am going to see your revered elder brother." (72) Spoken to by him in the words 'You may go', the delight of Raghu left along the path pointed out to him, seeing that forest. (73) Rāma saw there hundreds of forest trees—Nīvāra, Panasa, sal and Vañjula, Tiniśa, Chiribilva, and Madhūka, Bilva and Tinduka too in flower and beautified by blossoming climbers, damaged by the trunks of elephants, adorned by monkeys and made resonant by the noise of flocks of birds in heat. (74—76) Then the lotus-eyed Rāma said to the heroic Lakṣmaṇa, who was closely following behind him and added to his glory:—(77)

स्निग्धपत्रा यथा वृक्षा यथा क्षान्ता मृगद्विजाः । आश्रमो नातिदूरस्थो महर्षेर्भावितात्मनः ॥७८॥
अगस्त्य इति विख्यातो लोके स्वेनैव कर्मणा । आश्रमो दृश्यते तस्य परिश्रान्तश्रमापहः ॥७९॥
प्राज्यधूमाकुलवनश्चीरमालापरिष्कृतः । प्रशान्तमृगयूथश्च नानाशकुनिनादितः ॥८०॥
निगृह्य तरसा मृत्युं लोकानां हितकाम्यया । दक्षिणा दिक् कृता येन शरण्या पुण्यकर्मणा ॥८१॥
तस्येदमाश्रमपदं प्रभावाद् यस्य राक्षसैः । दिगियं दक्षिणा त्रासाद् दृश्यते नोपभुज्यते ॥८२॥
यदाप्रभृति चाक्रान्ता दिगियं पुण्यकर्मणा । तदाप्रभृति निर्वैराः प्रशान्ता रजनीचराः ॥८३॥
नाम्ना चेयं भगवतो दक्षिणा दिक्प्रदक्षिणा । प्रथिता त्रिषु लोकेषु दुर्धर्षा क्रूरकर्मभिः ॥८४॥
मार्गं निरोद्धुं सततं भास्करस्याचलोत्तमः । संदेशं पालयंस्तस्य विन्ध्यशैलो न वर्धते ॥८५॥
अयं दीर्घायुषस्तस्य लोके विश्रुतकर्मणः । अगस्त्यस्याश्रमः श्रीमान् विनीतमृगसेवितः ॥८६॥
एष लोकार्चितः साधुर्हिते नित्यं रतः सताम् । अस्मानधिगतानेष श्रेयसा योजयिष्यति ॥८७॥
आराधयिष्याम्यत्राहमगस्त्यं तं महामुनिम् । शेषं च वनवासस्य सौम्य वत्स्याम्यहं प्रभो ॥८८॥
अत्र देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । अगस्त्यं नियताहाराः सततं पर्युपासते ॥८९॥
नात्र जीवेन्मृषावादी क्रूरो वा यदि वा शठः । नृशंसः पापवृत्तो वा मुनिरेष तथाविधः ॥९०॥
अत्र देवाश्च यक्षाश्च नागाश्च पतगैः सह । वसन्ति नियताहारा धर्ममाराधयिष्णवः ॥९१॥
अत्र सिद्धा महात्मानो विमानैः सूर्यसंनिभैः । त्यक्त्वा देहान् नवैर्देहैः स्वर्याताः परमर्षयः ॥९२॥
यक्षत्वममरत्वं च राज्यानि विविधानि च । अत्र देवाः प्रयच्छन्ति भूतैराराधिताः शुभैः ॥९३॥
आगताः स्माश्रमपदं सौमित्रे प्रविशाग्रतः । निवेदयेह मां प्राप्तमृषये सह सीतया ॥९४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकादशः सर्गः ॥ ११ ॥

"As (can be seen from the fact that) the trees are clothed with glossy leaves and the animals and birds are docile, the hermitage of that pure-souled great sage is not far. (78) The hermitage, relieving the fatigue of the tired, of him who has become famous in the world as Agastya by his own deed, is seen filling the forest with the smoke rising from oblations thrown into the sacred fire, adorned with bark-garments and garlands, containing very peaceful herds of deer and resounding with the cries of various birds. (79-80) This is the site of the hermitage of him who, having by his might controlled death and performing holy deeds, made the southern quarter habitable with intent to do good to the people, and through whose spiritual force this southern quarter is looked on with alarm by the ogres but not enjoyed. (81-82) No sooner had this quarter been set foot on by this sage of holy deeds than the night-wanderers became extremely quiet and free from enmity. (83)

This southern quarter has become well-known by the name of the revered sage as most safe and unassailable by people of cruel deeds. (84) Constantly obeying his command, the Vindhya mountain, the foremost of mountains, is not growing to obstruct the path of the sun. (85) This is the beautiful hermitage, the resort of tame animals, of that long-lived Agastya whose deeds are well-known in the world. (86) He is a saint adored by the people and always devoted to the good of the virtuous. He will endow us, who have come to him, with blessings. (87) Here I shall adore that great sage, Agastya, and stay for the rest of my period of exile in the forest, O gentle and powerful prince! (88) Here gods and Gandharvas, Siddhas and the greatest sages always wait upon Agastya living on a restricted diet. (89) This sage is such that a liar, or a cruel man, a knave, a wicked person or a sinner cannot live here. (90) Seeking to observe piety, gods as well as Yakṣas and Nāgas together with birds abide here with their diet controlled. (91) Here exalted and realized souls and greatest sages endowed with new bodies have ascended to heaven in aerial cars bright as the sun, giving up their (worn-out) bodies. (92) Adored by good people, gods confer Yakṣahood, divinity and different kingdoms (on their worshippers) here. (93) O son of Sumitrā we have reached the site of the hermitage. Go ahead and tell the sage that I have come here with Sītā. (94)

Thus ends Canto Eleven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Rāma and others enter the hermitage of Agastya, enjoy his hospitality and receive divine missiles and weapons.

स प्रविश्याश्रमपदं लक्ष्मणो राघवानुजः । अगस्त्यशिष्यमासाद्य वाक्यमेतदुवाच ह ॥ १ ॥
राजा दशरथो नाम ज्येष्ठस्तस्य सुतो बली । रामः प्राप्तो मुनिं द्रष्टुं भार्यया सह सीतया ॥ २ ॥
लक्ष्मणो नाम तस्याहं भ्राता त्ववरजो हितः । अनुकूलश्च भक्तश्च यदि ते श्रोत्रमागतः ॥ ३ ॥
ते वयं वनमत्युग्रं प्रविष्टाः पितृशासनात् । द्रष्टुमिच्छामहे सर्वे भगवन्तं निवेद्यताम् ॥ ४ ॥
तस्य तद् वचनं श्रुत्वा लक्ष्मणस्य तपोधनः । तथेत्युक्त्वाग्निशरणं प्रविवेश निवेदितुम् ॥ ५ ॥
स प्रविश्य मुनिश्रेष्ठं तपसा दुष्प्रधर्षणम् । कृताञ्जलिरुवाचेदं रामागमनमञ्जसा ॥ ६ ॥
यथोक्तं लक्ष्मणेनैव शिष्योऽगस्त्यस्य सम्मतः । पुत्रौ दशरथस्येमौ रामो लक्ष्मण एव च ॥ ७ ॥
प्रविष्टावाश्रमपदं सीतया सह भार्यया । द्रष्टुं भवन्तमायातौ शुश्रूषार्थमरिंदमौ ॥ ८ ॥
यदत्रानन्तरं तत् त्वमाज्ञापयितुमर्हसि । ततः शिष्यादुपश्रुत्य प्राप्तं रामं सलक्ष्मणम् ॥ ९ ॥
वैदेहीं च महाभागामिदं वचनमब्रवीत् । दिष्ट्या रामश्चिरस्याद्य द्रष्टुं मां समुपागतः ॥१०॥
मनसा काङ्क्षितं ह्यस्य मयाप्यागमनं प्रति । गम्यतां सत्कृतो रामः सभार्यः सहलक्ष्मणः ॥११॥
प्रवेश्यतां समीपं मे किमसौ न प्रवेशितः । एवमुक्तस्तु मुनिना धर्मज्ञेन महात्मना ॥१२॥
अभिवाद्याब्रवीच्छिष्यस्तथेति नियताञ्जलिः । तदा निष्क्रम्य सम्भ्रान्तः शिष्यो लक्ष्मणमब्रवीत् ॥१३॥
कोऽसौ रामो मुनिं द्रष्टुमेतु प्रविशतु स्वयम् ।

Entering the site of the hermitage and approaching a disciple of Agastya, that younger brother of Rāghava—Lakṣmaṇa—spoke as follows :—(1) "There was a king named Daśaratha. His mighty eldest son, Rāma, has come to see the sage with Sītā, his wife. (2) If the name has ever entered your ears, I am his younger brother Lakṣmaṇa, rendering service to him, favourably disposed and devoted to him. (3) We have entered a very frightful forest at the command of our father and all of us desire to see the revered sage. May this please be reported (to him)." (4) Hearing the aforesaid words of the celebrated Lakṣmaṇa, the ascetic said, 'Well', and entered the fire-sanctuary to make a report. (5) Entering the sanctuary and joining his palms, that favourite disciple of Agastya reported at once the arrival of Rāma exactly as requested by Lakṣmaṇa to the foremost sage unassailable through askesis :—"The yonder two sons of Daśaratha, Rāma and Lakṣmaṇa, have entered the site of our hermitage with Sītā, the former's wife. Those vanquishers of foes have come to see you in order to be of (some) service (to you). (6—8) You may be pleased to order what to do next." Then, hearing from his pupil that Rāma and Vaidehī of great fortune had arrived with Lakṣmaṇa, he spoke as follows :—"It is good that after a long time today Śrī Rāma has come to see me. (9-10) I too had longed in my mind for his arrival. You may go and send Rāma respectfully together with his wife and Lakṣmaṇa in my presence. Wherefore was he not allowed to enter ?" Thus told by the high-souled sage, the knower of Dharma, the pupil saluted him and said 'Amen' with joined palms. Then, hurriedly coming out, the pupil said to Lakṣmaṇa, "Who is that Rāma ? Let him go to see the sage. Let him enter the sanctuary himself (without the formality of being ushered in by myself.)"

ततो गत्वाऽऽश्रमपदं शिष्येण सह लक्ष्मणः ॥१४॥
दर्शयामास काकुत्स्थं सीतां च जनकात्मजाम् । तं शिष्यः प्रश्रितं वाक्यमगस्त्यवचनं ब्रुवन् ॥१५॥
प्रावेशयद् यथान्यायं सत्कारार्हं सुसत्कृतम् । प्रविवेश ततो रामः सीतया सह लक्ष्मणः ॥१६॥
प्रशान्तहरिणाकीर्णमाश्रमं ह्यवलोकयन् । स तत्र ब्राह्मणः स्थानमग्नेः स्थानं तथैव च ॥१७॥
विष्णोः स्थानं महेन्द्रस्य स्थानं चैव विवस्वतः । सोमस्थानं भगस्थानं स्थानं कौबेरमेव च ॥१८॥
धातुर्विधातुः स्थानं च वायोः स्थानं तथैव च । स्थानं च पाशहस्तस्य वरुणस्य महात्मनः ॥१९॥
स्थानं तथैव गायत्र्या वसूनां स्थानमेव च । स्थानं च नागराजस्य गरुडस्थानमेव च ॥२०॥
कार्तिकेयस्य च स्थानं धर्मस्थानं च पश्यति । ततः शिष्यैः परिवृतो मुनिरप्यभिनिष्पतत् ॥२१॥
तं ददर्शाग्रतो रामो मुनीनां दीप्ततेजसाम् । अब्रवीद् वचनं वीरो लक्ष्मणं लक्ष्मिवर्धनम् ॥२२॥
बहिर्लक्ष्मण निष्क्रामत्यगस्त्यो भगवानृषिः । औदार्येणावगच्छामि निधानं तपसामिमम् ॥२३॥
एवमुक्त्वा महाबाहुरगस्त्यं सूर्यवर्चसम् । जग्राहापततस्तस्य पादौ च रघुनन्दनः ॥२४॥
अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः । सीतया सह वैदेह्या तदा रामः सलक्ष्मणः ॥२५॥
प्रतिगृह्य च काकुत्स्थमर्चयित्वाऽऽसनोदकैः । कुशलप्रश्नमुक्त्वा च आस्यतामिति सोऽब्रवीत् ॥२६॥
अग्निं हुत्वा प्रदायार्घ्यमतिथीन् प्रतिपूज्य च । वानप्रस्थेन धर्मेण स तेषां भोजनं ददौ ॥२७॥

Moving to the entrance of the hermitage with the pupil, Lakṣmaṇa showed to him Kākutstha and Sītā, the daughter of Janaka. Repeating the words of Agastya, the pupil modestly ushered him into the sanctuary with due respect and ceremony such as he deserved. Then Rāma with Sītā and Lakṣmaṇa actually entered the sanctuary, seeing the hermitage crowded with peaceful deer. He saw there the place assigned to Brahmā (the creator) and also the place of Śiva, the place of Viṣṇu, the place of the great Indra as also of Vivaswān (the sun-god), the place of Soma (the moon-god), the place of Bhaga and the place of Kubera (the deity presiding over the northern quarter), the place of Dhātā and Vidhātā and also the place of Vāyu (the wind-god) and the place of the high-souled Varuṇa distinguished by a noose in his hand, as also the place of Gāyatrī (one of the consorts of Brahmā) and the place of the Vasus as well and the place of Vāsuki (the king of the Nāgas) and the place of Garuḍa (the king of birds), the place of Kārtikeya (the younger son of Lord Śiva) and the place of Dharma (the god of piety). Then, surrounded by his pupils, the sage also came forward. (11–21) Śrī Rāma saw him at the head of the sages of bright lustre. The hero addressed the following words to Lakṣmaṇa of increasing grandeur (22) :—"Lakṣmaṇa, the revered sage Agastya is coming out. From his magnanimity I am able to recognize this abode of askesis." (23) Thus saying, the mighty-armed scion of Raghu met Agastya of sun-like lustre and touched his feet as he was coming. (24) Having saluted him, the righteous Rāma stood with joined palms together with Sītā, the princess of Videha, and Lakṣmaṇa. (25) The sage welcomed Kākutstha, offered him a seat and water (to wash his hands and feet), inquired after his welfare and asked him to sit down. (26) He (first) poured oblations into the sacred fire, then offered water to the guests, honoured them according to the code prescribed for anchorites and offered them meals. (27)

प्रथमं चोपविश्याथ धर्मज्ञो मुनिपुंगवः । उवाच राममासीनं प्राञ्जलिं घर्मकोविदम् ॥२८॥
अग्नि हुत्वा प्रदायार्घ्यमतिथिं प्रतिपूजयेत् ।
अन्यथा खलु काकुत्स्थ तपस्वी समुदाचरन् । दुस्साक्षीव परे लोके स्वानि मांसानि भक्षयेत् ॥२९॥
राजा सर्वस्य लोकस्य धर्मचारी महारथः । पूजनीयश्च मान्यश्च भवान्प्राप्तः प्रियातिथिः ॥३०॥
एवमुक्त्वा फलैर्मूलैः पुष्पैश्चान्यैश्च राघवम् । पूजयित्वा यथाकामं ततोऽगस्त्यस्तमब्रवीत् ॥३१॥
इदं दिव्यं महच्चापं हेमवज्रविभूषितम् । वैष्णवं पुरुषव्याघ्र निर्मितं विश्वकर्मणा ॥३२॥
अमोघः सूर्यसंकाशो ब्रह्मदत्तः शरोत्तमः । दत्तौ मम महेन्द्रेण तूणी चाक्षय्यसायकौ ॥३३॥
सम्पूर्णौ निशितैर्बाणैर्ज्वलद्भिरिव पावकैः । महाराजतकोशोऽयमसिर्हेमविभूषितः ॥३४॥
अनेन घनुषा राम हत्वा संख्ये महासुरान् । आजहार श्रियं दीप्तां पुरा विष्णुर्दिवौकसाम् ॥३५॥
तद्धनुस्तौ च तूणी च शरं खड्गं च मानद । जयाय प्रतिगृह्णीष्व वज्रं वज्रघरो यथा ॥३६॥
एवमुक्त्वा महातेजाः समस्तं तद्वरायुघम् । दत्त्वा रामाय भगवानगस्त्यः पुनरब्रवीत् ॥३७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वादशः सर्गः ॥ १२ ॥

Sitting down (himself) first, the knower of Dharma, the foremost among sages, said to Śrī Rāma, who (now) sat with joined palms, well-versed as he was in the code of right conduct :—(28) "An ascetic should pour oblations into the sacred fire, offer water to a guest (to wash his hands) and honour him (in other ways). An ascetic behaving otherwise, O Kākutstha, will like a false-witness have to eat his own flesh in the other world. (29) You, the king of the whole world, a righteous and great car-warrior, an adorable and respectable dear guest, have come." (30) Thus saying and entertaining Rāghava according to the latter's desire with fruits, roots, flowers and other things, Agastya then said to him :—(31) "Here is a great divine bow of Viṣṇu ornamented with gold and diamonds and manufactured by Viśwakarmā, O tiger among men ! (32) This jewel among arrows, never failing and bright as the sun, was given by Brahmā. Mahendra gave me two inexhaustible quivers full of sharp arrows burning like fire. This is a sword ornamented with gold and kept in a gold sheath. (33-34) Formerly, O Rāma, Viṣṇu killed on the battle-field great demons with this bow and brought back to the denizens of heaven their (bright) splendour. (35) O bestower of honour, accept for your victory that bow, those two quivers, the arrow and the sword, as Indra (the wielder of thunderbolt) accepted the thunderbolt." (36) Thus speaking and giving all that collection of foremost weapons to Rāma, the revered Agastya of great lustre said again : (37)

Thus ends Canto Twelve in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Agastya advises Rāma and others to stay in Pañchavaṭī.

राम प्रीतोऽस्मि भद्रं ते परितुष्टोऽस्मि लक्ष्मण । अभिवादयितुं यन्मां प्राप्तौ स्थः सह सीतया ॥ १ ॥
अध्वश्रमेण वां खेदो बाधते प्रचुरश्रमः । व्यक्तमुत्कण्ठते वापि मैथिली जनकात्मजा ॥ २ ॥
एषा च सुकुमारी च खेदैश्च न विमानिता । प्राज्यदोषं वनं प्राप्ता भर्तृस्नेहप्रचोदिता ॥ ३ ॥
यथैषा रमते राम इह सीता तथा कुरु । दुष्करं कृतवत्येषा वने त्वामभिगच्छती ॥ ४ ॥
एषा हि प्रकृतिः स्त्रीणामा सृष्टे रघुनन्दन । समस्थमनुरज्यन्ते विषमस्थं त्यजन्ति च ॥ ५ ॥
शतह्रदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा । गरुडानिलयोः शैघ्र्यमनुगच्छन्ति योषितः ॥ ६ ॥
इयं तु भवतो भार्या दोषैरेतैर्विवर्जिता । श्लाघ्या च व्यपदेश्या च यथा देवीष्वरुन्धती ॥ ७ ॥
अलंकृतोऽयं देशश्च यत्र सौमित्रिणा सह । वैदेह्या चानया राम वत्स्यसि त्वमरिंदम ॥ ८ ॥
एवमुक्तस्तु मुनिना राघवः संयताञ्जलिः । उवाच प्रश्रितं वाक्यमृषिं दीप्तमिवानलम् ॥ ९ ॥
धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगवः । गुणैः सभ्रातृभार्यस्य गुरुर्नः परितुष्यति ॥१०॥
किं तु व्यादिश मे देशं सोदकं बहुकाननम् । यत्राश्रमपदं कृत्वा वसेयं निरतः सुखम् ॥११॥

"Rāma, I am pleased (with you). Luck be to you ! Lakṣmaṇa, I am fully satisfied that you two have come to greet me together with Sītā. (1) Fatigue due to exertion entailed by journey and marked by profuse perspiration is troubling you two and it is evident that the Princess of Mithilā, daughter of Janaka, too longs for rest. (2) She is tender and has never been tormented by fatigue before; she has come to the forest full of risks goaded by love for her husband. (3) O Rāma, do that by which this Sītā feels diverted here. Coming with you to the forest, she has done a difficult thing. (4) Ever since the dawn of creation, it has been the nature of women that they love a man only so long as he is in prosperity and give him up when he is in adversity. (5) Women follow the inconstancy of lightning, the sharpness of weapons and the speed of an eagle and wind. (6) This wife of yours, however, is entirely free from these blemishes and praiseworthy and deserves to be mentioned among the divine ladies like Arundhatī. (7) Nay, this region where you are going to stay, O Rāma, vanquisher of foes, together with the son of Sumitrā and this Sītā, stands graced (today)." (8) Thus spoken to by the sage, Rāghava, with joined palms, addressed the following polite words to the sage, who looked like a blazing fire:—(9) "Blessed and favoured am I, with whose virtues as well as with those of my brother and wife you, the foremost of sages and our object of veneration, are fully pleased. (10) But please tell me the region, abounding in water and forests, where I can happily and joyously stay setting up a hermitage." (11)

ततोऽब्रवीन्मुनिश्रेष्ठः श्रुत्वा रामस्य भाषितम् । ध्यात्वा मुहूर्तं धर्मात्मा ततोवाच वचः शुभम् ॥१२॥
इतो द्वियोजने तात बहुमूलफलोदकः । देशो बहुमृगः श्रीमान् पञ्चवट्यभिविश्रुतः ॥१३॥
तत्र गत्वाऽऽश्रमपदं कृत्वा सौमित्रिणा सह । रमस्व त्वं पितुर्वाक्यं यथोक्तमनुपालयन् ॥१४॥
विदितो ह्येष वृत्तान्तो मम सर्वस्तवानघ । तपसश्च प्रभावेण स्नेहाद् दशरथस्य च ॥१५॥
हृदयस्थं च ते च्छन्दो विज्ञातं तपसा मया । इह वासं प्रतिज्ञाय मया सह तपोवने ॥१६॥
अतश्च त्वामहं ब्रूमि गच्छ पञ्चवटीमिति । स हि रम्यो वनोद्देशो मैथिली तत्र रंस्यते ॥१७॥
स देशः श्लाघनीयश्च नातिदूरे च राघव । गोदावर्याः समीपे च मैथिली तत्र रंस्यते ॥१८॥
प्राज्यमूलफलैश्चैव नानाद्विजगणैर्युतः । विविक्तश्च महाबाहो पुण्यो रम्यस्तथैव च ॥१९॥
भवानपि सदाचारः शक्तश्च परिरक्षणे । अपि चात्र वसन् राम तापसान् पालयिष्यसि ॥२०॥
एतदालक्ष्यते वीर मधूकानां महावनम् । उत्तरेणास्य गन्तव्यं न्यग्रोधमभि गच्छता ॥२१॥
ततः स्थलमुपारुह्य पर्वतस्याविदूरतः । ख्यातः पञ्चवटीत्येव नित्यपुष्पितकाननः ॥२२॥
अगस्त्येनैवमुक्तस्तु रामः सौमित्रिणा सह । सत्कृत्यामन्त्रयामास तमृषिं सत्यवादिनम् ॥२३॥
तौ तु तेनाभ्यनुज्ञातौ कृतपादाभिवन्दनौ । तमाश्रमं पञ्चवटीं जग्मतुः सह सीतया ॥२४॥
गृहीतचापौ तु नराधिपात्मजौ विषक्ततूणी समरेष्वकातरौ ।
यथोपदिष्टेन पथा महर्षिणा प्रजग्मतुः पञ्चवटीं समाहितौ ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

Hearing the submission of Śrī Rāma, the righteous Agastya, the foremost of sages, meditated a while and then spoke the following auspicious words:—(12) "Two Yojanas (sixteen miles) from here, O dear one, is a splendid region abounding in roots, fruits and water, having many deer, and known all round as Pañchavaṭī. (13) Going there and setting up a hermitage, live you happily with Lakṣmaṇa, fully obeying to the letter the command of your father. (14) O sinless one, all this story of yours as well as that of Daśaratha (your father) is known to me through the power of my austerities and by virtue of my affection (to you all). (15) I have also come to know the purpose in your mind in inquiring of me a place suitable for your abode after having agreed to stay in this penance-grove with me. (16) It is therefore that I say to you:—'Go to Pañchavaṭī'. For, that part of the forest is charming. The princess of Mithilā will rejoice there. (17) That region is commendable and also not very far off (from this place), O Rāghava, and stands near the Godavari. The princess of Mithilā will feel delighted there. (18) Having abundant roots and fruits and full of diverse flocks of birds, O mighty-armed one, it is solitary, holy and charming as well. (19) You too are of good conduct and capable of protecting the weak. Nay, staying there, O Rāma, you will protect the ascetics. (20)

O hero, here is seen the great forest of Madhūka trees; from there you have to proceed along the northern route leading to a banyan tree. (21) Then, moving up a plateau, will be reached (by you) not far away from a mountain, a region full of woodlands ever laden with blossoms and known by the name of Pañchavaṭī." (22) Thus spoken to by Agastya, Rāma together with the son of Sumitrā honoured and took leave of that sage, who (always) spoke the truth, (23) Permitted by him and having bowed down at his feet in reverence, the two brothers moved with Sītā towards the Pañchavaṭī hermitage. (24) With their quivers fastened (at the back) and wielding their bows, the two princes, who were concentrated of mind and fearless in battle, proceeded to Pañchavaṭī along the path as directed by the great sage. (25)

Thus ends Canto Thirteen in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Meeting with Jaṭāyu

अथ पञ्चवटीं गच्छन्नन्तरा रघुनन्दनः । आससाद महाकायं गृध्रं भीमपराक्रमम् ॥ १ ॥
तं दृष्ट्वा तौ महाभागौ वनस्थं रामलक्ष्मणौ । मेनाते राक्षसं पक्षिं ब्रुवाणौ को भवानिति ॥ २ ॥
ततो मधुरया वाचा सौम्यया प्रीणयन्निव । उवाच वत्स मां विद्धि वयस्यं पितुरात्मनः ॥ ३ ॥
स तं पितृसखं मत्वा पूजयामास राघवः । स तस्य कुलमव्यग्रमथ पप्रच्छ नाम च ॥ ४ ॥
रामस्य वचनं श्रुत्वा कुलमात्मानमेव च । आचचक्षे द्विजस्तस्मै सर्वभूतसमुद्भवम् ॥ ५ ॥
पूर्वकाले महाबाहो ये प्रजापतयोऽभवन् । तान् मे निगदतः सर्वानादितः शृणु राघव ॥ ६ ॥
कर्दमः प्रथमस्तेषां विकृतस्तदनन्तरम् । शेषश्च संश्रयश्चैव बहुपुत्रश्च वीर्यवान् ॥ ७ ॥
स्थाणुर्मरीचिरत्रिश्च क्रतुश्चैव महाबलः । पुलस्त्यश्चाङ्गिराश्चैव प्रचेताः पुलहस्तथा ॥ ८ ॥
दक्षो विवस्वानपरोऽरिष्टनेमिश्च राघव । कश्यपश्च महातेजास्तेषामासीच्च पश्चिमः ॥ ९ ॥
प्रजापतेस्तु दक्षस्य बभूवुरिति विश्रुताः । षष्टिर्दुहितरो राम यशस्विन्यो महायशः ॥१०॥
कश्यपः प्रतिजग्राह तासामष्टौ सुमध्यमाः । अदितिं च दितिं चैव दनूमपि च कालकाम् ॥११॥
ताम्रां क्रोधवशां चैव मनुं चाप्यनलामपि । तास्तु कन्यास्ततः प्रीतः कश्यपः पुनरब्रवीत् ॥१२॥
पुत्रांस्त्रैलोक्यभर्तॄन् वै जनयिष्यथ मत्समान् । अदितिस्तन्मना राम दितिश्च दनुरेव च ॥१३॥
कालका च महाबाहो शेषास्त्वमनसोऽभवन् ।

Now, while going to Pañchavaṭī, the scion of Raghu met on the way a vulture with a gigantic body and possessed of terrible prowess. (1) Seeing him in the forest, those two highly blessed princes, Rāma and Lakṣmaṇa, considered the bird to be an ogre and said to him, "Who are you ?" (2) Then, as though delighting them with a gentle and sweet speech, he said, "O dear son, know me to be a friend of your father." (3) Believing him to be a friend of his father, the scion of Raghu honoured him and gently inquired his name and race. (4) Hearing the speech of Rāma, the bird told him about himself and his descent and the origin of all beings. (5) "O mighty-armed scion of Raghu, listen to me, while I am speaking from the (very) beginning about all the lords of creation who existed in the past. (6) Kardama was the first of them; after him came Vikṛta, Śeṣa, Saṃśraya and the powerful Bahuputra and Sthāṇu, Marīchi, Atri, the mighty Kratu, Pulastya, Angirā, Prachetā and also Pulaha. (7-8) Then came Dakṣa, Vivaswān and Ariṣṭanemi, O Rāghava, and the last one of great lustre amongst them was Kaśyapa. (9) Prajāpati Dakṣa had sixty well-known and illustrious daughters, O Rāma of great fame! (10) Kaśyapa married eight beautiful girls of them,—Aditi and Diti, Danu and also Kālakā, Tāmrā and Krodhavaśā, Manu and also Analā. Then, pleased with them, Kaśyapa again said to those girls :—(11-12) 'You will give birth to sons like me, masters of the three worlds.' Oh Rāma of mighty arms, Aditi, Diti, Danu and Kālakā were attentive, the rest were indifferent.

अदित्यां जज्ञिरे देवास्त्रयस्त्रिंशदरिंदम ॥१४॥
आदित्या वसवो रुद्रा अश्विनौ च परंतप । दितिस्त्वजनयत् पुत्रान् दैत्यांस्तात यशस्विनः ॥१५॥
तेषामियं वसुमती पुराऽऽसीत् सवनार्णवा । दनुस्त्वजनयत् पुत्रमश्वग्रीवमरिंदम ॥१६॥
नरकं कालकं चैव कालकापि व्यजायत । क्रौञ्चीं भासीं तथा श्येनीं धृतराष्ट्रीं तथा शुकीम् ॥१७॥
ताम्रा तु सुषुवे कन्याः पञ्चैता लोकविश्रुताः । उलूकाञ्जनयत् क्रौञ्ची भासी भासान् व्यजायत ॥१८॥
श्येनी श्येनांश्च गृध्रांश्च व्यजायत सुतेजसः । धृतराष्ट्री तु हंसांश्च कलहंसांश्च सर्वशः ॥१९॥
चक्रवाकांश्च भद्रं ते विजज्ञे सापि भामिनी । शुकी नतां विजज्ञे तु नतायां विनता सुता ॥२०॥
दश क्रोधवशा राम विजज्ञेऽप्यात्मसम्भवाः । मृगीं च मृगमन्दां च हरीं भद्रमदामपि ॥२१॥
मातङ्गीमथ शार्दूलीं श्वेतां च सुरभीं तथा । सर्वलक्षणसम्पन्नां सुरसां कद्रुकामपि ॥२२॥
अपत्यं तु मृगाः सर्वे मृग्या नरवरोत्तम । ऋक्षाश्च मृगमन्दायाः सृमराश्चमरास्तथा ॥२३॥
ततस्त्विरावतीं नाम जज्ञे भद्रमदा सुताम् । तस्यास्त्वैरावतः पुत्रो लोकनाथो महागजः ॥२४॥

"Of Aditi thirty-three gods were born, O vanquisher of foes—the (twelve) Ādityas, the (eight) Vasus, the (eleven) Rudras and the two Aświns, O tormentor of foes! Diti for her part gave birth to the famous Daityas (demons), O dear one! (13—15) Formerly they owned all this earth with forests and oceans. Danu for her part bore a son, Aśwagrīva, O vanquisher of foes! (16) Kālakā too gave birth to Naraka and also Kālaka. Tāmrā for her part bore the following five daughters well-known in the world—Krauñchī, Bhāsī as also Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñchī gave birth to Ulūkas (owls), Bhāsī bore Bhāsas (a species of birds of prey), Śyenī gave birth to Śyenas (hawks) and vultures of bright lustre. Dhṛtarāṣṭrī for her part bore swans and Kalahaṃsas of all types. (17—19) Luck be to you! That lady also gave birth to Chakravāka birds. Śukī bore a daughter, Natā by name, and of Natā was born a daughter Vinatā. (20) O Rāma, Krodhavaśā also bore ten daughters—Mṛgī and Mṛgamandā, Harī as also Bhadramadā, Mātangī and then Śārdūlī, Śwetā as also Surabhī, Surasā endowed with all auspicious characteristics and also Kadrū. (21-22) O jewel among the foremost of men, all the deer are the progeny of Mṛgī; Ṛkṣas (bears), Sṛmaras (a species of antelopes) and Chamaras (another species of antelopes), of Mṛgamandā. (23) Then Bhadramadā bore a daughter named Irāvatī. The great elephant, Airāvata, coveted by the world, is her son. (24)

हर्यांश्च हरयोऽपत्यं वानराश्च तपस्विनः । गोलाङ्गूलाश्च शार्दूली व्याघ्रांश्चाजनयत् सुतान् ॥२५॥
मातङ्गयास्त्वथ मातङ्गा अपत्यं मनुजर्षभ । दिशागजं तु काकुत्स्थ श्वेता व्यजनयत् सुतम् ॥२६॥
ततो दुहितरौ राम सुरभिर्द्वे व्यजायत । रोहिणीं नाम भद्रं ते गन्धर्वीं च यशस्विनीम् ॥२७॥
रोहिण्यजनयद् गावो गन्धर्वी वाजिनः सुतान् । सुरसाजनयन्नागान् राम कद्रूश्च पन्नगान् ॥२८॥
मनुर्मनुष्याञ्जनयत् कश्यपस्य महात्मनः । ब्राह्मणान् क्षत्रियान् वैश्याञ्शूद्रांश्च मनुजर्षभ ॥२९॥
मुखतो ब्राह्मणा जाता उरसः क्षत्रियास्तथा । ऊरुभ्यां जज्ञिरे वैश्याः पद्भ्यां शूद्रा इति श्रुतिः ॥३०॥
सर्वान् पुण्यफलान् वृक्षाननलापि व्यजायत । विनता च शुकीपौत्री कद्रूश्च सुरसास्वसा ॥३१॥
कद्रूर्नागसहस्रं तु विजज्ञे धरणीधरान् । द्वौ पुत्रौ विनतायास्तु गरुडोऽरुण एव च ॥३२॥
तस्माज्जातोऽहमरुणात् सम्पातिश्च ममाग्रजः । जटायुरिति मां विद्धि श्येनीपुत्रमरिंदम ॥३३॥
सोऽहं वाससहायस्ते भविष्यामि यदीच्छसि ।
इदं दुर्गं हि कान्तारं मृगराक्षससेवितम् । सीतां च तात रक्षिष्ये त्वयि याते सलक्ष्मणे ॥३४॥
जटायुषं तु प्रतिपूज्य राघवो मुदा परिष्वज्य च संनतोऽभवत् ।
पितुर्हि शुश्राव सखित्वमात्मवाञ्जटायुषा संकथितं पुनः पुनः ॥३५॥
स तत्र सीतां परिदाय मैथिलीं सहैव तेनातिबलेन पक्षिणा ।
जगाम तां पञ्चवटीं सलक्ष्मणो रिपून् दिधक्षञ्शलभानिवानलः ॥३६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

"Lions and the poor monkeys and baboons are the progeny of Harī. Śārdūlī bore tigers as her sons. (25) O jewel among men, the elephants are the progeny of Mātangī; O Kakutstha ! Śwetā bore a son, Diśāgaja (the elephant guarding the quarters). (26) Then, O Rāma, Surabhi bore two daughters named Rohiṇī and the famous Gāndharvī. Luck be to you ! (27) Rohiṇī gave birth to the bovine race and Gandharvī to the horses as her sons. Surasā bore the Nāgas and Kadrū the serpents, O Rāma ! (28) Manu, wife of the high-souled Kaśyapa, gave birth to men—*viz*, Brahmans, Kṣatriyas, Vaiśyas and Śūdras, O jewel among men ! (29) Brahmans appeared from the mouth, the Kṣatriyas from the breast, the Vaiśyas from the thighs and the Śūdras from the feet—so says the Śruti text. (30) Analā also gave birth to all the trees of holy fruits; Vinatā was the grand-daughter of Śukī (the daughter of Tāmrā) and Kadrū was the sister of Surasā. (31) Kadrū bore a thousand Nāgas, the supporters of the earth. Garuḍa and Aruṇa are the two sons of Vinatā. (32) I came into being from the said Aruṇa, and also my elder brother, Sampāti. Know me to be Jaṭāyu, the son of Śyenī, O vanquisher of foes ! (33) If you so desire, I shall be your assistant at your dwelling. For, this inaccessible forest is frequented by beasts and ogres; and, O dear one, when you go out with Lakṣmaṇa, I shall guard Sītā." (34) Rāghava honoured Jaṭāyu, embraced him with joy and bowed low (to him); for, the self-restrained Rāma had heard about the vulture's friendship with his father (Daśaratha) spoken of by Jaṭāyu again and again. (35) Entrusting Sītā, the princess of Mithilā, to the care of Jaṭāyu, he proceeded to the well-known Pañchavaṭī together with the selfsame mighty bird and with Lakṣmaṇa, seeking as it were to burn the enemy as fire would burn moths. (36)

Thus ends Canto Fourteen in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Rāma, Sītā and Lakṣmaṇa dwell in a cottage built by Lakṣmaṇa in Pañchavaṭī.

ततः पञ्चवटीं गत्वा नानाव्यालमृगायुताम् । उवाच लक्ष्मणं रामो भ्रातरं दीप्ततेजसम् ॥ १ ॥
आगताः स्म यथोद्दिष्टं यं देशं मुनिरब्रवीत् । अयं पञ्चवटीदेशः सौम्य पुष्पितकाननः ॥ २ ॥
सर्वतश्चार्यतां दृष्टिः कानने निपुणो ह्यसि । आश्रमः कतरस्मिन् नो देशे भवति सम्मतः ॥ ३ ॥
रमते यत्र वैदेही त्वमहं चैव लक्ष्मण । तादृशो दृश्यतां देशः संनिकृष्टजलाशयः ॥ ४ ॥
वनरामण्यकं यत्र जलरामण्यकं तथा । संनिकृष्टं च यस्मिंस्तु समित्पुष्पकुशोदकम् ॥ ५ ॥
एवमुक्तस्तु रामेण लक्ष्मणः संयताञ्जलिः । सीतासमक्षं काकुत्स्थमिदं वचनमब्रवीत् ॥ ६ ॥
परवानस्मि काकुत्स्थ त्वयि वर्षशतं स्थिते । स्वयं तु रुचिरे देशे क्रियतामिति मां वद ॥ ७ ॥
सुप्रीतस्तेन वाक्येन लक्ष्मणस्य महाद्युतिः । विमृशन् रोचयामास देशं सर्वगुणान्वितम् ॥ ८ ॥
स तं रुचिरमाक्रम्य देशमाश्रमकर्मणि । हस्ते गृहीत्वा हस्तेन रामः सौमित्रिमब्रवीत् ॥ ९ ॥

Then going to Pañchavaṭī full of various beasts of prey and deer Rāma said to Lakṣmaṇa, his brother of bright lustre :—(1) "According to our plan we have come to the region of which the sage spoke (to us). O gentle brother, this is the region of Pañchavaṭī with woodlands in blossom. (2) Since you are a man of insight, cast a eye all around in the forest. At which place will a hermitage be acceptable to us ? (3) Look about for a site with a pool near by, in which the princess of Videha, yourself and I will feel delighted, where there is beauty of forest and beauty of water, and also in the vicinity of which there are firewood, flowers, the holy Kuśa grass and water." (4-5) Thus addressed by Rāma, Lakṣmaṇa with joined palms spoke as follows to Kākutstha in the presence of Sītā :—(6) "O Kākutstha, so long as you are present, say, a hundred years, I am dependent (only). (Therefore) tell me of your own accord to erect a hut at a place which is agreeable (to you)." (7) Very much pleased by this reply of Lakṣmaṇa and thinking for a while, Śrī Rāma of surpassing lustre selected a spot, possessed of all good qualities. (8) He went to that spot selected for setting up a hermitage and clasping Lakṣmaṇa by the hand, Śrī Rāma said to the son of Sumitrā :—(9)

अयं देशः समः श्रीमान् पुष्पितैस्तरुभिर्वृतः । इहाश्रमपदं रम्यं यथावत् कर्तुमर्हसि ॥१०॥
इयमादित्यसंकाशैः पद्मैः सुरभिगन्धिभिः । अदूरे दृश्यते रम्या पद्मिनी पद्मशोभिता ॥११॥
यथाऽऽख्यातमगस्त्येन मुनिना भावितात्मना । इयं गोदावरी रम्या पुष्पितैस्तरुभिर्वृता ॥१२॥
हंसकारण्डवाकीर्णा चक्रवाकोपशोभिता । नातिदूरे न चासन्ने मृगयूथनिपीडिता ॥१३॥
मयूरनादिता रम्याः प्रांशवो बहुकन्दराः । दृश्यन्ते गिरयः सौम्य फुल्लैस्तरुभिरावृताः ॥१४॥
सौवर्णै राजतैस्ताम्रैर्देशे देशे तथा शुभैः । गवाक्षिता इवाभान्ति गजाः परमभक्तिभिः ॥१५॥
सालैस्तालैस्तमालैश्च खर्जूरैः पनसैर्द्रुमैः । नीवारैस्तिनिशैश्चैव पुंनागैश्चोपशोभिताः ॥१६॥

चूतैरशोकैस्तिलकैः केतकैरपि चम्पकैः । पुष्पगुल्मलतोपेतैस्तैस्तैस्तरुभिरावृताः ॥१७॥
स्यन्दनैश्चन्दनैर्नीपैः पर्णासैर्लकुचैरपि । धवाश्वकर्णखदिरैः शमीकिंशुकपाटलैः ॥१८॥
इदं पुण्यमिदं रम्यमिदं बहुमृगद्विजम् । इह वत्स्याम सौमित्रे सार्धमेतेन पक्षिणा ॥१९॥

"This plot is even, grand and surrounded by trees in blossom. Here you ought duly to set up a beautiful hermitage. (10) Here is seen near by a lake looking delightful with fragrant sun-like lotuses and (further) beautified by blue lotuses. (11) As pointed out by Agastya, the pure-minded sage, this is the charming Godavari hemmed with trees in blossom. (12) Crowded with swans and Kāraṇḍava birds, beautified by Chakravāka birds and stirred by herds of deer, it is neither very far nor very near. (13) Here are seen lofty and charming mountains made noisy by peacocks, having many caves and covered with trees, in blossom, O gentle Lakṣmaṇa ! (14) Speckled here and there with shining golden, silvery and coppery minerals, they look like elephants decorated with exquisite coloured diagrams resembling latticed windows. (15) The mountains are graced with sāl, palmyra, Tamāla, date, jack-fruit, Nīvāra (watery Kadamba), Tiniśa and Punnāga trees and covered by mango, Aśoka, Tilaka, Ketaka, Champaka, Syandana, sandalwood, Nīpa, Parṇāsa, Lakucha, Dhava, Aśwakarṇa, Khadira, Śamī, Kiṃśuka and Pāṭala trees laden with blossoms and surrounded with shrubs and climbers. (16—18) This spot is holy, this is charming, this abounds in deer and birds, O son of Sumitrā ! We will stay here with this bird (Jaṭāyu)." (19)

एवमुक्तस्तु रामेण लक्ष्मणः परवीरहा । अचिरेणाश्रमं भ्रातुश्चकार सुमहाबलः ॥२०॥
पर्णशालां सुविपुलां तत्र संघातमृत्तिकाम् । सुस्तम्भां मस्करैर्दीर्घैः कृतवंशां सुशोभनाम् ॥२१॥
शमीशाखाभिरास्तीर्य दृढपाशावपाशिताम् । कुशकाशशरैः पर्णैः सुपरिच्छादितां तथा ॥२२॥
समीकृततलां रम्यां चकार सुमहाबलः । निवासं राघवस्यार्थे प्रेक्षणीयमनुत्तमम् ॥२३॥
स गत्वा लक्ष्मणः श्रीमान् नदीं गोदावरीं तदा । स्नात्वा पद्मानि चादाय सफलः पुनरागतः ॥२४॥
ततः पुष्पबलिं कृत्वा शान्तिं च स यथाविधि । दर्शयामास रामाय तदाश्रमपदं कृतम् ॥२५॥
स तं दृष्ट्वा कृतं सौम्यमाश्रमं सह सीतया । राघवः पर्णशालायां हर्षमाहारयत् परम् ॥२६॥
सुसंहृष्टः परिष्वज्य बाहुभ्यां लक्ष्मणं तदा । अतिस्निग्धं च गाढं च वचनं चेदमब्रवीत् ॥२७॥
प्रीतोऽस्मि ते महत् कर्म त्वया कृतमिदं प्रभो । प्रदेयौ यन्निमित्तं ते परिष्वङ्गो मया कृतः ॥२८॥
भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण । त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम ॥२९॥
एवं लक्ष्मणमुक्त्वा तु राघवो लक्ष्मिवर्धनः । तस्मिन् देशे बहुफले न्यवसत् स सुखं सुखी ॥३०॥
कंचित् कालं स धर्मात्मा सीतया लक्ष्मणेन च । अन्वास्यमानो न्यवसत् स्वर्गलोके यथामरः ॥३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चदशः सर्गः ॥ १५ ॥

Spoken to in these words by Rāma, Lakṣmaṇa, the slayer of hostile warriors, possessed as he was of extraordinary might, set up a hermitage for his brother without delay. (20) Lakṣmaṇa (who was possessed of extraordinary might) erected a lovely and excellent abode for Śrī Rāma in the shape of a very extensive hut with a wall of mud supported on good pillars and roofed with long bamboo sticks, and looking very attractive and charming, thatching it with boughs of a Śamī tree, fastened with strong cords and also well covered with blades

of Kuśa and flowers of Kāśa grass and reeds and levelling the floor. (21—23) The glorious Lakṣmaṇa forthwith went to the river Godavari, bathed in it and taking lotuses and fruits returned. (24) Then, making a flower-offering and performing a propitiatory rite with due ceremony, he showed the hermitage which he had set up to Śrī Rāma. (25) Seeing that delightful hermitage set up (for him) the said Śrī Rāma with Sītā derived supreme joy in that cottage. (26) Being supremely delighted and tightly clasping Lakṣmaṇa with his arms most affectionately, Śrī Rāma then spoke to him as follows:—(27) "I am pleased with you. O powerful brother, you have accomplished this great work, as a reward for which I have given you a well-deserved embrace. (28) Lakṣmaṇa, with you as his son, knowing my feelings, grateful and a knower of what is right, my pious-mined father is not dead." (29) Having thus spoken to Lakṣmaṇa, the happy Rāghava, the promoter of others' grandeur, stayed in that region of abundant fruits, happily. (30) Attended upon by Sītā and Lakṣmaṇa, that righteous prince stayed for some period like a god in heaven. (31)

Thus ends Canto Fifteen in the Araṇyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Lakṣmaṇa describes the early winter. Bath in Godavari.

वसतस्तस्य तु सुखं राघवस्य महात्मनः । शरद्व्यपाये हेमन्तऋतुरिष्टः प्रवर्तत ॥ १ ॥
स कदाचित् प्रभातायां शर्वर्यां रघुनन्दनः । प्रययावभिषेकार्थं रम्यां गोदावरीं नदीम् ॥ २ ॥
प्रह्वः कलशहस्तस्तु सीतया सह वीर्यवान् । पृष्ठतोऽनुव्रजन् भ्राता सौमित्रिरिदमब्रवीत् ॥ ३ ॥
अयं स कालः सम्प्राप्तः प्रियो यस्ते प्रियंवद । अलंकृत इवाभाति येन संवत्सरः शुभः ॥ ४ ॥
नीहारपरुषो लोकः पृथिवी सस्यमालिनी । जलान्यनुपभोग्यानि सुभगो हव्यवाहनः ॥ ५ ॥
नवाग्रयणपूजाभिरभ्यर्च्य पितृदेवताः । कृताग्रयणकाः काले सन्तो विगतकल्मषाः ॥ ६ ॥
प्राज्यकामा जनपदाः सम्पन्नतरगोरसाः । विचरन्ति महीपाला यात्रार्थं विजिगीषवः ॥ ७ ॥
सेवमाने दृढं सूर्ये दिशमन्तकसेविताम् । विहीनतिलकेव स्त्री नोत्तरा दिक् प्रकाशते ॥ ८ ॥
प्रकृत्या हिमकोशाढ्यो दूरसूर्यश्च साम्प्रतम् । यथार्थनामा सुव्यक्तं हिमवान् हिमवान् गिरिः ॥ ९ ॥

While the magnanimous Rāghava was staying happily, the desired winter set in at the expiry of autumn. (1) Once that delight of the Raghus, at break of day, went to the beautiful Godavari river for the sake of a bath. (2) Following at the heels of Śrī Rāma with a vessel for water in his hand together with Sītā, his brave brother, the son of Sumitrā, spoke as follows:—(3) "Now has arrived that season which is dear to you, O polite brother, with which the blessed year appears as though ornamented. (4) The people feel dry with cold, the earth is rich with crops; the waters are unenjoyable, the fire is agreeable. (5) Having propitiated the manes and gods with offerings of the first fruits of the preceding harvest and partaken of them themselves, virtuous people have been rid of sin. (6) The people of the country side have their desires for foodgrains abundantly satisfied and have a richer supply of cow's milk etc. The kings are moving on their expedition with the desire for conquest. (7) As the sun firmly adheres to the quarter inhabited by the god of Death (*viz*, the south), the northern quarter looks no more charming than a lady without Tilaka (an auspicious mark on the forehead). (8) Rich in its treasure of snow by nature, and abounding in snow at present, the sun being away (in the southern hemisphere), the Himalaya mountain more perceptibly justifies its name. (9)

अत्यन्तसुखसंचारा मध्याह्ने स्पर्शतः सुखाः । दिवसाः सुभगादित्याश्छायासलिलदुर्भगाः ॥१०॥
मृदुसूर्याः सुनीहाराः पटुशीताः समारुताः । शून्यारण्या हिमध्वस्ता दिवसा भान्ति साम्प्रतम् ॥११॥
निवृत्ताकाशशयनाः पुष्यनीता हिमारुणाः । शीतवृद्धतरायामास्त्रियामा यान्ति साम्प्रतम् ॥१२॥
रविसंक्रान्तसौभाग्यस्तुषारारुणमण्डलः । निःश्वासान्ध इवादर्शश्चन्द्रमा न प्रकाशते ॥१३॥
ज्योत्स्ना तुषारमलिना पौर्णमास्यां न राजते । सीतेव चातपश्यामा लक्ष्यते न च शोभते ॥१४॥
प्रकृत्या शीतलस्पर्शो हिमविद्धश्च साम्प्रतम् । प्रवाति पश्चिमो वायुः काले द्विगुणशीतलः ॥१५॥
बाष्पच्छन्नान्यरण्यानि यवगोधूमवन्ति च । शोभन्तेऽभ्युदिते सूर्ये नदद्भिः क्रौञ्चसारसैः ॥१६॥
खर्जूरपुष्पाकृतिभिः शिरोभिः पूर्णतण्डुलैः । शोभन्ते किंचिदालम्बाः शालयः कनकप्रभाः ॥१७॥
मयूखैरुपसर्पद्भिर्हिमनीहारसंवृतैः । दूरमभ्युदितः सूर्यः शशाङ्क इव लक्ष्यते ॥१८॥

"The days are exceedingly at noontide pleasant for a walk, and afford delight by the touch of the sun's rays; the sun is agreeable, while shade and water are disagreeable. (10) With an unoppressive sun, beautiful thick fog, bitter cold and wind and desolate woodlands blighted by frost, the days look calm (devoid of activity and bustle). (11) The nights now preclude repose in open air, are marked with the presence of the constellation known by the name of Puṣya, look dusty with frost, and become colder and longer. (12) Having transferred her pleasantness to the sun, and with its orb looking reddish due to snow, the moon does not shine any more than a mirror soiled with exhalation. (13) (Even) on a full-moon day the moonlight does not look bright, obscured as it is with frost (even) as Sītā appears tanned with the sun and does not look attractive. (14) Cool to the touch by its (very) nature and now saturated with snow the westerly wind blows doubly cold in the morning. (15) Shrouded in mist and rich with crops of barley and wheat the woodlands look attractive at sunrise with noisy herons and cranes. (16) Wearing a golden lustre and slightly bent (with their weight of corn) paddy crops look charming with their ears full of corn and resembling date flowers in appearance. (17) With its approaching rays wrapped in frost and fog the sun, though risen high, looks like the moon. (18)

आग्राह्यवीर्यः पूर्वाह्ने मध्याह्ने स्पर्शतः सुखः । संरक्तः किंचिदापाण्डुरातपः शोभते क्षितौ ॥१९॥
अवश्यायनिपातेन किंचित्प्रक्लिन्नशाद्वला । वनानां शोभते भूमिर्निविष्टतरुणातपा ॥२०॥
स्पृशन् सुविपुलं शीतमुदकं द्विरदः सुखम् । अत्यन्ततृषितो वन्यः प्रतिसंहरते करम् ॥२१॥
एते हि समुपासीना विहगा जलचारिणः । नावगाहन्ति सलिलमप्रगल्भा इवाहवम् ॥२२॥
अवश्यायतमोनद्धा नीहारतमसावृताः । प्रसुप्ता इव लक्ष्यन्ते विपुष्पा वनराजयः ॥२३॥
बाष्पसंछन्नसलिला रुतविज्ञेयसारसाः । हिमार्द्रवालुकैस्तीरैः सरितो भान्ति साम्प्रतम् ॥२४॥
तुषारपतनाच्चैव मृदुत्वाद् भास्करस्य च । शैत्यादगाग्रस्थमपि प्रायेण रसवज्जलम् ॥२५॥
जराजर्जरितैः पद्मैः शीर्णकेसरकर्णिकैः । नालशेषा हिमध्वस्ता न भान्ति कमलाकराः ॥२६॥

"With its glory faintly perceptible in the forenoon and agreeable to the touch at noon, the sunshine, which is partially bright red and partially pale, is spreading its charm on the earth. (19) With its grass slightly drenched with dew-drops, the land of the woods penetrated as it is with the morning sunshine, looks charming. (20) Though touching for the sake of gratification the excessively cold water (of a pool), seized as it was with extreme thirst, the wild elephant withdraws its trunk (due to its cold touch). (21) Though standing very close to water, the aquatic birds do not actually dive into it (even) as the pusillanimous do not plunge into a fight though standing very close to the scene of fighting. (22) Covered with dew-drops and enveloped in darkness (at night) and shrouded in the dark occasioned by fog, the rows of forest trees bereft of their blossom appear as though buried in slumber. (23) With their water shrouded in mist and the cranes inhabiting them discernible (only) by their cries, the streams are perceptible at this time (only) through their banks with their sands wet with frost. (24) Due to cold occasioned by the fall of frost as also the mildness of the sun, the water even on mountain-tops is generally tasty. (25) With their lotuses worn out due to decay and their filaments and pericarps withered, the lotus-beds, blasted as they are by snow, are reduced to mere stalks and no longer look charming. (26)

अस्मिंस्तु पुरुषव्याघ्र काले दुःखसमन्वितः । तपश्चरति धर्मात्मा त्वद्भक्त्या भरतः पुरे ॥२७॥
त्यक्त्वा राज्यं च मानं च भोगांश्च विविधान् बहून् । तपस्वी नियताहारः शेते शीते महीतले ॥२८॥
सोऽपि वेलामिमां नूनमभिषेकार्थमुद्यतः । वृतः प्रकृतिभिर्नित्यं प्रयाति सरयूं नदीम् ॥२९॥
अत्यन्तसुखसंवृद्धः सुकुमारो हिमार्दितः । कथं त्वपररात्रेषु सरयूमवगाहते ॥३०॥
पद्मपत्रेक्षणः श्यामः श्रीमान् निरुदरो महान् । धर्मज्ञः सत्यवादी च ह्रीनिषेवो जितेन्द्रियः ॥३१॥
प्रियाभिभाषी मधुरो दीर्घबाहुररिंदमः । संत्यज्य विविधान् सौख्यानार्यं सर्वात्मना श्रितः ॥३२॥
जितः स्वर्गस्तव भ्रात्रा भरतेन महात्मना । वनस्थमपि तापस्ये यस्त्वामनुविधीयते ॥३३॥
न पित्र्यमनुवर्तन्ते मातृकं द्विपदा इति । ख्यातो लोकप्रवादोऽयं भरतेनान्यथा कृतः ॥३४॥
भर्ता दशरथो यस्याः साधुश्च भरतः सुतः । कथं नु साम्बा कैकेयी तादृशी क्रूरदर्शिनी ॥३५॥

"At this time (of the year), O tiger among men, the piousminded Bharata, full of agony (caused by separation from you) is practising austerities in the city out of devotion to you. (27) Giving up the sovereignty and honour as well as the manifold and diverse enjoyments and living on a restricted diet, the ascetic reposes on the cold surface of the earth. (28) Ready for a dip in the river, and followed by his ministers, he too without doubt walks to the Sarayu river daily at this hour. (29) Tormented by cold, though brought up in the highest luxury and tender as he is, how indeed does he take a dip in the Sarayu during the last watch of the night ? (30) With his eyes resembling the petals of a lotus, dark-brown of complexion, majestic, (almost) without a belly, a great knower of Dharma, truthful, bashful, master of his senses, polite of expression, amiable, long-armed, the subduer of enemies, he has given up the various pleasures and is devoted to you (his elder brother) with all his being. (31-32) Paradise has been conquered by your high-souled brother, Bharata, who is following you in your ascetic life, even though you are staying in the forest (away from him). (33) The well-known popular saying that men follow the nature of their mother and not of their father has been belied by Bharata. (34) How is it that mother Kaikeyī, whose husband was Daśaratha and whose son is the virtuous Bharata, wears such a cruel aspect?" (35)

इत्येवं लक्ष्मणे वाक्यं स्नेहाद् वदति धार्मिके । परिवादं जनन्यास्तमसहन् राघवोऽब्रवीत् ॥३६॥
न तेऽम्बा मध्यमा तात गर्हितव्या कदाचन । तामेवेक्ष्वाकुनाथस्य भरतस्य कथां कुरु ॥३७॥
निश्चितैव हि मे बुद्धिर्वनवासे दृढव्रता । भरतस्नेहसंतप्ता बालिशीक्रियते पुनः ॥३८॥
संस्मराम्यस्य वाक्यानि प्रियाणि मधुराणि च । हृद्यान्यमृतकल्पानि मनःप्रह्लादनानि च ॥३९॥
कदा ह्यहं समेष्यामि भरतेन महात्मना । शत्रुघ्नेन च वीरेण त्वया च रघुनन्दन ॥४०॥
इत्येवं विलपंस्तत्र प्राप्य गोदावरीं नदीम् । चक्रेऽभिषेकं काकुत्स्थः सानुजः सह सीतया ॥४१॥
तर्पयित्वाथ सलिलैस्तैः पितॄन् दैवतानपि । स्तुवन्ति स्मोदितं सूर्यं देवताश्च तथानघाः ॥४२॥
कृताभिषेकः स रराज रामः सीताद्वितीयः सह लक्ष्मणेन ।
कृताभिषेकस्त्वगराजपुत्र्या रुद्रः सनन्दिर्भगवानिवेशः ॥४३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षोडशः सर्गः ॥ १६ ॥

Unable to endure such condemnation of his (step-) mother, while the righteous Lakṣmaṇa was speaking as above out of affection (for Śrī Rāma), Rāghava said:—(36) "Dear brother, Kaikeyī (our second mother) should never be condemned by you. Speak exclusively about that Bharata, the king of the Ikṣvākus. (37) To be sure my mind is intent on my vow of residing in the forest alone, and is of firm resolve; yet, being agonized by Bharata's affection, it gets infatuated once more. (38) I fully recollect his agreeable, sweet, affectionate, nectar-like and soul-ravishing words. (39) When shall I actually be united with the high-souled Bharata, the heroic Śatrughna together with you, O scion of Raghu ?" (40) Discoursing thus on the aforesaid topic and reaching the river Godavari, Kākutstha with his younger brother and Sitā bathed in it. (41) Having propitiated with those waters the manes as well as the gods, the sinless trio then glorified the risen sun and the (other) gods as well. (42) Having finished his bath, Śrī Rāma shone with Sītā and Lakṣmaṇa (even) as Lord Śiva (the Destroyer of the universe) with Nandi (His beloved associate) and Pārvatī (the Daughter of the lord of mountains) on having concluding His bath · (in the Ganga). (43)

Thus ends Canto Sixteen in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

The arrival of Śūrpaṇakhā at the hermitage

कृताभिषेको रामस्तु सीता सौमित्रिरेव च । तस्माद् गोदावरीतीरात् ततो जग्मुः स्वमाश्रमम् ॥ १ ॥
आश्रमं तमुपागम्य राघवः सहलक्ष्मणः । कृत्वा पौर्वाह्णिकं कर्म पर्णशालामुपागमत् ॥ २ ॥
उवास सुखितस्तत्र पूज्यमानो महर्षिभिः । स रामः पर्णशालायामासीनः सह सीतया ॥ ३ ॥
विरराज महाबाहुश्चित्रया चन्द्रमा इव । लक्ष्मणेन सह भ्रात्रा चकार विविधाः कथाः ॥ ४ ॥

तथाऽऽसीनस्य रामस्य कथासंसक्तचेतसः । तं देशं राक्षसी काचिदाजगाम यदृच्छया ॥५॥
सा तु शूर्पणखा नाम दशग्रीवस्य रक्षसः । भगिनी राममासाद्य ददर्श त्रिदशोपमम् ॥६॥
दीप्तास्यं च महाबाहुं पद्मपत्रायतेक्षणम् । गजविक्रान्तगमनं जटामण्डलधारिणम् ॥७॥
सुकुमारं महासत्त्वं पार्थिवव्यञ्जनान्वितम् । राममिन्दीवरश्यामं कंदर्पसदृशप्रभम् ॥८॥
बभूवेन्द्रोपमं दृष्ट्वा राक्षसी काममोहिता । सुमुखं दुर्मुखी रामं वृत्तमध्यं महोदरी ॥९॥
विशालाक्षं विरूपाक्षी सुकेशं ताम्रमूर्धजा । प्रियरूपं विरूपा सा सुस्वरं भैरवस्वना ॥१०॥
तरुणं दारुणा वृद्धा दक्षिणं वामभाषिणी । न्यायवृत्तं सुदुर्वृत्ता प्रियमप्रियदर्शना ॥११॥
शरीरजसमाविष्टा राक्षसी राममब्रवीत् ।

Having taken their bath, Rāma, Sītā and also Lakṣmaṇa then returned to their hermitage from the aforesaid bank of the Godavari. (1) Having reached that hermitage and performed the morning devotions, Rāghava with Lakṣmaṇa entered his hut thatched with leaves. (2) Being honoured by great sages, he stayed happily there. Seated with Sītā in that hut thatched with leaves, the mighty-armed Śrī Rāma shone brightly like the moon accompanied with the constellation Chitrā, and discussed various topics with his brother, Lakṣmaṇa. (3-4) While Śrī Rāma was seated there, his mind engrossed in talk, a certain ogress visited that region by chance. (5) Having arrived there, the aforesaid sister of the ogre Ravaṇa (who was endowed with ten heads), Śūrpaṇakhā (whose nails resembled a winnowing basket) beheld Śrī Rāma, who looked like a god. (6) Seeing Śrī Rāma with a radiant countenance, mighty arms, eyes large like the petals of a lotus, and a majestic gait like that of an elephant, wearing a rounded mass of matted hair, tender, yet possessed of extraordinary strength, endowed with the bodily marks of a monarch, cerulean like a blue lotus, having a splendour similar to that of Cupid and looking like Indra (the ruler of gods), the ogress got infatuated with love. Overcome with passion, the ogress, who had an ugly face, large belly, deformed eyes, coppery hair, was mis-shapen, had a frightful voice, was hard-hearted and aged, spoke adversely, was extremely vile of conduct and had a repelling aspect, spoke (as follows) to Śrī Rāma, who had a charming face, a slender waist, large eyes, beautiful locks, a pleasing aspect and a sweet voice, was youthful and candid, of right conduct and amiable :—

जटी तापसवेषेण सभार्यः शरचापधृक् ॥१२॥
आगतस्त्वमिमं देशं कथं राक्षससेवितम् । किमागमनकृत्यं ते तत्त्वमाख्यातुमर्हसि ॥१३॥
एवमुक्तस्तु राक्षस्या शूर्पणख्या परंतपः । ऋजुबुद्धितया सर्वमाख्यातुमुपचक्रमे ॥१४॥
आसीद् दशरथो नाम राजा त्रिदशविक्रमः । तस्याहमग्रजः पुत्रो रामो नाम जनैः श्रुतः ॥१५॥
भ्रातायं लक्ष्मणो नाम यवीयान् मामनुव्रतः । इयं भार्या च वैदेही मम सीतेति विश्रुता ॥१६॥
नियोगात् तु नरेन्द्रस्य पितुर्मातुश्च यन्त्रितः । धर्मार्थं धर्मकाङ्क्षी च वनं वस्तुमिहागतः ॥१७॥
त्वां तु वेदितुमिच्छामि कस्य त्वं कासि कस्य वा । त्वं हि तावन्मनोज्ञाङ्गी राक्षसी प्रतिभासि मे ॥१८॥
इह वा किंनिमित्तं त्वमागता ब्रूहि तत्त्वतः । साब्रवीद् वचनं श्रुत्वा राक्षसी मदनार्दिता ॥१९॥

"Wearing matted locks and dressed in an ascetic garb, wielding a bow and arrows and accompanied with your wife, how have you come to this region frequented by ogres ? What is the object of your visit ? Be pleased to relate that."

(7—13) Thus spoken to by the ogress Śūrpaṇakhā, Śrī Rāma (the tormentor of foes) proceeded to narrate everything, possessed as he was of a guileless mind :—(14) "There was a king named Daśaratha, possessing the prowess of gods. I am his eldest son known among the people by the name of Rāma. (15) Here is my younger brother, Lakṣmaṇa by name and devoted to me, and here is my wife, the princess of Videha, known by the name of Sītā. (16) Fettered by the command of my father, the king, and my mother (Kaikeyī), and seeking to discharge my sacred obligation (to them) and in order to practise virtue (in the form of austerities) I have come to stay in this forest. (17) I, for my part, desire to know you. Whose daughter are you ? What is your name and whose wife are you ? Possessed as you are of charming limbs, you appear to me to be an ogress (capable of assuming any form at will) on the face of it. (18) Tell me truly what for you have come here." Stricken with love to hear this, the ogress in question replied as follows :—(19)

श्रूयतां राम तत्त्वार्थं वक्ष्यामि वचनं मम । अहं शूर्पणखा नाम राक्षसी कामरूपिणी ॥२०॥
अरण्यं विचरामीदमेका सर्वभयंकरा । रावणो नाम मे भ्राता यदि ते श्रोत्रमागतः ॥२१॥
वीरो विश्रवसः पुत्रो यदि ते श्रोत्रमागतः । प्रवृद्धनिद्रश्च सदा कुम्भकर्णो महाबलः ॥२२॥
विभीषणस्तु धर्मात्मा न तु राक्षसचेष्टितः । प्रख्यातवीर्यौ च रणे भ्रातरौ खरदूषणौ ॥२३॥
तानहं समतिक्रान्ता राम त्वा पूर्वदर्शनात् । समुपेतास्मि भावेन भर्तारं पुरुषोत्तमम् ॥२४॥
अहं प्रभावसम्पन्ना स्वच्छन्दबलगामिनी । चिराय भव भर्ता मे सीतया किं करिष्यसि ॥२५॥
विकृता च विरूपा च न सेयं सदृशी तव । अहमेवानुरूपा ते भार्यारूपेण पश्य माम् ॥२६॥
इमां विरूपामसतीं करालां निर्णतोदरीम् । अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम् ॥२७॥
ततः पर्वतशृङ्गाणि वनानि विविधानि च । पश्यन् सह मया कामी दण्डकान् विचरिष्यसि ॥२८॥
इत्येवमुक्तः काकुत्स्थः प्रहस्य मदिरेक्षणाम् । इदं वचनमारेभे वक्तुं वाक्यविशारदः ॥२९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तदशः सर्गः ॥ १७ ॥

"Hear my word, O Rāma ! I shall give out (to you) the real truth. I am an ogress, Śūrpaṇakhā by name, and capable of assuming any form at will. (20) Causing fear to all, I haunt this forest alone. I have a brother, Rāvaṇa by name; I wonder if his name has (ever) reached your ears. (21) He is a valiant son of Viśravā, if you have (ever) heard of him. The very mighty Kumbhakarṇa too, who is given to excessive sleep, is my brother. (22) Vibhīṣaṇa (my third brother) for his part is pious-minded; he has none of the activities of an ogre. Again, my (other) two brothers, Khara and Dūṣaṇa, are well-known for their valour on the battle-field. (23) I definitely surpass them (all in point of valour), O Rāma ! Ever since I saw you for the first time, I have sought you, the foremost among men, as my husband with my mind. (24) I am richly endowed with power. I am able to range at will by dint of my strength. (Therefore) be my husband for long. What can you (hope to) accomplish with Sītā (as your partner) ? (25) Being deformed and ugly too, she is not worthy of you. I alone stand as a match for you. Look upon me as your wife. (26) Along with this brother of yours I shall devour this ugly, vile, hide us human lady with a sunken belly. (27) Then, beholding the peaks of mountains and forests of every description, you full of concupiscence will wander with me through the Daṇḍaka forest." (28) Spoken to in these words and laughing heartily, Śrī Rāma (a scion of Kakutstha), who was an adept in expression, proceeded to reply as follows to that woman with love-intoxicated eyes:—(29)

Thus ends Canto Seventeen in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Lakṣmaṇa lops the nose and ears of Śūrpaṇakhā.

तां तु शूर्पणखां रामः कामपाशावपाशिताम् । स्वेच्छया श्लक्ष्णया वाचा स्मितपूर्वमथाब्रवीत् ॥ १ ॥
कृतदारोऽस्मि भवति भार्येयं दयिता मम । त्वद्विधानां तु नारीणां सुदुःखा ससपत्नता ॥ २ ॥
अनुजस्त्वेष मे भ्राता शीलवान् प्रियदर्शनः । श्रीमानकृतदारश्च लक्ष्मणो नाम वीर्यवान् ॥ ३ ॥
अपूर्वी भार्यया चार्थी तरुणः प्रियदर्शनः । अनुरूपश्च ते भर्ता रूपस्यास्य भविष्यति ॥ ४ ॥
एनं भज विशालाक्षि भर्तारं भ्रातरं मम । असपत्ना वरारोहे मेरुमर्कप्रभा यथा ॥ ५ ॥
इति रामेण सा प्रोक्ता राक्षसी काममोहिता । विसृज्य रामं सहसा ततो लक्ष्मणमब्रवीत् ॥ ६ ॥
अस्य रूपस्य ते युक्ता भार्याहं वरवर्णिनी । मया सह सुखं सर्वान् दण्डकान् विचरिष्यसि ॥ ७ ॥
एवमुक्तस्तु सौमित्री राक्षस्या वाक्यकोविदः । ततः शूर्पनखीं स्मित्वा लक्ष्मणो युक्तमब्रवीत् ॥ ८ ॥

To the aforesaid Śūrpaṇakhā, bound by the cords of love, Śrī Rāma then spoke with a smile in sweet words as follows according to his own liking:—(1) "O lady, I am already married. Here is my beloved wife. For ladies like you the presence of a co-wife is most painful. (2) Of course, here is my younger brother, Lakṣmaṇa by name, of good conduct, lovely to look at, glorious and brave and has not got a wife with him. (3) He is possessed of unique qualities, young and pleasing of aspect, and will prove to be a husband worthy of this comely form of yours if he seeks to obtain a wife. (4) Accept this brother of mine as your husband, O large eyed and charming lady, without a rival even as sunlight woos Mount Meru." (5) Leaving Rāma, when spoken to in these words by Śrī Rāma, the aforesaid ogress, infatuated as she was through love, suddenly spoke to Lakṣmaṇa (as follows):—(6) "Possessing as I do an excellent complexion, I shall be a wife worthy of this comely form of yours. You will happily wander through the entire range of the Daṇḍaka forest with me." (7) Spoken to in these words by the ogress, Lakṣmaṇa, the son of Sumitrā, who was an adept in expression, smilingly made the following just reply to Śūrpaṇakhā:—(8)

कथं दासस्य मे दासी भार्या भवितुमिच्छसि । सोऽहमार्येण परवान् भ्रात्रा कमलवर्णिनि ॥ ९ ॥
समृद्धार्थस्य सिद्धार्था मुदितामलवर्णिनी । आर्यस्य त्वं विशालाक्षि भार्या भव यवीयसी ॥१०॥
एतां विरूपामसतीं करालां निर्णतोदरीम् । भार्यां वृद्धां परित्यज्य त्वामेवैष भजिष्यति ॥११॥
को हि रूपमिदं श्रेष्ठं संत्यज्य वरवर्णिनि । मानुषीषु वरारोहे कुर्याद् भावं विचक्षणः ॥१२॥
इति सा लक्ष्मणेनोक्ता कराला निर्णतोदरी । मन्यते तद्वचः सत्यं परिहासाविचक्षणा ॥१३॥
सा रामं पर्णशालायामुपविष्टं परंतपम् । सीतया सह दुर्धर्षमब्रवीत् काममोहिता ॥१४॥

इमां विरूपामसतीं करालां निर्णतोदरीम् । वृद्धां भार्यामवष्टभ्य न मां त्वं बहु मन्यसे ॥१५॥
अद्येमां भक्षयिष्यामि पश्यतस्तव मानुषीम् । त्वया सह चरिष्यामि निस्सपत्ना यथासुखम् ॥१६॥
इत्युक्त्वा मृगशावाक्षीमलातसदृशेक्षणा । अभ्यगच्छत् सुसंक्रुद्धा महोल्का रोहिणीमिव ॥१७॥
तां मृत्युपाशप्रतिमामापतन्तीं महाबलः । विगृह्य रामः कुपितस्ततो लक्ष्मणमब्रवीत् ॥१८॥

"How do you seek to turn a maid-servant by becoming a wife to me, a slave, possessing as you do the hue of a red lotus? I am only dependent on my worthy brother. (9) Become you, O large-eyed lady, a happy younger wife of spotless complexion of my elder brother, who is fully endowed with all riches, and be accomplished of purpose (thereby). (10) Giving up for good this deformed, vile, hideous and aged wife with a sunken belly, he will accept you alone. (11) Abandoning this excellent form (of yours), what wise man indeed would fasten his love on human ladies, O charming lady with an excellent complexion?" (12) Spoken to in these words by Lakṣmaṇa, that hideous woman with a prominent belly, who was too simple to catch the jest, took his words to be true. (13) Infatuated through love, she spoke (once more) to Rāma, the tormentor of his foes, who was hard to overpower, and was sitting in the hut thatched with leaves in the company of Sītā:—(14) "Clinging to this old, deformed, vile, hideous and aged wife with a sunken belly, you do not make much of me. (15) Today I shall devour this human lady (even) while you are looking on. Having been rid of a rival, I shall roam with you at ease." (16) Saying so, the woman, whose eyes shone like live embers, highly enraged as she was, rushed upon the fawn-eyed Sītā, (even) as a large meteor would descend on the constellation known by the name of Rohiṇī. (17) Checking (by his very menacing sound) the woman, who was rushing (towards Sītā) like the noose of Death, Śrī Rāma, who was possessed of extraordinary might, now angrily said to Lakṣmaṇa:—(18)

क्रूरैरनार्यैः सौमित्रे परिहासः कथंचन । न कार्यः पश्य वैदेहीं कथंचित् सौम्य जीवतीम् ॥१९॥
इमां विरूपामसतीमतिमत्तां महोदरीम् । राक्षसीं पुरुषव्याघ्र विरूपयितुमर्हसि ॥२०॥
इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पश्यतः । उद्धृत्य खड्गं चिच्छेद कर्णनासे महाबलः ॥२१॥
निकृत्तकर्णनासा तु विस्वरं सा विनद्य च । यथागतं प्रदुद्राव घोरा शूर्पणखा वनम् ॥२२॥
सा विरूपा महाघोरा राक्षसी शोणितोक्षिता । ननाद विविधान् नादान् यथा प्रावृषि तोयदः ॥२३॥
सा विक्षरन्ती रुधिरं बहुधा घोरदर्शना । प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम् ॥२४॥
ततस्तु सा राक्षससंघसंवृतं खरं जनस्थानगतं विरूपिता ।
उपेत्य तं भ्रातरमुग्रतेजसं पपात भूमौ गगनाद् यथाशनिः ॥२५॥
ततः सभार्यं भयमोहमूर्च्छिता सलक्ष्मणं राघवमागतं वनम् ।
विरूपणं चात्मनि शोणितोक्षिता शशंस सर्वं भगिनी खरस्य सा ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

"You should in no case jest, O son of Sumitrā, with cruel and unworthy people. See the princess of Videha surviving with great difficulty (having narrowly escaped being devoured by the ogress), O gentle brother! (19) You ought to mutilate, O tiger among men, this ugly, vile, highly wanton and big-bellied woman." (20) Drawing his sword, when spoken to in these words, the angry Lakṣmaṇa, who was possessed of great might, lopped off her ears and nose while Śrī Rāma looked on. (21) With her ears and nose severed, that fierce Śūrpaṇakhā for her part ran away into the forest, as she had come, yelling dissonantly. (22) Bathed in blood, that ugly and extraordinarily fierce ogress roared in various ways like a cloud in the monsoon. (23) Dropping profusely blood (on the way), raising her arms and roaring in various ways, that woman of fierce looks entered the heart of the great forest. (24) Then, approaching her notorious brother, Khara of terrible energy, who lived in Janasthāna, surrounded by a multitude of ogres, that mutilated woman then dropped down on the ground like a bolt from the blue. (25) Overcome with a swoon through fear and drenched in blood, that sister of Khara then told him everything about Rāghava having arrived in the forest with his wife and Lakṣmaṇa and her own mutilation. (26)

Thus ends Canto Eighteen in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Khara sends fourteen ogres with her for despatching Rāma.

तां तथा पतितां दृष्ट्वा विरूपां शोणितोक्षिताम् । भगिनीं क्रोधसंतप्तः खरः पप्रच्छ राक्षसः ॥ १ ॥
उत्तिष्ठ तावदाख्याहि प्रमोहं जहि सम्भ्रमम् । व्यक्तमाख्याहि केन त्वमेवंरूपा विरूपिता ॥ २ ॥
कः कृष्णसर्पमासीनमाशीविषमनागसम् । तुदत्यभिसमापन्नमङ्गुल्यग्रेण लीलया ॥ ३ ॥
कालपाशं समासज्य कण्ठे मोहान्न बुध्यते । यस्त्वामद्य समासाद्य पीतवान् विषमुत्तमम् ॥ ४ ॥
बलविक्रमसम्पन्ना कामगा कामरूपिणी । इमामवस्थां नीता त्वं केनान्तकसमा गता ॥ ५ ॥
देवगन्धर्वभूतानामृषीणां च महात्मनाम् । कोऽयमेवं महावीर्यस्त्वां विरूपां चकार ह ॥ ६ ॥
नहि पश्याम्यहं लोके यः कुर्यान्मम विप्रियम् । अमरेषु सहस्राक्षं महेन्द्रं पाकशासनम् ॥ ७ ॥
अद्याहं मार्गणैः प्राणानादास्ये जीवितान्तगैः । सलिले क्षीरमासक्तं निष्पिबन्निव सारसः ॥ ८ ॥
निहतस्य मया संख्ये शरसंकृत्तमर्मणः । सफेनं रुधिरं कस्य मेदिनी पातुमिच्छति ॥ ९ ॥

Inflamed with anger to see his aforesaid sister fallen as she had done, mutilated and drenched in blood, the ogre Khara said:—(1) "Get up, shake off your unconsciousness and fear and point out explicitly by whom you have been mutilated in this way. (2) Who has hit in sport with the tip of his finger a poisonous black serpent arrived in front and sitting harmlessly ? (3) He who having assailed you has drunk up a most effective poison (in the form of mutilating you) is not conscious of his having fastened the noose of Death round his neck. (4) By whom were you approached and reduced to this state—you, who are richly endowed with strength and prowess, nay, moving at will are capable of assuming any form you like and are a compeer of Death ? (5) Possessed of extraordinary prowess among gods, Gandharvas (celestial musicians) and high-souled seers of Vedic Mantras, who is it that has actually mutilated you thus ? (6) Really I do not perceive in the world anyone who dare give offence to me—not even the mighty Indra, the thousand-eyed tamer of the demon Pāka. (7) Today I shall

take the offender's life with my deadly arrows, even as a swan drains off the milk mixed up in water, while heartily drinking it. (8) Whose foaming blood does the earth seek to suck when he has been slain by me on the battle-field, his vital parts having been cut through with my arrows ? (9)

कस्य पत्ररथाः कायान्मांसमुत्कृत्य संगताः । प्रहृष्टा भक्षयिष्यन्ति निहतस्य मया रणे ॥१०॥
तं न देवा न गन्धर्वा न पिशाचा न राक्षसाः । मयापकृष्टं कृपणं शक्तास्त्रातुं महाहवे ॥११॥
उपलभ्य शनैः संज्ञां तं मे शंसितुमर्हसि । येन त्वं दुर्विनीतेन वने विक्रम्य निर्जिता ॥१२॥
इति भ्रातुर्वचः श्रुत्वा क्रुद्धस्य च विशेषतः । ततः शूर्पणखा वाक्यं सबाष्पमिदमब्रवीत् ॥१३॥
तरुणौ रूपसम्पन्नौ सुकुमारौ महाबलौ । पुण्डरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ ॥१४॥
फलमूलाशनौ दान्तौ तापसौ ब्रह्मचारिणौ । पुत्रौ दशरथस्यास्तां भ्रातरौ रामलक्ष्मणौ ॥१५॥
गन्धर्वराजप्रतिमौ पार्थिवव्यञ्जनान्वितौ । देवौ वा दानवावेतौ न तर्कयितुमुत्सहे ॥१६॥
तरुणी रूपसम्पन्ना सर्वाभरणभूषिता । दृष्टा तत्र मया नारी तयोर्मध्ये सुमध्यमा ॥१७॥
ताभ्यामुभाभ्यां सम्भूय प्रमदामधिकृत्य ताम् । इमामवस्थां नीताहं यथानाथासती तथा ॥१८॥
तस्याश्चानृजुवृत्तायास्तयोश्च हतयोरहम् । सफेनं पातुमिच्छामि रुधिरं रणमूर्धनि ॥१९॥
एष मे प्रथमः कामः कृतस्तत्र त्वया भवेत् । तस्यास्तयोश्च रुधिरं पिबेयमहमाहवे ॥२०॥

"Whose flesh will the birds, come together, most delightedly swallow tearing it off from his body when he has been killed by me on the battle-field ? (10) Neither gods nor Gandharvas, nor fiends nor ogres shall be able to save the wretch dragged by me on the battle-field. (11) Gradually recovering consciousness, please tell me the name of the unruly fellow by whom you were assailed and subdued in the forest." (12) Hearing these words of her brother (Khara), especially when he was seized with fury, Śūrpaṇakhā now made the following reply with tears (in her eyes):—(13) "Young and richly endowed with comeliness, tender yet possessed of extraordinary might, having large lotus-like eyes and clad in the bark of trees and black antelope skin, living on fruits and roots, self-controlled, practising austerities and continence, there are two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha. (14-15) They look like the king of Gandharvas and are endowed with the bodily marks of kings. I am unable to guess whether they are gods or demons. (16) In their midst was seen by me there a young lady with a slender waist, richly endowed with bodily charm and adorned with all (kinds of) ornaments. (17) I was reduced to this plight by both the aforesaid brothers together on account of that young lady, in the same way as an unprotected and vile woman would be. (18) I long to drink the foaming blood of that woman of crooked ways as well as of those two brothers, killed in the van of a combat. (19) This foremost desire of mine may be accomplished by you there, *viz*, that I may drink on the battle-field the blood of that lady as well as of those two brothers." (20)

इति तस्यां ब्रुवाणायां चतुर्दश महाबलान् । व्यादिदेश खरः क्रुद्धो राक्षसानन्तकोपमान् ॥२१॥
मानुषौ शस्त्रसम्पन्नौ चीरकृष्णाजिनाम्बरौ । प्रविष्टौ दण्डकारण्यं घोरं प्रमदया सह ॥२२॥
तौ हत्वा तां च दुर्वृत्तामुपावर्तितुमर्हथ । इयं च भगिनी तेषां रुधिरं मम पास्यति ॥२३॥
मनोरथोऽयमिष्टोऽस्या भगिन्या मम राक्षसाः । शीघ्रं सम्पाद्यतां गत्वा तौ प्रमथ्य स्वतेजसा ॥२४॥

युष्माभिर्निहतौ दृष्ट्वा तावुभौ भ्रातरौ रणे । इयं प्रहृष्टा मुदिता रुधिरं युधि पास्यति ॥२५॥
इति प्रतिसमादिष्टा राक्षसास्ते चतुर्दश । तत्र जग्मुस्तया सार्धं घना वातेरिता इव ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनविंशः सर्गः ॥ १९ ॥

(Even) while she was speaking thus, the infuriated Khara commanded (as follows) fourteen ogres, who were possessed of extraordinary might and resembled Death:—(21) "Two human beings fully equipped with arms, clad in bark and black antelope skin, and accompanied by a young woman have entered the frightful Daṇḍaka forest. (22) Having made short work of the two brothers, you should also kill that vile woman. This sister of mine will drink their blood. (23) Proceeding quickly and killing those two brothers with your own might, accomplish this cherished longing of this sister of mine, O ogres! (24) Highly delighted to see those two brothers killed on the battle-field by you, this lady will drink their blood on the battle-field with joy." (25) Commanded in these words (by Khara), those fourteen ogres went there with her like clouds driven by a blast. (26)

Thus ends Canto Nineteen in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Rāma kills the fourteen ogres.

ततः शूर्पणखा घोरा राघवाश्रममागता । राक्षसानाचचक्षे तौ भ्रातरौ सह सीतया ॥ १ ॥
ते रामं पर्णशालायामुपविष्टं महाबलम् । ददृशुः सीतया सार्धं लक्ष्मणेनापि सेवितम् ॥ २ ॥
तां दृष्ट्वा राघवः श्रीमानागतांस्तांश्च राक्षसान् । अब्रवीद् भ्रातरं रामो लक्ष्मणं दीप्ततेजसम् ॥ ३ ॥
मुहूर्तं भव सौमित्रे सीतायाः प्रत्यनन्तरः । इमानस्या वधिष्यामि पदवीमागतानिह ॥ ४ ॥
वाक्यमेतत् ततः श्रुत्वा रामस्य विदितात्मनः । तथेति लक्ष्मणो वाक्यं राघवस्य प्रपूजयन् ॥ ५ ॥
राघवोऽपि महच्चापं चामीकरविभूषितम् । चकार सज्यं धर्मात्मा तानि रक्षांसि चाब्रवीत् ॥ ६ ॥
पुत्रौ दशरथस्यावां भ्रातरौ रामलक्ष्मणौ । प्रविष्टौ सीतया सार्धं दुश्चरं दण्डकावनम् ॥ ७ ॥
फलमूलाशनौ दान्तौ तापसौ ब्रह्मचारिणौ । वसन्तौ दण्डकारण्ये किमर्थमुपहिंसथ ॥ ८ ॥
युष्मान् पापात्मकान् हन्तुं विप्रकारान् महाहवे । ऋषीणां तु नियोगेन सम्प्राप्तः सशरासनः ॥ ९ ॥
तिष्ठतैवात्र संतुष्टा नोपवर्तितुमर्हथ । यदि प्राणैरिहार्थो वो निवर्तध्वं निशाचराः ॥१०॥
तस्य तद् वचनं श्रुत्वा राक्षसास्ते चतुर्दश । ऊचुर्वाचं सुसंक्रुद्धा ब्रह्मघ्नाः शूलपाणयः ॥११॥
संरक्तनयना घोरा रामं संरक्तलोचनम् । परुषा मधुराभाषं हृष्टा दृष्टपराक्रमम् ॥१२॥
क्रोधमुत्पाद्य नो भर्तुः खरस्य सुमहात्मनः । त्वमेव हास्यसे प्राणान् सद्योऽस्माभिर्हतो युधि ॥१३॥
का हि ते शक्तिरेकस्य बहूनां रणमूर्धनि । अस्माकमग्रतः स्थातुं किं पुनर्योद्धुमाहवे ॥१४॥
एभिर्बाहुप्रयुक्तैश्च परिघैः शूलपट्टिशैः । प्राणांस्त्यक्ष्यसि वीर्यं च धनुश्च करपीडितम् ॥१५॥

Having reached the hermitage of Rāghava, the dreadful Śūrpaṇakhā then pointed out to the ogres the two brothers with Sītā. (1) They saw the exceptionally mighty Śrī Rāma seated with Sītā in his hut thatched with leaves and waited upon by

Lakṣmaṇa. (2) Seeing her as well as those ogres come, the glorious Rāma, a scion of Raghu, said to his brother, Lakṣmaṇa of resplendent lustre:—(3) "Remain, O son of Sumitrā, by the side of Sītā for a while. I shall make short work of these ogres, who have come here to back her." (4) Hearing these words of Rāma, the knower of his own self, and bowing his head to the utterance of Rāghava, Lakṣmaṇa said 'Amen!' (5) The pious-minded Rāghava too strung his mighty bow ornamented with gold and said to those ogres:—(6) "We two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha, have entered with Sītā the forest of Daṇḍaka, which is difficult to pass through. (7) Why do you seek to injure us, who subsist on fruits and roots, are self-disciplined, practise austerities and continence and are living in the Daṇḍaka forest? (8) Armed with a bow, I for my part have duly come (here) at the behest of sages to kill in a major conflict you, whose mind is given to sin and who have offended against the sages. (9) Halt where you stand, gratified with my show of valour, and you should not return. If (however) you have any use (love) for your life here, go back, O night-stalkers!" (10) Highly enraged and delighted (at the same time) to hear the aforesaid challenge of Śrī Rāma, those fourteen dreadful ogres, the slayers of Brahmans, who were armed with lances and had bloodshot eyes, spoke harshly as follows to Rāma, who had (naturally) deep red eyes, who (always) spoke sweet words and whose prowess had been seen (by them):—(11-12) "Having provoked the anger of our extremely high-souled master, Khara, you will surely give up your ghost in no time, when struck by us on the battle-field. (13) Indeed what power have you to stand single-handed in front of us, who are (so) many, in the van of a fight, much less to give fight in a battle? (14) Under the pressure of these iron clubs, darts and Paṭṭiśas (a kind of sharp-edged sword) hurled by our arms, you will give up the ghost, your valour too as well as the bow pressed in your hands." (15)

इत्येवमुक्त्वा संरब्धा राक्षसास्ते चतुर्दश । उद्यतायुधनिस्त्रिंशा राममेवाभिदुद्रुवुः ॥१६॥
चिक्षिपुस्तानि शूलानि राघवं प्रति दुर्जयम् । तानि शूलानि काकुत्स्थः समस्तानि चतुर्दश ॥१७॥
तावद्भिरेव चिच्छेद शरैः काञ्चनभूषितैः । ततः पश्चान्महातेजा नाराचान् सूर्यसंनिभान् ॥१८॥
जग्राह परमक्रुद्धश्चतुर्दश शिलाशितान् । गृहीत्वा धनुरायम्य लक्ष्यानुद्दिश्य राक्षसान् ॥१९॥
मुमोच राघवो बाणान् वज्रानिव शतक्रतुः । ते भित्त्वा रक्षसां वेगाद् वक्षांसि रुधिरप्लुताः ॥२०॥
विनिष्पेतुस्तदा भूमौ वल्मीकादिव पन्नगाः । तैर्भग्नहृदया भूमौ छिन्नमूला इव द्रुमाः ॥२१॥
निपेतुः शोणितस्नाता विकृता विगतासवः । तान् भूमौ पतितान् दृष्ट्वा राक्षसी क्रोधमूर्छिता ॥२२॥
उपगम्य खरं सा तु किंचित्संशुष्कशोणिता । पपात पुनरेवार्ता सनिर्यासेव वल्लरी ॥२३॥
भ्रातुः समीपे शोकार्ता ससर्ज निनदं महत् । सस्वरं मुमुचे बाष्पं विवर्णवदना तदा ॥२४॥
निपातितान् प्रेक्ष्य रणे तु राक्षसान् प्रधाविता शूर्पणखा पुनस्ततः ।
वधं च तेषां निखिलेन रक्षसां शशंस सर्वं भगिनी खरस्य सा ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे विंशः सर्गः ॥ २० ॥

Saying so, those fourteen ogres ran in their zeal towards Rāma alone, their weapons including swords uplifted. (16) They threw those darts at Rāghava, who was difficult to conquer. Kākutstha cut down all those fourteen darts with as many arrows decked with gold. Possessed of tremendous energy and highly enraged, Śrī Rāma after that took out fourteen pointless arrows sharpened on a stone and shining brightly as the sun and, stretching his bow, discharged the arrows aiming them at the ogres as the target, as Indra would hurl thunderbolts. Having pierced the chests of the ogres and being soaked in blood, they then dashed against the ground like serpents rushing out of an ant-hill. With their hearts rent by them, and bathed in blood, the ogres fell down on the ground, maimed and dead, like uprooted trees. Blinded with rage to see them fallen on the ground and approaching Khara, that ogress, for her part, the blood on her person having now somewhat dried up, once again fell agonized like a climber with resin sticking to it. (17—23) Pale-faced and stricken with grief, she raised a great alarm in the presence of her brother and shed tears accompanied with sobs. On seeing the ogres killed in battle, Śūrpaṇakhā for her part darted once more from that place and the said sister of Khara reported to him the wholesale destruction of all those ogres and everything connected with it. (24-25)

Thus ends Canto Twenty in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Śūrpaṇakhā again goes to Khara.

स पुनः पतितां दृष्ट्वा क्रोधाच्छूर्पणखां पुनः । उवाच व्यक्तया वाचा तामनर्थार्थमागताम् ॥ १ ॥
मया त्विदानीं शूरास्ते राक्षसाः पिशिताशनाः । त्वत्प्रियार्थं विनिर्दिष्टाः किमर्थं रुद्यते पुनः ॥ २ ॥
भक्ताश्चैवानुरक्ताश्च हिताश्च मम नित्यशः । हन्यमाना न हन्यन्ते न न कुर्युर्वचो मम ॥ ३ ॥
किमेतच्छ्रोतुमिच्छामि कारणं यत्कृते पुनः । हा नाथेति विनर्दन्ती सर्पवच्चेष्टसे क्षितौ ॥ ४ ॥
अनाथवद् विलपसि किं नु नाथे मयि स्थिते । उत्तिष्ठोत्तिष्ठ मा मैवं वैक्लव्यं त्यज्यतामिति ॥ ५ ॥
इत्येवमुक्ता दुर्धर्षा खरेण परिसान्त्विता । विमृज्य नयने सास्रे खरं भ्रातरमब्रवीत् ॥ ६ ॥
अस्मीदानीमहं प्राप्ता हतश्रवणनासिका । शोणितौघपरिक्लिन्ना त्वया च परिसान्त्विता ॥ ७ ॥

Seeing Śūrpaṇakhā, who had come to bring disaster (to her brothers' family in her wake), fallen again, Khara spoke to her once more in anger in the following clear words:—(1) "Those brave flesh-eating ogres have just now been despatched by me to oblige you. Why are you crying again ? (2) They are devoted to me, attached to me and are ever friendly to me. They cannot be killed even though being killed; nor is it possible that they will fail to do my bidding. (3) What is the reason on account of which you are tossing about on the ground like a serpent again, crying 'O lord !' I wish to hear this. (4) With me standing as your protector, why on earth should you wail like a forlorn creature ? Get up. Rise. Don't, don't behave like this. Cease to be unnerved." (5) Feeling comforted in every way when spoken to in these words by Khara, and rubbing her tearful eyes, the ogress (who was hard to placate) replied (as follows) to her brother Khara:— (6) "I called on you a little while ago with my ears and nose lopped off, drenched in a stream of blood, and was fully consoled by you. (7)

प्रेषिताश्च त्वया शूरा राक्षसास्ते चतुर्दश । निहन्तुं राघवं घोरं मत्प्रियार्थं सलक्ष्मणम् ॥ ८ ॥
ते तु रामेण सामर्षाः शूलपट्टिशपाणयः । समरे निहताः सर्वे सायकैर्मर्मभेदिभिः ॥ ९ ॥
तान् भूमौ पतितान् दृष्ट्वा क्षणेनैव महाजवान् । रामस्य च महत्कर्म महांस्त्रासोऽभवन्मम ॥१०॥
सास्मि भीता समुद्विग्ना विषण्णा च निशाचर । शरणं त्वां पुनः प्राप्ता सर्वतो भयदर्शिनी ॥११॥
विषादनक्राध्युषिते परित्रासोर्मिमालिनि । किं मां न त्रायसे मग्नां विपुले शोकसागरे ॥१२॥
एते च निहता भूमौ रामेण निशितैः शरैः । ये च मे पदवीं प्राप्ता राक्षसाः पिशिताशनाः ॥१३॥
मयि ते यद्यनुक्रोशो यदि रक्षस्सु तेषु च । रामेण यदि शक्तिस्ते तेजो वास्ति निशाचर ॥१४॥
दण्डकारण्यनिलयं जहि राक्षसकण्टकम् । यदि रामममित्रघ्नं न त्वमद्य वधिष्यसि ॥१५॥
तत्र चैवाग्रतः प्राणांस्त्यक्ष्यामि निरपत्रपा । बुद्ध्याहमनुपश्यामि न त्वं रामस्य संयुगे ॥१६॥
स्थातुं प्रतिमुखे शक्तः सबलोऽपि महारणे । शूरमानी न शूरस्त्वं मिथ्यारोपितविक्रमः ॥१७॥
अपयाहि जनस्थानात् त्वरितः सहबान्धवः । जहि त्वं समरे मूढान्यथा तु कुलपांसन ॥१८॥
मानुषौ तौ न शक्नोषि हन्तुं वै रामलक्ष्मणौ । निस्सत्त्वस्याल्पवीर्यस्य वासस्ते कीदृशस्त्विह ॥१९॥
रामतेजोऽभिभूतो हि त्वं क्षिप्रं विनशिष्यसि । स हि तेजस्समायुक्तो रामो दशरथात्मजः ॥२०॥
भ्राता चास्य महावीर्यो येन चास्मि विरूपिता । एवं विलप्य बहुशो राक्षसी प्रदरोदरी ॥२१॥
भ्रातुः समीपे शोकार्ता नष्टसंज्ञा बभूव ह । कराभ्यामुदरं हत्वा रुरोद भृशदुःखिता ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकविंशः सर्गः ॥ २१ ॥

"Nay, in order to make short work of the terrible Rāma (a scion of Raghu) with Lakṣmaṇa (his younger brother) and (thereby) to please me those fourteen valiant ogres were despatched by you. (8) Though full of indignation and armed with darts and Paṭṭiśas, they were all, however, killed in battle by Rāma with arrows piercing the vital parts. (9) (Ever) since I saw those ogres of great impetuosity fallen in an instant and witnessing the extraordinary exploit of Rāma, a great fear has seized me. (10) Dismayed, highly perturbed and dejected, and seeing fear on all sides, O night-stalker, I have sought you as my protector once more. (11) Why do you not rescue me, drowned (as I am) in a vast ocean of grief, infested with the crocodile of dejection and rough with billows of terror? (12) And those flesh-eating ogres who followed me are lying on the ground, killed by Rāma with exceptionally sharp arrows. (13) If you have compassion for me and if you have mercy for those ogres, (nay) if you have power or prowess to contend with Rāma, O prowler of the night, make short work of that thorn in the side of the ogres, who has taken up his abode in the Daṇḍaka forest. If, however, you do not kill Rāma, the slayer of his foes, today, I shall give up the ghost, (already) divested as I am of my shame (in the shape of my nose and ears). I can vividly see with (the eye of) my intuition that, (even) though followed by your army on the battle-field, you cannot stand in front of Rāma in a major combat. (Even) though you account yourself to be brave, you are not (really) valiant; you have falsely assumed that you are brave. (14—17) Get away quickly with your kinsmen from Janasthāna, and kill the two princes in a combat, O fool! If, on the other hand, O disgrace of your race, you cannot really dispose of those two human beings, Rāma and Lakṣmaṇa, how shameful indeed is your residence in this forest, lacking in strength and scanty of valour as you are! (18-19)

Humbled by his energy, you will surely perish in no time. Richly endowed with energy is the aforesaid Rāma, son of Daśaratha, as also his brother, possessed of extraordinary prowess, by whom I stand mutilated." Wailing in many ways as above, the ogress of sunken belly fell unconscious beside her brother, stricken with grief, so the tradition goes; and, beating her belly with her hands, highly afflicted as she was, burst into tears. (20—22)

Thus ends Canto Twenty-one in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Khara and Dūṣaṇa march towards Pañchavaṭī with an army of fourteen thousand ogres.

एवमाधर्षितः शूरः शूर्पणख्या खरस्ततः । उवाच रक्षसां मध्ये खरः खरतरं वचः ॥ १ ॥
तवापमानप्रभवः क्रोधोऽयमतुलो मम । न शक्यते धारयितुं लवणाम्भ इवोल्बणम् ॥ २ ॥
न रामं गणये वीर्यान्मानुषं क्षीणजीवितम् । आत्मदुश्चरितैः प्राणान् हतो योऽद्य विमोक्ष्यते ॥ ३ ॥
बाष्पः संधार्यतामेष सम्भ्रमश्च विमुच्यताम् । अहं रामं सह भ्रात्रा नयामि यमसादनम् ॥ ४ ॥
परश्वधहतस्याद्य मन्दप्राणस्य भूतले । रामस्य रुधिरं रक्तमुष्णं पास्यसि राक्षसि ॥ ५ ॥
सम्प्रहृष्टा वचः श्रुत्वा खरस्य वदनाच्च्युतम् । प्रशशंस पुनर्मौर्ख्याद् भ्रातरं रक्षसां वरम् ॥ ६ ॥
तया परुषितः पूर्वं पुनरेव प्रशंसितः । अब्रवीद् दूषणं नाम खरः सेनापतिं तदा ॥ ७ ॥

Thus reproached by Śūrpaṇakhā, the valiant and cruel Khara then uttered the following very sharp words in the midst of (other) ogres :—(1) "This immeasurable anger of mine arising from your insult cannot be held in check like a powerful wave of the ocean. (2) By virtue of my prowess I hold of no account the human Rāma, whose life is (already) worn away and who will be deprived of his life today, being killed by his own misdeeds. (3) Restrain these tears and completely shed your fear. I am despatching Rāma with his brother to the abode of Yama. (4) O ogress, you will drink today the red and hot blood of Rāma fallen on the ground struck dead with my axe." (5) Extremely delighted to hear the words fallen from the lips of Khara, she once again extolled in her folly her brother, a giant among ogres. (6) Snubbed in the first instance and then definitely praised by her, Khara now commanded his general, Dūṣaṇa by name (in the following words) :—(7)

चतुर्दश सहस्राणि मम चित्तानुवर्तिनाम् । रक्षसां भीमवेगानां समरेष्वनिवर्तिनाम् ॥ ८ ॥
नीलजीमूतवर्णानां लोकहिंसाविहारिणाम् । सर्वोद्योगमुदीर्णानां रक्षसां सौम्य कारय ॥ ९ ॥
उपस्थापय मे क्षिप्रं रथं सौम्य धनूंषि च । शरांश्च चित्रान् खड्गांश्च शक्तीश्च विविधाः शिताः ॥ १० ॥
अग्रे निर्यातुमिच्छामि पौलस्त्यानां महात्मनाम् । वधार्थं दुर्विनीतस्य रामस्य रणकोविद ॥ ११ ॥
इति तस्य ब्रुवाणस्य सूर्यवर्णं महारथम् । सदश्वैः शबलैर्युक्तमाचचक्षेऽथ दूषणः ॥ १२ ॥
तं मेरुशिखराकारं तप्तकाञ्चनभूषणम् । हेमचक्रमसम्बाधं वैदूर्यमयकूबरम् ॥ १३ ॥
मत्स्यैः पुष्पैर्द्रुमैः शैलैश्चन्द्रसूर्यैश्च काञ्चनैः । माङ्गल्यैः पक्षिसंघैश्च ताराभिश्च समावृतम् ॥ १४ ॥

ध्वजनिस्त्रिंशसम्पन्नं किङ्किणीवरभूषितम् । सदश्वयुक्तं सोऽमर्षादारुरोह खरस्तदा ॥१५॥
खरस्तु तन्महत्सैन्यं रथचर्मायुधध्वजम् । निर्यातेत्यब्रवीत् प्रेक्ष्य दूषणः सर्वराक्षसान् ॥१६॥

"O gentle one, get all the fourteen thousand ogres who follow my mind, who are possessed of terrible impetuosity, who never restreat from the fields of battle, who possess the hue of dark blue clouds, who divert themselves by indulging in carnage and are full of martial zeal, to exert in every way for war. (8-9) Place before me quickly my chariot and bows, as well as my arrows, swords of diverse kinds and various sharp javelins, O gentle one ! (10) I wish to march at the head of the high-souled Paulastyas (ogres claiming their descent from Sage Pulastya) for the destruction of the haughty Rāma, O brother skilled in warfare !" (11) (Even) while he was speaking as aforesaid, Dūṣaṇa presently announced (to Khara) the arrival of a huge chariot shining like the sun and drawn by excellent spotted horses. (12) The celebrated Khara then indignantly ascended the aforesaid spacious chariot, resembling a peak of Mount Meru, decked with refined gold, furnished with golden wheels and a pole of cat's-eye jewels, and encompassed with decorative golden figures of alligators, flowers, trees, mountains, moons and suns, flocks of birds and stars, furnished with ensigns and swords etc., decorated with excellent small bells and drawn by noble horses. (13—15) Keenly observing that mighty army equipped with chariots, shields, weapons and ensigns, Khara and Dūṣaṇa charged all the ogres to advance. (16)

ततस्तद् राक्षस सैन्यं घोरचर्मायुधध्वजम् । निर्जगाम जनस्थानान्महानादं महाजवम् ॥१७॥
मुद्गरैः पट्टिशैः शूलैः सुतीक्ष्णैश्च परश्वधैः । खड्गैश्चक्रैश्च हस्तस्थैर्भ्राजमानैः सतोमरैः ॥१८॥
शक्तिभिः परिघैर्घोरैरतिमात्रैश्च कार्मुकैः । गदासिमुसलैर्वज्रैर्गृहीतैर्भीमदर्शनैः ॥१९॥
राक्षसानां सुघोराणां सहस्राणि चतुर्दश । निर्यातानि जनस्थानात् खरचित्तानुवर्तिनाम् ॥२०॥
तांस्तु निर्धावतो दृष्ट्वा राक्षसान् भीमदर्शनान् । खरस्याथ रथः किंचिज्जगाम तदनन्तरम् ॥२१॥
ततस्ताञ्छबलानश्वांस्तप्तकाञ्चनभूषितान् । खरस्य मतमाज्ञाय सारथिः पर्यचोदयत् ॥२२॥
संचोदितो रथः शीघ्रं खरस्य रिपुघातिनः । शब्देनापूरयामास दिशः सप्रदिशस्तथा ॥२३॥
प्रवृद्धमन्युस्तु खरः खरस्वरो रिपोर्वधार्थं त्वरितो यथान्तकः ।
अचूचुदत् सारथिमुन्नदन् पुनर्महाबलो मेघ इवाश्मवर्षवान् ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Then that army of ogres, equipped with dreadful shields, weapons and ensigns, sallied forth from Janasthāna with a loud noise and great onrush. (17) With clubs, Paṭṭiśas, darts, exceptionally sharp axes, glittering swords, discuses held in their hands along with iron clubs and also with javelins, fearful clubs tipped with iron and huge bows, maces, scimitars, Musalas and terrible-looking thunderbolts seized by them, all the fourteen thousand of the most dreadful ogres, who followed the mind of Khara, sallied forth from Janasthāna. (18—20) Seeing those ogres of terrible aspect issuing forth, the chariot of Khara too followed closely after them. (21) Reading the mind of Khara, the charioteer forthwith spurred on those spotted horses decorated with refined gold. (22) Urged on with speed, the chariot of Khara, the slayer of his foes, quickly filled with its sound the (four) quarters as well as the intermediate points of the compass. (23) With his indignation risen highly and thundering like a cloud raining hail-stones, the very mighty Khara, who was seized with a flurry to kill the enemy and looked like Death, urged on his charioteer once more in a sharp tone. (24)

Thus ends Canto Twenty-two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Evil omens to Khara. The army approaches Rāma's hermitage.

तत्प्रयातं बलं घोरमशिवं शोणितोदकम् । अभ्यवर्षन्महाघोरस्तुमुलो गर्दभारुणः ॥ १ ॥
निपेतुस्तुरगास्तस्य रथयुक्ता महाजवाः । समे पुष्पचिते देशे राजमार्गे यदृच्छया ॥ २ ॥
श्यामं रुधिरपर्यन्तं बभूव परिवेषणम् । अलातचक्रप्रतिमं प्रतिगृह्य दिवाकरम् ॥ ३ ॥
ततो ध्वजमुपागम्य हेमदण्डं समुच्छ्रितम् । समाक्रम्य महाकायस्तस्थौ गृध्रः सुदारुणः ॥ ४ ॥
जनस्थानसमीपे च समाक्रम्य खरस्वनाः । विस्वरान् विविधान् नादान् मांसादा मृगपक्षिणः ॥ ५ ॥
व्याजह्रुरभिदीप्तायां दिशि वै भैरवस्वनम् । अशिवं यातुधानानां शिवा घोरा महास्वनाः ॥ ६ ॥
प्रभिन्नगजसंकाशास्तोयशोणितधारिणः । आकाशं तदनाकाशं चक्रुर्भीमाम्बुवाहकाः ॥ ७ ॥

As the aforesaid dreadful army marched on, an exceptionally terrible cloud greyish in colour like a donkey showered inauspicious blood-red water. (1) The horses possessed of great speed yoked to his chariot fell down by accident on the highway on the level ground strewn with flowers. (2) Round the sun there appeared a darkish red-edged halo looking like a revolving firebrand. (3) Approaching the standard raised high on a golden pole, a gigantic and most frightful vulture settled on it. (4) Reaching the precincts of Janasthāna, carnivorous beasts and birds uttering shrill cries raised various discordant notes and in the sun-lit quarter terrible jackals making a great noise uttered a frightful yell foreboding ill luck to the ogres. (5-6) Fearful clouds carrying blood in the form of water and looking like elephants in rut screened the heavens. (7)

बभूव तिमिरं घोरमुद्धतं रोमहर्षणम् । दिशो वा प्रदिशो वापि सुव्यक्तं न चकाशिरे ॥ ८ ॥
क्षतजार्द्रसवर्णाभा संध्या कालं विना बभौ । खरं चाभिमुखं नेदुस्तदा घोरा मृगाः खगाः ॥ ९ ॥
कङ्कगोमायुगृध्राश्च चुक्रुशुर्भयशंसिनः । नित्याशिवकरा युद्धे शिवा घोरनिदर्शनाः ॥१०॥
नेदुर्बलस्याभिमुखं ज्वालोद्गारिभिराननैः । कबन्धः परिघाभासो दृश्यते भास्करान्तिके ॥११॥
जग्राह सूर्यं स्वर्भानुरपर्वणि महाग्रहः । प्रवाति मारुतः शीघ्रं निष्प्रभोऽभूद् दिवाकरः ॥१२॥
उत्पेतुश्च विना रात्रिं ताराः खद्योतसप्रभाः । संलीनमीनविहगा नलिन्यः शुष्कपङ्कजाः ॥१३॥
तस्मिन् क्षणे बभूवुश्च विना पुष्पफलैर्द्रुमाः । उद्धतश्च विना वातं रेणुर्जलधरारुणः ॥१४॥
चीचीकूचीति वाश्यन्त्यो बभूवुस्तत्र सारिकाः । उल्काश्चापि सनिर्घोषा निपेतुर्घोरदर्शनाः ॥१५॥

A fearful and thick darkness that caused the hair to stand prevailed. Neither the quarters nor the intermediate points were clearly discernible. (8) Evening shades resembling a canopy drenched with blood fell before time and frightful beasts and birds cried at that time facing Khara. (9) Foreboding danger, buzzards, jackals and vultures uttered shrill notes; and female jackals invariably bringing disaster in war and presenting a terrible aspect shrieked with their mouths vomitting flames. (Again) a headless human figure resembling an iron club appeared near the sun. (10-11) The great planet Rāhu (now identified with the shadow of the earth) obscured the sun (even) when there was no time for it; the wind blew violently and the sun became lustreless. (12) Stars flashing like fire-flies appeared even when there was no night. Lotus-ponds found their lotuses withered and their fishes and aquatic birds hidden in its depths. (13) At that moment, the trees were bereft of their blossom and fruit, and dust greyish as the cloud arose (even) without wind. (14) Minas started warbling in that region and even meteors presenting a terrible aspect descended with a crash. (15)

प्रचचाल मही चापि सशैलवनकानना । खरस्य च रथस्थस्य नर्दमानस्य धीमतः ॥१६॥
प्राकम्पत भुजः सव्यः स्वरश्चास्यावसज्जत । सास्रा सम्पद्यते दृष्टिः पश्यमानस्य सर्वतः ॥१७॥
ललाटे च रुजो जाता न च मोहान्न्यवर्तत । तान् समीक्ष्य महोत्पातानुत्थितान् रोमहर्षणान् ॥१८॥
अब्रवीद् राक्षसान् सर्वान् प्रहसन् स खरस्तदा । महोत्पातानिमान् सर्वानुत्थितान् घोरदर्शनान् ॥१९॥
न चिन्तयाम्यहं वीर्याद् बलवान् दुर्बलानिव । तारा अपि शरैस्तीक्ष्णैः पातयेयं नभस्तलात् ॥२०॥
मृत्युं मरणधर्मेण संक्रुद्धो योजयाम्यहम् । राघवं तं बलोत्सिक्तं भ्रातरं चापि लक्ष्मणम् ॥२१॥
अहत्वा सायकैस्तीक्ष्णैर्नोपावर्तितुमुत्सहे ।

Nay, the earth with its mountains, forests and woodlands violently shook. Again, while the wise Khara was thundering in his chariot, his left arm throbbed violently and voice grew faint. While he was looking around, his vision got bedimmed with tears. (16-17) A pain also arose in his forehead, yet he did not return in his folly. Observing those stupendous evil portents of a thrilling nature sprung up at that moment, and laughing loudly, the celebrated Khara said to all the ogres (constituting his army), "Banking on my strength I do not care for all these stupendous evil portents sprung up, even though they are terrible to look at, any more than a powerful man does for weaklings. With my sharp arrows I can even shoot down the stars from the heavens. (18—20) Highly enraged I shall invest Death (himself) with mortal nature. I dare not return without killing with my sharp arrows the celebrated Rāma (a scion of Raghu). proud of his strength, and his brother Lakṣmaṇa too.

यन्निमित्तं तु रामस्य लक्ष्मणस्य विपर्ययः ॥२२॥
सकामा भगिनी मेऽस्तु पीत्वा तु रुधिरं तयोः । न क्वचित् प्राप्तपूर्वो मे संयुगेषु पराजयः ॥२३॥
युष्माकमेतत् प्रत्यक्षं नानृतं कथयाम्यहम् । देवराजमपि क्रुद्धो मत्तैरावतगामिनम् ॥२४॥
वज्रहस्तं रणे हन्यां किं पुनस्तौ च मानवौ । सा तस्य गर्जितं श्रुत्वा राक्षसानां महाचमूः ॥२५॥
प्रहर्षमतुलं लेभे मृत्युपाशावपाशिता । समेयुश्च महात्मानो युद्धदर्शनकाङ्क्षिणः ॥२६॥
ऋषयो देवगन्धर्वाः सिद्धाश्च सह चारणैः । समेत्य चोचुः सहितास्तेऽन्योन्यं पुण्यकर्मणः ॥२७॥
स्वस्ति गोब्राह्मणेभ्यस्तु लोकानां ये च सम्मताः । जयतां राघवो युद्धे पौलस्त्यान् रजनीचरान् ॥२८॥
चक्रहस्तो यथा विष्णुः सर्वानसुरसत्तमान् ।

"Let my sister (Śūrpaṇakhā), with reference to whom a wrong act has been done by Rāma and Lakṣmaṇa, have her desire fulfilled by drinking their blood. A defeat has never been sustained by me on the fields of battle. (21—23) This is evident to you. I am not telling a lie. Enraged in battle I can make short work even of Indra (the lord of celestials) riding on the mad Airāvata, holding the thunderbolt in his hand, to say nothing of those two mortals." Hearing his roar, that huge army of ogres, caught as it was in the noose of Death, derived joy that knew no parallel. Longing to witness the encounter, high-souled Ṛṣis (seers of Vedic Mantras), gods and Gandharvas (celestial musicians) as well as Siddhas (a class of demigods endowed with mystic powers from their very birth) along with Chāraṇas (celestial bards) assembled (there) and, meeting together, the aforesaid beings of meritorious deeds, who were friendly to all, spoke to one another (as follows):—(24—27) "May all be well with the cows and the Brahmans as well as with those who are highly esteemed by the people. (Even) as Lord Viṣṇu, holding the discus in His hand, conquered all the foremost of demons, may Śrī Rāma (a scion of Raghu) conquer the ogres born in the line of Sage Pulastya."

एतच्चान्यच्च बहुशो ब्रुवाणाः परमर्षयः ॥२९॥
जातकौतूहलास्तत्र विमानस्थाश्च देवताः । ददृशुर्वाहिनीं तेषां राक्षसानां गतायुषाम् ॥३०॥
रथेन तु खरो वेगात् सैन्यस्याग्राद् विनिस्सृतः । श्येनगामी पृथुग्रीवो यज्ञशत्रुर्विहंगमः ॥३१॥
दुर्जयः करवीराक्षः परुषः कालकार्मुकः । हेममाली महामाली सर्पास्यो रुधिराशनः ॥३२॥
द्वादशैते महावीर्याः प्रतस्थुरभितः खरम् ।
महाकपालः स्थूलाक्षः प्रमाथस्त्रिशिरास्तथा । चत्वार एते सेनाग्रे दूषणं पृष्ठतोऽन्वयुः ॥३३॥
सा भीमवेगा समराभिकाङ्क्षिणी सुदारुणा राक्षसवीरसेना ।
तौ राजपुत्रौ सहसाभ्युपेता माला ग्रहाणामिव चन्द्रसूर्यौ ॥३४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Speaking as aforesaid and saying many other (such) things, the greatest of Ṛṣis as well as gods seated in their aerial cars, in whom curiosity had sprung up, beheld there the army of those ogres, the sands of whose life had (already) run out. (28—30) Khara for his part hurriedly rode in his chariot beyond his army; while Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihangama, Durjaya, Karavīrākṣa, Paruṣa, Kālakārmuka, Hemamālī, Mahāmalī, Sarpāsya and Rudhirāśana—these twelve, who were possessed of great prowess, marched round about Khara. Mahākapāla, Sthūlākṣa, Pramatha and Triśirā—these four followed at the heels of Dūṣaṇa at the head of the army. (31—33) Eagerly seeking a combat, that most formidable army of Rākṣasa warriors, possessed as it was with a terrible impetuosity, suddenly approached those two princes like a group of planets rushing towards the moon and the sun. (34)

Thus ends Canto Twenty-three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Valmiki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Good omens to Rāma. Rāma prepares for the fight.

आश्रमं प्रतियाते तु खरे खरपराक्रमे । तानेवौत्पातिकान् रामः सह भ्रात्रा ददर्श ह ॥ १ ॥
तानुत्पातान् महाघोरान् रामो दृष्ट्वात्यमर्षणः । प्रजानामहितान् दृष्ट्वा वाक्यं लक्ष्मणमब्रवीत् ॥ २ ॥
इमान् पश्य महाबाहो सर्वभूतापहारिणः । समुत्थितान् महोत्पातान् संहर्तुं सर्वराक्षसान् ॥ ३ ॥
अमी रुधिरधारास्तु विसृजन्ते खरस्वनाः । व्योम्नि मेघा विवर्तन्ते परुषा गर्दभारुणाः ॥ ४ ॥
सधूमाश्च शराः सर्वे मम युद्धाभिनन्दिताः । रुक्मपृष्ठानि चापानि विचेष्टन्ते विचक्षण ॥ ५ ॥
यादृशा इह कूजन्ति पक्षिणो वनचारिणः । अग्रतो नोऽभयं प्राप्तं संशयो जीवितस्य च ॥ ६ ॥
सम्प्रहारस्तु सुमहान् भविष्यति न संशयः । अयमाख्याति मे बाहुः स्फुरमाणो मुहुर्मुहुः ॥ ७ ॥
संनिकर्षे तु नः शूर जयं शत्रोः पराजयम् । सुप्रभं च प्रसन्नं च तव वक्त्रं हि लक्ष्यते ॥ ८ ॥
उद्यतानां हि युद्धार्थं येषां भवति लक्ष्मण । निष्प्रभं वदनं तेषां भवत्यायुःपरिक्षयः ॥ ९ ॥

When Khara of terrible prowess arrived at the hermitage, Rāma, they say, with his brother perceived the same evil portents. (1) Filled with great indignation to see those most ominous portents, harmful to the people (*viz*, the Rākṣasas), Śrī Rāma said to Lakṣmaṇa:—(2) "Behold, O mighty-armed brother, these evil portents of a major type, foreboding universal destruction, that have appeared for the destruction of all the ogres. (3) Those clouds, greyish like a donkey, which float in the heavens, are for their part raining torrents of blood with a violent crash. (4) Enveloped in smoke (arising as an evil portent), all my arrows feel transported with joy at the prospect of a conflict, while my gold-plated bows (too) are bestirring (as it were in their endeavour to get strung of themselves), O clever brother ! (5) The type of wild birds which are crying here proclaim that security stands ahead of us and risk of life for the ogres. (6) A very great conflict will take place: there is no doubt about it. Throbbing again and again, this (right) arm of mine foretells victory for us and defeat for the enemy in the immediate future. Moreover, your face is undoubtedly perceived to be extremely radiant and cheerful, O valiant brother ! (7-8) Loss of life surely awaits those, O Lakṣmaṇa, whose face is bereft of lustre at the time they are ready for a combat. (9)

रक्षसां नर्दतां घोरः श्रूयतेऽयं महाध्वनिः । आहतानां च भेरीणां राक्षसैः क्रूरकर्मभिः ॥१०॥
अनागतविधानं तु कतव्यं शुभमिच्छता । आपदं शङ्कमानेन पुरुषेण विपश्चिता ॥११॥
तस्माद् गृहीत्वा वैदेहीं शरपाणिर्धनुर्धरः । गुहामाश्रय शैलस्य दुर्गां पादपसंकुलाम् ॥१२॥
प्रतिकूलितुमिच्छामि न हि वाक्यमिदं त्वया । शापितो मम पादाभ्यां गम्यतां वत्स माचिरम् ॥१३॥
त्वं हि शूरश्च बलवान् हन्या एतान् न संशयः । स्वयं निहन्तुमिच्छामि सर्वानेव निशाचरान् ॥१४॥
एवमुक्तस्तु रामेण लक्ष्मणः सह सीतया । शरानादाय चापं च गुहां दुर्गां समाश्रयत् ॥१५॥
तस्मिन् प्रविष्टे तु गुहां लक्ष्मणे सह सीतया । हन्त निर्युक्तमित्युक्त्वा रामः कवचमाविशत् ॥१६॥
स तेनाग्निनिकाशेन कवचेन विभूषितः । बभूव रामस्तिमिरे महानग्निरिवोत्थितः ॥१७॥
स चापमुद्यम्य महच्छरानादाय वीर्यवान् । सम्बभूवास्थितस्तत्र ज्यास्वनैः पूरयन् दिशः ॥१८॥

"Here is the terrible roar of the thundering ogres as also the crash of kettledrums beaten by the ogres of cruel deeds. (10) A calamity that has not (yet) arrived must at all events be provided against by a wise man seeking his welfare and apprehending danger. (11) Therefore, taking Sītā (a princess of the Videha territory) and carrying your bow, arrow in hand, take cover in a mountain cave difficult of access and surrounded by trees. (12) Surely I don't want this command (of mine) to be opposed by you. Conjured (by me) in the name of my feet, let you be gone without delay, my darling! (13) You are valiant and mighty indeed and can kill these: there is no doubt about it. I however wish to kill all the ogres myself." (14) Seizing his arrows and bow, when commanded thus by Rāma, Lakṣmaṇa with Sītā sought for protection a cave which was difficult of access. (15) Saying "I am glad my command has been promptly carried out", when the said Lakṣmaṇa had duly entered the cave with Sītā, Śrī Rāma for his part donned his coat of mail. (16) Highly adorned with that armour resplendent as fire, Śrī Rāma looked like a great flame appeared suddenly in darkness. (17) Lifting his great bow and picking up arrows, the valiant Śrī Rāma stood rooted there filling the quarters with the twangs of his bow-string. (18)

ततो देवाः सगन्धर्वाः सिद्धाश्च सह चारणैः । समेयुश्च महात्मानो युद्धदर्शनकाङ्क्षया ॥१९॥
ऋषयश्च महात्मानो लोके ब्रह्मर्षिसत्तमाः । समेत्य चोचुः सहितास्तेऽन्योन्यं पुण्यकर्मणः ॥२०॥
स्वस्ति गोब्राह्मणानां च लोकानां चेति संस्थिताः । जयतां राघवो युद्धे पौलस्त्यान् रजनीचरान् ॥२१॥
चक्रहस्तो यथा युद्धे सर्वानसुरपुंगवान् । एवमुक्त्वा पुनः प्रोचुरालोक्य च परस्परम् ॥२२॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । एकश्च रामो धर्मात्मा कथं युद्धं भविष्यति ॥२३॥
इति राजर्षयः सिद्धा सगणाश्च द्विजर्षभाः । जातकौतूहलास्तस्थुर्विमानस्थाश्च देवताः ॥२४॥
आविष्टं तेजसा रामं संग्रामशिरसि स्थितम् । दृष्ट्वा सर्वाणि भूतानि भयाद् विव्यथिरे तदा ॥२५॥
रूपमप्रतिमं तस्य रामस्याक्लिष्टकर्मणः । बभूव रूपं क्रुद्धस्य रुद्रस्येव महात्मनः ॥२६॥

Then high-souled gods accompanied by Gandharvas, as well as Siddhas with Chāraṇas too gathered together with intent to witness the combat. (19) Coming together, high-souled Ṛṣis too, as well as those recognized as the foremost of Brahman sages in the world, who had performed virtuous deeds, said to one another in a body :—(20) "Good luck to the cows and the Brahmans, as well as to people who are well-established! May Rāghava conquer the night-stalkers born in the line of Sage Pulastya as did Viṣṇu, discus in hand, conquer the foremost of all demons on the battle-field." Saying so and looking at one another, they exclaimed again :—(21-22) "Here are fourteen thousand ogres of terrible deeds, while the pious-minded Rāma is alone. How will there be a conflict (under such circumstances)?" (23) Speaking thus, royal sages and Siddhas accompanied by their entourage, as also and gods, the foremost of Brahmans seated in their aerial cars stood filled with curiosity. (24) All living beings (who were ignorant of Śrī Rāma's greatness) felt stricken with fear at that time to behold Rāma invested with (martial) glory, standing in the van of fight. (25) The peerless form of the celebrated Rāma, who was unwearied in action, resembled the form of the high-minded Rudra in fury. (26)

इति सम्भाष्यमाणे तु देवगन्धर्वचारणैः । ततो गम्भीरनिर्ह्रादं घोरचर्मायुधध्वजम् ॥२७॥
अनीकं यातुधानानां समन्तात् प्रत्यपद्यत । वीरालापान् विसृजतामन्योन्यमभिगच्छताम् ॥२८॥

चापानि विस्फारयतां जृम्भतां चाप्यभीक्ष्णशः । विप्रघुष्टस्वनानां च दुन्दुभींश्चापि निघ्नताम् ॥२९॥
तेषां सुतुमुलः शब्दः पूरयामास तद् वनम् । तेन शब्देन वित्रस्ताः श्वापदा वनचारिणः ॥३०॥
दुद्रुवुर्यत्र निःशब्दं पृष्ठतो नावलोकयन् । तच्चानीकं महावेगं रामं समनुवर्तत ॥३१॥
धृतनानाप्रहरणं गम्भीरं सागरोपमम् । रामोऽपि चारयंश्चक्षुः सर्वतो रणपण्डितः ॥३२॥
ददर्श खरसैन्यं तद् युद्धायाभिमुखो गतः । वितत्य च धनुर्भीमं तूण्याश्चोद्धृत्य सायकान् ॥३३॥
क्रोधमाहारयत् तीव्रं वधार्थं सर्वरक्षसाम् । दुष्प्रेक्ष्यश्चाभवत् क्रुद्धो युगान्ताग्निरिव ज्वलन् ॥३४॥
तं दृष्ट्वा तेजसाऽऽविष्टं प्राव्यथन् वनदेवताः ।
तस्य रुष्टस्य रूपं तु रामस्य ददृशे तदा । दक्षस्येव क्रतुं हन्तुमुद्यतस्य पिनाकिनः ॥३५॥
तत्कार्मुकैराभरणै रथैश्च तद्वर्मभिश्चाग्निसमानवर्णैः ।
बभूव सैन्यं पिशिताशनानां सूर्योदये नीलमिवाभ्रजालम् ॥३६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

While the foregoing words (*vide* verses 21—23) were being sympathetically uttered by the gods, Gandharvas and Chāraṇas, the army of the ogres, armed with fearful shields and weapons and distinguished by (equally) fearful ensigns, closed in on all sides, making a deep roar. The highly tumultuous noise of those ogres,—who were uttering heroic slogans, approaching one another (to give instructions in tactics of war), twanging their bows and bounding again and again (in their drunkenness), making clamorous sounds and also beating their drums,—filled that forest. Terribly frightened by that noise, the wild beasts of prey ran away to a place where the sound could not be heard, and did not look behind. Nay, wielding various weapons, that army of great impetuosity, deep like the ocean, headed towards Rāma. Casting his eyes on all sides, and moving forward to give battle, Śrī Rāma too, who was skilled in warfare, surveyed that army of Khara. Nay, drawing at full length his terrible bow and pulling out arrows from his quiver, he summoned (to his aid) violent anger for the destruction of the ogres; and burning with anger, he was dreadful to look at like fire at the time of universal dissolution. (27—34) Seeing him invested with (martial) glory, the sylvan deities felt sore distressed. The form of angry Śrī Rāma then looked like that of Lord Rudra (the Wielder of the Pināka bow) out to wreck the sacrificial performance of Dakṣa. (35) With their bows, ornaments and chariots, as well as with their coats of mail shining like fire, the army of the flesh-eating ogres looked like a blue mass of clouds at sunrise. (36)

Thus ends Canto Twenty-four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

The ogres attack Śrī Rāma. Rāma kills them all.

अवष्टब्धधनुं रामं क्रुद्धं तं रिपुघातिनम् । ददर्शाश्रममागम्य खरः सह पुरस्सरैः ॥ १ ॥

तं दृष्ट्वा सगुणं चापमुद्यम्य खरनिःस्वनम् । रामस्याभिमुखं सूतं चोद्यतामित्यचोदयत् ॥ २ ॥
स खरस्याज्ञया सूतस्तुरगान् समचोदयत् । यत्र रामो महाबाहुरेको धुन्वन् धनुः स्थितः ॥ ३ ॥
तं तु निष्पतितं दृष्ट्वा सर्वतो रजनीचराः । मुञ्चमाना महानादं सचिवाः पर्यवारयन् ॥ ४ ॥
स तेषां यातुधानानां मध्ये रथगतः खरः । बभूव मध्ये ताराणां लोहिताङ्ग इवोदितः ॥ ५ ॥
ततः शरसहस्रेण राममप्रतिमौजसम् । अर्दयित्वा महानादं ननाद समरे खरः ॥ ६ ॥
ततस्तं भीमधन्वानं क्रुद्धाः सर्वे निशाचराः । रामं नानाविधैः शस्त्रैरभ्यवर्षन्त दुर्जयम् ॥ ७ ॥
मुद्गरैरायसैः शूलैः प्रासैः खड्गैः परश्वधैः । राक्षसाः समरे शूरं निजघ्नू रोषतत्पराः ॥ ८ ॥

Reaching the hermitage, Khara with his attendants saw the celebrated Śrī Rāma, the slayer of his enemies, with the bow held tightly in anger. (1) Seeing him and lifting his bow, furnished with a string and making a sharp twang, he commanded the charioteer in the following words :—"Let the chariot be driven in front of Rāma." (2) At the command of Khara the said charioteer goaded the horses on to where the mighty-armed Rāma stood alone shaking his bow. (3) Seeing him arrived near Rāma and uttering a loud roar, his ogre companions, for their part, surrounded him on all sides. (4) Seated in his chariot in the midst of those ogres, the celebrated Khara looked like the Mars risen in the midst of stars. (5) Striking Śrī Rāma of incomparable vigour with a thousand arrows, Khara forthwith made a loud roar on the battle-field. (6) Feeling enraged, all the night-stalkers assaulted with various kinds of weapons the celebrated Śrī Rāma, who was armed with a terrible bow and was hard to conquer. (7) Given up to fury, the ogres violently struck the hero on the battle-field, with clubs, iron pikes barbed missiles, swords and axes. (8)

ते बलाहकसंकाशा महाकाया महाबलाः । अभ्यधावन्त काकुत्स्थं रथैर्वाजिभिरेव च ॥ ९ ॥
गजैः पर्वतकूटाभै रामं युद्धे जिघांसवः । ते रामे शरवर्षाणि व्यसृजन् रक्षसां गणाः ॥१०॥
शैलेन्द्रमिव धाराभिर्वर्षमाणा महाघनाः । सर्वैः परिवृतो रामो राक्षसैः क्रूरदर्शनैः ॥११॥
तिथिष्विव महादेवो वृतः पारिषदां गणैः । तानि मुक्तानि शस्त्राणि यातुधानैः स राघवः ॥१२॥
प्रतिजग्राह विशिखैर्नद्योघानिव सागरः । स तैः प्रहरणैर्घोरैर्भिन्नगात्रो न विव्यथे ॥१३॥
रामः प्रदीप्तैर्बहुभिर्वज्रैरिव महाचलः । स विद्धः क्षतजादिग्धः सर्वगात्रेषु राघवः ॥१४॥
बभूव रामः संध्याभ्रैर्दिवाकर इवावृतः । विषेदुर्देवगन्धर्वाः सिद्धाश्च परमर्षयः ॥१५॥
एकं सहस्रैर्बहुभिस्तदा दृष्ट्वा समावृतम् । ततो रामस्तु संक्रुद्धो मण्डलीकृतकार्मुकः ॥१६॥
ससर्ज निशितान् बाणाञ्छतशोऽथ सहस्रशः । दुरावारान् दुर्विषहान् कालपाशोपमान् रणे ॥१७॥
मुमोच लीलया कङ्कपत्रान् काञ्चनभूषणान् ।

Riding in their chariots as well as on horseback, as also on elephants resembling mountain-peaks, the ogres, who were endowed with gigantic bodies and possessed of extraordinary might and looked like clouds, rushed on Kākutstha with intent to kill him in battle. Like huge clouds assailing Sumeru (the king of mountains) with torrents, those hordes of ogres rained showers of arrows on Śrī Rāma. Surrounded by all the ogres, who wore a cruel aspect, Rāma looked like Lord Mahādeva surrounded by hordes of his attendants on days bearing the name of Pradoṣa (and sacred to Śiva). By means of his arrows the celebrated Śrī Rāma (a scion of Raghu) absorbed those weapons discharged by the ogres (even) as the ocean does the rushing waters of rivers. The said Śrī Rāma did not feel afflicted (even) with his limbs pierced by those terrible weapons any more than a huge mountain rent with many blazing thunderbolts. Pierced and besmeared with blood in all limbs the celebrated Śrī Rāma, a scion of Raghu, looked like the sun screened by evening clouds. Gods and Gandharvas, Siddhas and great Ṛṣis felt dejected to behold him standing alone surrounded by many thousands at that time. With his bow bent to the shape of a circle (when drawn at full length), Śrī Rāma, for his part, who felt highly enraged on the battle-field, pulled out (from his quiver) hundreds and thousands of very sharp arrows, which were difficult to intercept and hard to endure and resembled the noose of Death (in their action), and discharged in sport arrows tipped with gold.

ते शराः शत्रुसैन्येषु मुक्ता रामेण लीलया ॥१८॥
आददू रक्षसां प्राणान् पाशाः कालकृता इव । भित्त्वा राक्षसदेहांस्तांस्ते शरा रुधिराप्लुताः ॥१९॥
अन्तरिक्षगता रेजुर्दीप्ताग्निसमतेजसः । असंख्येयास्तु रामस्य सायकाश्चापमण्डलात् ॥२०॥
विनिष्पेतुरतीवोग्रा रक्षःप्राणापहारिणः । तैर्धनूंषि ध्वजाग्राणि चर्माणि कवचानि च ॥२१॥
बाहून् सहस्ताभरणानूरून् करिकरोपमान् । चिच्छेद रामः समरे शतशोऽथ सहस्रशः ॥२२॥
हयान् काञ्चनसंनाहान् रथयुक्तान् ससारथीन् । गजांश्च सगजारोहान् सहयान् सादिनस्तदा ॥२३॥
चिच्छिदुर्बिभिदुश्चैव रामबाणा गुणच्युताः । पदातीन् समरे हत्वा ह्यनयद् यमसादनम् ॥२४॥

Sportfully hurled on the enemy's ranks by Śrī Rāma, the aforesaid shafts took away the lives of the ogres like the nooses of Death. Having reached the air piercing through those bodies of the ogres, those arrows soaked in blood shone bright like kindled fire. Most formidable arrows without number flew from the circular bow of Śrī Rāma, taking away the lives of the ogres. With them Śrī Rāma split their bows, the tops of their ensigns, shields and coats of mail, arms adorned with ornaments for the hands and thighs resembling the trunks of elephants in their hundreds and thousands on the battle-field. (9—22) The arrows of Śrī Rāma, released from his bow-string on that occasion, tore and pierced the horses though protected by golden armour, along with the chariots and the charioteers, the elephants with their riders and the horsemen with their horses; (nay) killing the foot soldiers in the encounter, he positively despatched them to the abode of Yama (the god of death). (·23-24)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः । भीममार्तस्वरं चक्रुश्छिद्यमाना निशाचराः ॥२५॥
तत्सैन्यं विविधैर्बाणैरर्दितं मर्मभेदिभिः । न रामेण सुखं लेभे शुष्कं वनमिवाग्निना ॥२६॥
केचिद् भीमबलाः शूराः प्रासाञ्शूलान् परश्वधान् । चिक्षिपुः परमक्रुद्धा रामाय रजनीचराः ॥२७॥
तेषां बाणैर्महाबाहुः शस्त्राण्यावार्य वीर्यवान् । जहार समरे प्राणांश्चिच्छेद च शिरोधरान् ॥२८॥
ते छिन्नशिरसः पेतुश्छिन्नचर्मशरासनाः । सुपर्णवातविक्षिप्ता जगत्यां पादपा यथा ॥२९॥
अवशिष्टाश्च ये तत्र विषण्णास्ते निशाचराः । खरमेवाभ्यधावन्त शरणार्थं शराहताः ॥३०॥
तान् सर्वान् धनुरादाय समाश्वास्य च दूषणः । अभ्यधावत् सुसंक्रुद्धः क्रुद्धः क्रुद्ध इवान्तकः ॥३१॥
निवृत्तास्तु पुनः सर्वे दूषणाश्रयनिर्भयाः । राममेवाभ्यधावन्त सालतालशिलायुधाः ॥३२॥
शूलमुद्गरहस्ताश्च पाशहस्ता महाबलाः । सृजन्तः शरवर्षाणि शस्त्रवर्षाणि संयुगे ॥३३॥
द्रुमवर्षाणि मुञ्चन्तः शिलावर्षाणि राक्षसाः

Being torn with his Nālīkas (steel-pointed arrows), Nārāchas (arrows wholly made of steel) and sharp-pointed Vikarṇis (barbed arrows), the ogres then raised a terrific piteous wail. (25) Tormented by Śrī Rāma with arrows of various kinds piercing their vital parts, the said army was ill at ease like a dry forest oppressed by fire. (26) Extremely enraged, some gallant night-stalkers possessed of terrible might hurled at Śrī Rāma barbed missiles, iron pikes and axes. (27) Intercepting their weapons with his arrows, the valiant and mighty-armed Śrī Rāma severed their necks and took away their lives in the encounter. (28) With their heads lopped off and their shield and bow pierced, they toppled on the ground like trees (in the Nandana garden in heaven) knocked down by the blast raised by (the flight of) Garuḍa (the king of birds). (29) Wounded with the arrows and feeling dejected, those ogres who were left alive there, flew for protection towards Khara alone. (30) Consoling them all and taking his bow, Dūṣaṇa, who felt extremely enraged, rushed towards the infuriated Rāma like the angry Yama. (31) Rendered fearless by the backing of Dūṣaṇa, all returned once more and rushed towards Rāma alone using sal and palmyra trees and slabs of stone for weapons. (32) Nay, holding iron pikes and clubs as well as nooses in their hands, the ogres, who were possessed of great might, began to rain on the field of battle showers of arrows and weapons, as well as volleys of trees and slabs of stones.

तद् बभूवाद्भुतं युद्धं तुमुलं रोमहर्षणम् ॥३४॥
रामस्यास्य महाघोरं पुनस्तेषां च रक्षसाम् । ते समन्तादभिक्रुद्धा राघवं पुनरार्दयन् ॥३५॥
ततः सर्वा दिशो दृष्ट्वा प्रदिशश्च समावृताः । राक्षसैः सर्वतः प्राप्तैः शरवर्षाभिरावृतः ॥३६॥
स कृत्वा भैरवं नादमस्त्रं परमभास्वरम् । समयोजयद् गान्धर्वं राक्षसेषु महाबलः ॥३७॥
ततः शरसहस्राणि निर्ययुश्चापमण्डलात् । सर्वा दश दिशो बाणैरापूर्यन्त समागतैः ॥३८॥
नाददानं शरान् घोरान् विमुञ्चन्तं शरोत्तमान् । विकर्षमाणं पश्यन्ति राक्षसास्ते शरार्दिताः ॥३९॥
शरान्धकारमाकाशमावृणोत् सदिवाकरम् । बभूवावस्थितो रामः प्रक्षिपन्निव ताञ्छरान् ॥४०॥

That encounter between the celebrated Śrī Rāma and the aforesaid ogres was indeed wonderful, tumultuous and most dreadful and caused one's hair to stand on end. Waving wroth, they tormented Śrī Rāma once more on all sides. (33—35) Seeing all the quarters as well as the intermediate points encompassed by the ogres arrived from all sides, and uttering a terrible roar, Śrī Rāma, who was (now) covered with showers of shafts and who was possessed of extraordinary might, discharged the most resplendent missile presided over by the Gandharvas against the ogres. (36-37) Then from his circular bow sped thousands of arrows. All the ten directions were fully covered by those arrows collected together. (38) Tormented by the arrows the said ogres did not perceive Śrī Rāma picking up the dreadful and excellent arrows or discharging them. They only saw him pulling his bow-string alone. (39) The darkness spread by the arrows enveloped the sky including the sun. (And) Śrī Rāma (simply) stood sending forth those arrows as though mechanically. (40)

युगपत्पतमानैश्च युगपच्च हतैर्भृशम् । युगपत्पतितैश्चैव विकीर्णा वसुधाभवत् ॥४१॥
निहताः पतिताः क्षीणाश्छिन्ना भिन्ना विदारिताः । तत्र तत्र स्म दृश्यन्ते राक्षसास्ते सहस्रशः ॥४२॥
सोष्णीषैरुत्तमाङ्गैश्च साङ्गदैर्बाहुभिस्तथा । ऊरुभिर्बाहुभिश्छिन्नैर्नानारूपैर्विभूषणैः ॥४३॥
हयैश्च द्विपमुख्यैश्च रथैर्भिन्नैरनेकशः । चामरव्यजनैश्छत्रैर्ध्वजैर्नानाविधैरपि ॥४४॥

रामेण बाणाभिहतैर्विच्छिन्नैः शूलपट्टिशैः । खड्गैः खण्डीकृतैः प्रासैर्विकीर्णैश्च परश्वधैः ॥४५॥
चूर्णिताभिः शिलाभिश्च शरैश्चित्रैरनेकशः । विच्छिन्नैः समरे भूमिर्विस्तीर्णाभूद् भयंकरा ॥४६॥
तान् दृष्ट्वा निहतान् सर्वे राक्षसाः परमातुराः । न तत्र चलितुं शक्ता रामं परपुरञ्जयम् ॥४७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

The earth was strewn (in no time) with the ogres hit hard by the arrows all at a time, toppling down all at a time and fallen (on the ground) all at once. (41) The ogres were seen in their thousands killed outright, struck down, exhausted, split into two, hacked to pieces and disembowelled here and there. (42) Thickly strewn with heads wrapped in turbans, as well as with arms adorned with armlets, nay, with severed thighs and arms, ornaments of various designs as also with horses, foremost elephants and chariots broken at many places, whisks, canopies and ensigns of various patterns, (all) struck down by the arrows of Śrī Rāma, iron pikes, scimitars and swords torn into pieces, barbed missiles shattered, axes scattered all over, slabs of stone reduced to powder and numerous arrows of various kinds torn into splinters, the earth looked ghastly. (43—46) Sore distressed to see them slain, all the (surviving) ogres were unable to advance towards Śrī Rāma, the conqueror of the enemy's citadels. (4)

Thus ends Canto Twenty-five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Rāma kills all the fourteen thousand ogres including Dūṣaṇa.

दूषणस्तु स्वकं सैन्यं हन्यमानं विलोक्य च । संदिदेश महाबाहुर्भीमवेगान् दुरासदान् ॥ १ ॥
राक्षसान् पञ्चसाहस्रान् समरेष्वनिवर्तिनः । ते शूलैः पट्टिशैः खड्गैः शिलावर्षैर्द्रुमैरपि ॥ २ ॥
शरवर्षैरविच्छिन्नं ववर्षुस्तं समन्ततः । तद् द्रुमाणां शिलानां च वर्षं प्राणहरं महत् ॥ ३ ॥
प्रतिजग्राह धर्मात्मा राघवस्तीक्ष्णसायकैः । प्रतिगृह्य च तद् वर्षं निमीलित इवर्षभः ॥ ४ ॥
रामः क्रोधं परं लेभे वधार्थं सर्वरक्षसाम् । ततः क्रोधसमाविष्टः प्रदीप्त इव तेजसा ॥ ५ ॥
शरैरभ्यकिरत् सैन्यं सर्वतः सहदूषणम् । ततः सेनापतिः क्रुद्धो दूषणः शत्रुदूषणः ॥ ६ ॥
शरैरशनिकल्पैस्तं राघवं समवारयत् । ततो रामः सुसंक्रुद्धः क्षुरेणास्य महद् धनुः ॥ ७ ॥
चिच्छेद समरे वीरश्चतुर्भिश्चतुरो हयान् । हत्वा चाश्वाञ्शरैस्तीक्ष्णैरर्धचन्द्रेण सारथेः ॥ ८ ॥
शिरो जहार तद्रक्षस्त्रिभिर्विव्याध वक्षसि । स च्छिन्नधन्वा विरथो हताश्वो हतसारथिः ॥ ९ ॥
जग्राह गिरिशृङ्गाभं परिघं रोमहर्षणम् । वेष्टितं काञ्चनैः पट्टैर्देवसैन्याभिमर्दनम् ॥१०॥
आयसैः शङ्कुभिस्तीक्ष्णैः कीर्णं परवसोक्षितम् । वज्राशनिसमस्पर्शं परगोपुरदारणम् ॥११॥

Seeing his army being wiped out, the mighty-armed Dūṣaṇa urged five thousand ogres of terrible impetuosity, who were hard to approach and never turned their back on the battle-field, to march on. They incessantly assailed him on all sides with iron pikes, scimitars, swords, showers of slabs of stone, as also with trees and volleys of arrows. The pious-minded Śrī Rāma (a scion of Raghu) intercepted that great and deadly shower of trees and slabs of stone with his sharp arrows. Having intercepted that volley standing (nonchalantly) like a bull with eyes closed, Śrī Rāma summoned extreme wrath for the extermination of all the ogres. Possessed by anger as though burning with glory, he thereupon covered on all sides the army including Dūṣaṇa with his arrows. Getting angry, General Dūṣaṇa, the belittler of enemies, effectively intercepted the celebrated Śrī Rāma (a scion of Raghu) with his arrows that vied with thunderbolts. Extremely enraged, the heroic Śrī Rāma then split his mighty bow with a razor-like arrow and with four (other) arrows pierced the four horses (of his chariot). Nay, having killed the horses with his sharp arrows, he severed the head of Dūṣaṇa's charioteer with an arrow having a crescent-shaped head and with three (more) arrows pierced that ogre in the chest. With his bow broken, as well as horses and charioteer killed, Dūṣaṇa, who was (now left) without a chariot seized an iron-capped club looking like a mountain-peak, which was plated with belts of gold, studded with sharp iron pikes and soaked with the fat of enemies, which was hard to the touch like a thunderbolt and caused the hair to stand on their end, and which was capable of crushing the celestial army and smashing the gates of the enemies' citadels. (1—11)

तं महोरगसंकाशं प्रगृह्य परिघं रणे । दूषणोऽभ्यपतद् रामं क्रूरकर्मा निशाचरः ॥१२॥
तस्याभिपतमानस्य दूषणस्य च राघवः । द्वाभ्यां शराभ्यां चिच्छेद सहस्ताभरणौ भुजौ ॥१३॥
भ्रष्टस्तस्य महाकायः पपात रणमूर्धनि । परिघश्छिन्नहस्तस्य शक्रध्वज इवाग्रतः ॥१४॥
कराभ्यां च विकीर्णाभ्यां पपात भुवि दूषणः । विषाणाभ्यां विशीर्णाभ्यां मनस्वीव महागजः ॥१५॥
दृष्ट्वा तं पतितं भूमौ दूषणं निहतं रणे । साधु साध्विति काकुत्स्थं सर्वभूतान्यपूजयन् ॥१६॥
एतस्मिन्नन्तरे क्रुद्धास्त्रयः सेनाग्रयायिनः । संहत्याभ्यद्रवन् रामं मृत्युपाशावपाशिताः ॥१७॥
महाकपालः स्थूलाक्षः प्रमाथी च महाबलः । महाकपालो विपुलं शूलमुद्यम्य राक्षसः ॥१८॥
स्थूलाक्षः पट्टिशं गृह्य प्रमाथी च परश्वधम् । दृष्ट्वैवापततस्तांस्तु राघवः सायकैः शितैः ॥१९॥
तीक्ष्णाग्रैः प्रतिजग्राह सम्प्राप्तानतिथीनिव । महाकपालस्य शिरश्चिच्छेद रघुनन्दनः ॥२०॥
असंख्येयैस्तु बाणौघैः प्रममाथ प्रमाथिनम् । स्थूलाक्षस्याक्षिणी स्थूले पूरयामास सायकैः ॥२१॥
स पपात हतो भूमौ विटपीव महाद्रुमः । दूषणस्यानुगान् पञ्चसाहस्रान् कुपितः क्षणात् ॥२२॥
हत्वा तु पञ्चसाहस्रैरनयद् यमसादनम् । दूषणं निहतं श्रुत्वा तस्य चैव पदानुगान् ॥२३॥
व्यादिदेश खरः क्रुद्धः सेनाध्यक्षान् महाबलान् । अयं विनिहतः संख्ये दूषणः सपदानुगः ॥२४॥
महत्या सेनया सार्धं युद्ध्वा रामं कुमानुषम् । शस्त्रैर्नानाविधाकारैर्हनध्वं सर्वराक्षसाः ॥२५॥

Tightly grasping that club, which appeared like a large serpent, Dūṣaṇa, an ogre of cruel deeds, rushed at Śrī Rāma on the field of battle. (12) While Dūṣaṇa was darting at him, Śrī Rāma (a scion of Raghu) lopped off with a pair of arrows both his arms with the ornaments on the hands. (13) Loosed from his grasp, the colossal club of Dūṣaṇa, whose arms had been severed (from his body), dropped in the van of the fight like a banner raised in honour of Indra. (14) Along with his severed arms Dūṣaṇa fell on the ground like a proud lordly elephant with uprooted tusks. (15) Seeing the celebrated Dūṣaṇa killed in battle and fallen on the ground, all beings (present there) acclaimed Śrī Rāma (a scion of Kakutstha) saying "Well-done! Bravo!" (16) In the meanwhile, three generals (who marched in the van of the army)—Mahākapāla, Sthūlākṣa and Pramāthī, who was possessed of great might—rushed towards Śrī Rāma together, bound as they were with the noose of Death, the ogre Mahākapāla lifting a huge pike, Sthūlākṣa holding a scimitar and Pramāthī an axe. Seeing them approaching, Śrī Rāma (a scion of Raghu) for his part greeted them with whetted and sharp-edged arrows as one would receive newcomers arrived in one's presence. Śrī Rāma (the delight of the Raghus) severed the head of Mahākapāla, overpowered Pramāthī with innumerable volleys of arrows and filled the large eyes of Sthūlākṣa with arrows. (17—21) Having been killed, the trio dropped down on the ground like a large tree with branches. Striking the five thousand followers of Dūṣaṇa with an equal number of arrows, the angry Śrī Rāma for his part despatched them to the abode of death. Enraged to hear of Dūṣaṇa and of those following at his heels having been killed, Khara commanded the generals of his army, who were possessed of great might, as follows:—"Here is Dūṣaṇa slain in battle as well as (all) those who followed at his heels. Giving battle to Rāma, the wretched human being, with your mighty army, let you all ogres kill him with the weapons of various shapes." (22—25)

एवमुक्त्वा खरः क्रुद्धो राममेवाभिदुद्रुवे । श्येनगामी पृथुग्रीवो यज्ञशत्रुर्विहंगमः ॥२६॥
दुर्जयः करवीराक्षः परुषः कालकार्मुकः । हेममाली महामाली सर्पास्यो रुधिराशनः ॥२७॥
द्वादशैते महावीर्या बलाध्यक्षाः ससैनिकाः । राममेवाभ्यधावन्त विसृजन्तः शरोत्तमान् ॥२८॥
ततः पावकसंकाशैर्हेमवज्रविभूषितैः । जघान शेषं तेजस्वी तस्य सैन्यस्य सायकैः ॥२९॥
ते रुक्मपुङ्खा विशिखाः सधूमा इव पावकाः । निजघ्नुस्तानि रक्षांसि वज्रा इव महाद्रुमान् ॥३०॥
रक्षसां तु शतं रामः शतेनैकेन कर्णिना । सहस्रं तु सहस्रेण जघान रणमूर्धनि ॥३१॥
तैर्भिन्नवर्माभरणाश्छिन्नभिन्नशरासनाः । निपेतुः शोणितादिग्धा धरण्यां रजनीचराः ॥३२॥
तैर्मुक्तकेशैः समरे पतितैः शोणितोक्षितैः । विस्तीर्णा वसुधा कृत्स्ना महावेदिः कुशैरिव ॥३३॥
तत्क्षणे तु महाघोरं वनं निहतराक्षसम् । बभूव निरयप्रख्यं मांसशोणितकर्दमम् ॥३४॥
चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् । हतान्येकेन रामेण मानुषेण पदातिना ॥३५॥
तस्य सैन्यस्य सर्वस्य खरः शेषो महारथः । राक्षसस्त्रिशिराश्चैव रामश्च रिपुसूदनः ॥३६॥
शेषा हता महावीर्या राक्षसा रणमूर्धनि । घोरा दुर्विषहाः सर्वे लक्ष्मणस्याग्रजेन ते ॥३७॥
ततस्तु तद्भीमबलं महाहवे समीक्ष्य रामेण हतं बलीयसा ।
रथेन रामं महता खरस्ततः समाससादेन्द्र इवोद्यताशनिः ॥३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षड्विंशः सर्गः ॥ २६ ॥

Saying so, the angry Khara attacked Rāma at once. (Nay) Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihangama, Durjaya, Karavīrākṣa, Paruṣa, Kālakārmuka, Hemamālī, Mahāmālī, Sarpāsya and Rudhirāśana—these twelve generals (also), who were possessed of extraordinary prowess together with, the rank and file attacked Rāma together. discharging the best of arrows. (26—28) Then with his arrows encrusted with gold and diamonds, and shining like flames the glorious Rāma destroyed the remnant of Khara's army. (29) Those arrows with golden feathers, which shone like flames emitting smoke, made short work of those ogres (even) as thunderbolts destroy large trees. (30) In the van of the fight Śrī Rāma despatched a hundred ogres with a hundred arrows and a thousand ogres with a thousand. (31) With their coats of mail and ornaments shattered and bows split into two and broken and themselves besmeared with blood, the night-stalkers dropped on the ground. (32) Like a large sacrificial altar with blades of (the sacred) Kuśa grass, the whole area was completely strewn with the ogres fallen bathed in blood, with dishevelled hair on the battle-field. (33) Covered with (the corpses of) the slain ogres, the forest, which had been rendered muddy with blood and flesh, appeared most ghastly like a (veritable) hell. (34) Fourteen thousand ogres of terrible deeds were killed by Rāma, a human being, fighting on foot, single-handed. (35) Out of that entire army, the great car-warrior Khara as also the ogre Triśirā and (its exterminator) Śrī Rāma, the slayer of his foes, survived. (36) The other ogres, who were well-known, possessed of great prowess, fierce and hard to encounter, were all killed by the elder brother of Lakṣmaṇa in the van of the fight. (37) Then, perceiving that terrible army killed in a major conflict by Śrī Rāma, who proved superior in strength (when matched with the entire host), Khara then rode in a large chariot like Indra with his thunderbolt uplifted, and attacked Śrī Rāma from where he was. (38)

Thus ends Canto Twenty-six in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Rāma kills Triśirā.

खरं तु रामाभिमुखं प्रयान्तं वाहिनीपतिः । राक्षसस्त्रिशिरा नाम संनिपत्येदमब्रवीत् ॥ १ ॥
मां नियोजय विक्रान्तं त्वं निवर्तस्व साहसात् । पश्य रामं महाबाहुं संयुगे विनिपातितम् ॥ २ ॥
प्रतिजानामि ते सत्यमायुधं चाहमालभे । यथा रामं वधिष्यामि वधार्हं सर्वरक्षसाम् ॥ ३ ॥
अहं वास्य रणे मृत्युरेष वा समरे मम । विनिवर्त्य रणोत्साहं मुहूर्तं प्राश्निको भव ॥ ४ ॥
प्रहृष्टो वा हते रामे जनस्थानं प्रयास्यसि । मयि वा निहते रामं संयुगाय प्रयास्यसि ॥ ५ ॥
खरस्त्रिशिरसा तेन मृत्युलोभात् प्रसादितः । गच्छ युध्येत्यनुज्ञातो राघवाभिमुखो ययौ ॥ ६ ॥
त्रिशिरास्तु रथेनैव वाजियुक्तेन भास्वता । अभ्यद्रवद् रणे रामं त्रिशृङ्ग इव पर्वतः ॥ ७ ॥
शरधारासमूहान् स महामेघ इवोत्सृजन् । व्यसृजत् सदृशं नादं जलार्द्रस्येव दुन्दुभेः ॥ ८ ॥
आगच्छन्तं त्रिशिरसं राक्षसं प्रेक्ष्य राघवः । धनुषा प्रतिजग्राह विधुन्वन् सायकाञ्शितान् ॥ ९ ॥
स सम्प्रहारस्तुमुलो रामत्रिशिरसोस्तदा । सम्बभूवातिबलिनोः सिंहकुञ्जरयोरिव ॥ १० ॥

Approaching Khara who was marching to meet Śrī Rāma, his (other) general, the ogre Triśirā, for his part, spoke as follows:—(1) "Command me, your valiant general, to take the field and cease you from the daring act. See the mighty-armed Rāma thrown down in an encounter. (2) I take an unfailing vow before you and swear by my weapon that I shall surely kill Rāma, who deserves death at the hands of all ogres. (3) Either I shall prove to be his death on the battle-field or he will be my death in battle. (Therefore) curbing your martial ardour stand (aloof) as a judge awhile. (4) You will either return to Janasthāna highly delighted in the event of Rāma being killed (by me) or in the event of my being slain you will march against Rāma for an engagement (with him)." (5) When Khara was won over by the said Triśirā due to his being covetous of death (at the hands of Śrī Rāma), and Triśirā was granted leave in the words "Go fight", the latter proceeded towards Śrī Rāma (a scion of Raghu). (6) Triśirā, for his part, who (with his three heads) looked like a three-peaked mountain, drove in a glittering chariot drawn by horses against Śrī Rāma on the field of battle. (7) Pouring volleys of arrows like a huge cloud, he uttered a roar like the crash of a drum drenched with water. (8) Perceiving the ogre Triśirā coming, Śrī Rāma (a scion of Raghu), greeted him with his bow discharging sharp arrows. (9) That clash between Śrī Rāma and Triśirā, who were both possessed of great might, raged fiercely at that time like the clash between a lion and an elephant. (10)

ततस्त्रिशिरसा बाणैर्ललाटे ताडितस्त्रिभिः । अमर्षी कुपितो रामः संरब्ध इदमब्रवीत् ॥११॥
अहो विक्रमशूरस्य राक्षसस्येदृशं बलम् । पुष्पैरिव शरैर्योऽहं ललाटेऽस्मि परिक्षतः ॥१२॥
ममापि प्रतिगृह्णीष्व शरांश्चापगुणाच्च्युतान् । एवमुक्त्वा सुसंरब्धः शरानाशीविषोपमान् ॥१३॥
त्रिशिरोवक्षसि क्रुद्धो निजघान चतुर्दश । चतुर्भिस्तुरगानस्य शरैः संनतपर्वभिः ॥१४॥
न्यपातयत तेजस्वी चतुरस्तस्य वाजिनः । अष्टभिः सायकैः सूतं रथोपस्थे न्यपातयत् ॥१५॥
रामश्चिच्छेद बाणेन ध्वजं चास्य समुच्छ्रितम् । ततो हतरथात् तस्मादुत्पतन्तं निशाचरम् ॥१६॥
चिच्छेद रामस्तं बाणैर्हृदये सोऽभवज्जडः । सायकैश्चाप्रमेयात्मा सामर्षस्तस्य रक्षसः ॥१७॥
शिरांस्यपातयत् त्रीणि वेगवद्भिस्त्रिभिः शरैः । स धूमशोणितोद्गारी रामबाणाभिपीडितः ॥१८॥
न्यपतत् पतितैः पूर्वं समरस्थो निशाचरः । हतशेषास्ततो भग्ना राक्षसाः खरसंश्रयाः ॥१९॥
द्रवन्ति स्म न तिष्ठन्ति व्याघ्रत्रस्ता मृगा इव ।
तान् खरो द्रवतो दृष्ट्वा निवर्त्य रुषितस्त्वरन् । राममेवाभिदुद्राव राहुश्चन्द्रमसं यथा ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Feeling provoked and excited when hit by Triśirā with three arrows on the fore-head, the indignant Śrī Rāma spoke as follows:—(11) "Oh! Such is the strength of this ogre, who is brave in launching an offensive, and by whom I have been struck on the forehead with arrows like flowers! (12) (Now) receive the arrows loosed from my bow-string too." Saying so, Śrī Rāma, who was highly excited and enraged discharged fourteen serpent-like arrows on the chest of Triśirā. With four arrows having bent nodes the glorious Śrī Rāma struck down the four swift-footed horses (of his chariot), while with eight (more) arrows he knocked down the charioteer on his (very) seat in the chariot. (13—15) Śrī Rāma further broke his tall ensign with an arrow. Then he pierced with arrows the ogre himself in his heart while he was jumping from his shattered chariot, so that he became motionless. Nay, full of indignation, Śrī Rāma (of immeasurable prowess) struck off the three heads of that ogre with three swift arrows. Spurting steaming blood when (thus) mortally hurt by the shafts of Rāma, that night-stalker fell-down where he stood on the field of battle, joining the company of his heads already fallen. Feeling disheartened the surviving ogres, who had taken shelter under the banner of Khara, took to their heels and did not tarry any more than the deer scared away by a tiger. Enraged to see them running away, and rallying them, Khara hurriedly rushed towards Rāma alone as the planet Rāhu assails the moon. (16—20)

Thus ends Canto Twenty-seven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Śrī Rāma's encounter with Khara.

निहतं दूषणं दृष्ट्वा रणे त्रिशिरसा सह । खरस्याप्यभवत् त्रासो दृष्ट्वा रामस्य विक्रमम् ॥ १ ॥
स दृष्ट्वा राक्षसं सैन्यमविषह्यं महाबलम् । हतमेकेन रामेण त्रिशिरोदूषणावपि ॥ २ ॥
तद्बलं हतभूयिष्ठं विमनाः प्रेक्ष्य राक्षसः । आससाद खरो रामं नमुचिर्वासवं यथा ॥ ३ ॥
विकृष्य बलवच्चापं नाराचान् रक्तभोजनान् । खरश्चिक्षेप रामाय क्रुद्धानाशीविषानिव ॥ ४ ॥
ज्यां विधुन्वन् सुबहुशः शिक्षयास्त्राणि दर्शयन् । चचार समरे मार्गाञ्शरै रथगतः खरः ॥ ५ ॥
स सर्वाश्च दिशो बाणैः प्रदिशश्च महारथः । पूरयामास तं दृष्ट्वा रामोऽपि सुमहद् धनुः ॥ ६ ॥
स सायकैर्दुर्विषहैर्विस्फुलिङ्गैरिवाग्निभिः । नभश्चकाराविवरं पर्जन्य इव वृष्टिभिः ॥ ७ ॥
तद् बभूव शितैर्बाणैः खररामविसर्जितैः । पर्याकाशमनाकाशं सर्वतः शरसंकुलम् ॥ ८ ॥
शरजालावृतः सूर्यो न तदा स्म प्रकाशते । अन्योन्यवधसंरम्भादुभयोः सम्प्रयुध्यतोः ॥ ९ ॥
ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः । आजघान रणे रामं तोत्रैरिव महाद्विपम् ॥१०॥
तं रथस्थं धनुष्पाणिं राक्षसं पर्यवस्थितम् । ददृशुः सर्वभूतानि पाशहस्तमिवान्तकम् ॥११॥

Seeing Dūṣaṇa killed in battle together with Triśirā, fear entered the mind of Khara too when he witnessed the prowess of Śrī Rāma. (1) Bewildered to see the very mighty and irresistible army of ogres as also Dūṣaṇa and Triśirā killed by Rāma single-handed, and (also) perceiving most of the troops wiped out, the ogre Khara attacked Śrī Rāma as did the demon Namuchi attack Indra. (2-3) Pulling at full length his mighty bow, Khara discharged at Śrī Rāma blood-sucking arrows known by the name of Nārāchas and resembling angry serpents. (4) Shaking the string of his bow in numerous ways and displaying (the use of) mystic missiles by virtue of his (military) practice, Khara in his chariot rode on the battle-field employing devices with his arrows. (5) That great car-warrior filled all the quarters as also the intermediate points with arrows. Seeing him, Śrī Rāma also (took up) his very mighty bow. (6) He covered the entire sky with his formidable arrows resembling sparks of fire as does the god of rain with showers. (7) Thickly set with arrows on all sides because of the sharp arrows discharge (both) by Khara and Śrī Rāma, the sky round about them was left without any empty space. (8) Screened by the network of arrows discharged by both the warriors, who were fiercely fighting in their zeal to kill each other, the sun was not visible at that time. (9) Then, like one striking a lordly elephant with a goad, Khara hit Śrī Rāma with (arrows of various kinds such as), Nālikas, Nārāchas and sharp-pointed Vikarṇis on the field of battle. (10) All created beings saw that ogre rooted firmly in his chariot, bow in hand, like Death (himself) with a noose in his hand. (11)

हन्तारं सर्वसैन्यस्य पौरुषे पर्यवस्थितम् । परिश्रान्तं महासत्त्वं मेने रामं खरस्तदा ॥१२॥
तं सिंहमिव विक्रान्तं सिंहविक्रान्तगामिनम् । दृष्ट्वा नोद्विजते रामः सिंहः क्षुद्रमृगं यथा ॥१३॥
ततः सूर्यनिकाशेन रथेन महता खरः । आससादाथ तं रामं पतङ्ग इव पावकम् ॥१४॥
ततोऽस्य सशरं चापं मुष्टिदेशे महात्मनः । खरश्चिच्छेद रामस्य दर्शयन् हस्तलाघवम् ॥१५॥
स पुनस्त्वपरान् सप्त शरानादाय मर्मणि । निजघान रणे क्रुद्धः शक्राशनिसमप्रभान् ॥१६॥

ततः शरसहस्रेण राममप्रतिमौजसम् । अर्दयित्वा महानादं ननाद समरे खरः ॥१७॥
ततस्तत्प्रहतं बाणैः खरमुक्तैः सुपर्वभिः । पपात कवचं भूमौ रामस्यादित्यवर्चसम् ॥१८॥
स शरैरर्पितः क्रुद्धः सर्वगात्रेषु राघवः । रराज समरे रामो विधूमोऽग्निरिव ज्वलन् ॥१९॥
ततो गम्भीरनिर्ह्रादं रामः शत्रुनिबर्हणः । चकारान्ताय स रिपोः सज्यमन्यन्महद्धनुः ॥२०॥
सुमहद् वैष्णवं यत् तदतिसृष्टं महर्षिणा । वरं तद् धनुरुद्यम्य खरं समभिधावत ॥२१॥
ततः कनकपुङ्खैस्तु शरैः संनतपर्वभिः । चिच्छेद रामः संक्रुद्धः खरस्य समरे ध्वजम् ॥२२॥

At that time Khara thought Śrī Rāma, the destroyer of his entire army, who was possessed of great might and intent on heroism, to be dead tired. (12) Śrī Rāma (however) did not feel perturbed (in the least) to see him bold as a lion and striding like a lion, any more than a lion would feel perturbed to see a small deer. (13) Then, in a large chariot blazing as the sun, Khara approached the celebrated Śrī Rāma (even) as a moth would approach a fire. (14) Thereupon, displaying his dexterity of hand, Khara split the bow along with the arrow near the fist of the high-souled Śrī Rāma. (15) Again, taking seven more arrows, shining brightly as the thunderbolt of Indra, Khara, for his part, angrily discharged them at his vital parts on the battle-field. (16) Then, hurting Śrī Rāma of unparalleled prowess with a thousand arrows, Khara uttered a loud roar on the battle-field. (17) Hit hard by the smooth-knobbed arrows discharged by Khara, the well-known armour of Śrī Rāma, bright like the sun, thereupon fell on the ground. (18) Getting enraged when pierced with arrows all over his limbs, Śrī Rāma (a scion of Raghu) shone on the battle-field like a smokeless burning fire. (19) Then Śrī Rāma, the exterminator of his foes, strung another mighty bow, which made a deep sound, to bring about the end of his enemy. (20) Raising that excellent and very mighty bow belonging to Lord Viṣṇu, that had been gifted by the eminent sage (Agastya), he darted towards Khara. (21) Then, highly enraged, Śrī Rāma cut down the ensign of Khara on the battle-field by means of gold-feathered arrows with level nodes. (22)

स दर्शनीयो बहुधा विच्छिन्नः काञ्चनो ध्वजः । जगाम धरणीं सूर्यो देवतानामिवाज्ञया ॥२३॥
तं चतुर्भिः खरः क्रुद्धो रामं गात्रेषु मार्गणैः । विव्याध हृदि मर्मज्ञो मातङ्गमिव तोमरैः ॥२४॥
स रामो बहुभिर्बाणैः खरकार्मुकनिःसृतैः । विद्धो रुधिरसिक्ताङ्गो बभूव रुषितो भृशम् ॥२५॥
स धनुर्धन्विनां श्रेष्ठः संगृह्य परमाहवे । मुमोच परमेष्वासः षट् शरानभिलक्षितान् ॥२६॥
शिरस्येकेन बाणेन द्वाभ्यां बाह्वोरथार्पयत् । त्रिभिश्चन्द्रार्धवक्त्रैश्च वक्षस्यभिजघान ह ॥२७॥
ततः पश्चान्महातेजा नाराचान् भास्करोपमान् । जघान राक्षसं क्रुद्धस्त्रयोदश शिलाशितान् ॥२८॥
रथस्य युगमेकेन चतुर्भिः शबलान् हयान् । षष्ठेन च शिरः संख्ये चिच्छेद खरसारथेः ॥२९॥
त्रिभिस्त्रिवेणून् बलवान् द्वाभ्यामक्षं महाबलः । द्वादशेन तु बाणेन खरस्य सशरं धनुः ॥३०॥
छित्त्वा वज्रनिकाशेन राघवः प्रहसन्निव । त्रयोदशेनेन्द्रसमो बिभेद समरे खरम् ॥३१॥
प्रभग्नधन्वा विरथो हताश्वो हतसारथिः । गदापाणिरवप्लुत्य तस्थौ भूमौ खरस्तदा ॥३२॥
तत् कर्म रामस्य महारथस्य समेत्य देवाश्च महर्षयश्च ।
अपूजयन् प्राञ्जलयः प्रहृष्टास्तदा विमानाग्रगताः समेताः ॥३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टाविंशः सर्गः ॥ २८ ॥

Split into many parts, that attractive gold ensign descended to the earth like the sun at the command (imprecation) of gods. (23) With four arrows the angry Khara, who was aware of the vulnerable parts in a body, hit Rāma in his (various) limbs and (particularly) in his heart (even) as one would strike an elephant with javelins. (24) The aforesaid Śrī Rāma felt highly enraged when pierced with many arrows released from the bow of Khara and bathed in blood all over his body. (25). Grasping firmly his bow in that great battle, Śrī Rāma, the foremost of bowmen, who wielded a great bow, discharged six well-aimed arrows. (26) They say he pierced Khara in the head with one arrow, with two (more) in the arms, and with three crescent-headed arrows hit him hard in the chest. (27) After that Śrī Rāma (who was exceptionally glorious) discharged at the ogre thirteen arrows whetted on the stone and blazing like the sun. (28) With one arrow he cut down the yoke of the chariot; with four, the spotted horses; and with the sixth he cut off the head of Khara's charioteer on the battle-field. (29) Having cut down with three arrows the three shafts supporting the yoke, with two the axle and with the twelfth, which shone brightly like a thunderbolt, the bow with the arrow of Khara Śrī Rāma (a scion of Raghu) for his part, who was possessed of exceptional might and looked like Indra, pierced Khara (in the heart) as though laughing on the battle-field with the thirteenth. (30-31) Then, jumping down, Khara, who was deprived of his chariot and had his bow shattered, horses killed and charioteer slain, stood on the ground mace in hand. (32) Collecting in the fore-part of their aerial cars at that time, gods and eminent Ṛṣis too, who felt highly rejoiced, applauded in a body with joined palms that feat of Śrī Rāma, the great car-warrior. (33)

Thus ends Canto Twenty-eight in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Exchange of hot words between Khara and Śrī Rāma.

खरं तु विरथं रामो गदापाणिमवस्थितम् । मृदुपूर्वं महातेजाः परुषं वाक्यमब्रवीत् ॥ १ ॥
गजाश्वरथसम्बाधे बले महति तिष्ठता । कृतं ते दारुणं कर्म सर्वलोकजुगुप्सितम् ॥ २ ॥
उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत् । त्रयाणामपि लोकानामीश्वरोऽपि न तिष्ठति ॥ ३ ॥
कर्म लोकविरुद्धं तु कुर्वाणं क्षणदाचर । तीक्ष्णं सर्वजनो हन्ति सर्पं दुष्टमिवागतम् ॥ ४ ॥
लोभात् पापानि कुर्वाणः कामाद् वा यो न बुध्यते । हृष्टः पश्यति तस्यान्तं ब्राह्मणी करकादिव ॥ ५ ॥
वसतो दण्डकारण्ये तापसान् धर्मचारिणः । किं नु हत्वा महाभागान् फलं प्राप्स्यसि राक्षस ॥ ६ ॥
न चिरं पापकर्माणः क्रूरा लोकजुगुप्सिताः । ऐश्वर्यं प्राप्य तिष्ठन्ति शीर्णमूला इव द्रुमाः ॥ ७ ॥

Śrī Rāma, for his part, who was possessed of exceptional glory, addressed to Khara, who, having been deprived of his chariot, stood below, mace in hand, the following harsh words, though preceded by soft words :—(1) "Presiding over a huge army crowded with elephants, horses and chariots, a ruthless course of action despised by all people has been adopted by you. (2) He who oppresses (all) created beings, is hard-hearted and perpetrates sinful deeds does not survive, be he the ruler of all the three worlds. (3) Everyone, O night-stalker, injures him who adopts a severe course of action running counter to the interests of the people, as one strikes a wicked serpent arrived near. (4) He who does not awaken even though committing sins through greed or concupiscence, and feels delighted (in doing so) sees (with his own eyes) the end of his sinful deeds (along with his own) as a Brāhmaṇī (a kind of venomless lizard) perceives its own end through (the eating of) hailstones. (5) What reward on earth will you get by killing highly blessed ascetics living in the Daṇḍaka forest and practising virtue, O ogre! (6) Even on attaining lordship cruel men perpetrating sinful deeds and despised by the people cannot live long any more than trees with rotten roots. (7)

अवश्यं लभते कर्ता फलं पापस्य कर्मणः । घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम् ॥८॥
नचिरात् प्राप्यते लोके पापानां कर्मणां फलम् । सविषाणामिवान्नानां भुक्तानां क्षणदाचर ॥९॥
पापमाचरतां घोरं लोकस्याप्रियमिच्छताम् । अहमासादितो राज्ञा प्राणान् हन्तुं निशाचर ॥१०॥
अद्य भित्त्वा मया मुक्ताः शराः काञ्चनभूषणाः । विदार्यातिपतिष्यन्ति वल्मीकमिव पन्नगाः ॥११॥
ये त्वया दण्डकारण्ये भक्षिता धर्मचारिणः । तानद्य निहतः संख्ये ससैन्योऽनुगमिष्यसि ॥१२॥
अद्य त्वां निहतं बाणैः पश्यन्तु परमर्षयः । निरयस्थं विमानस्था ये त्वया निहताः पुरा ॥१३॥
प्रहरस्व यथाकामं कुरु यत्नं कुलाधम । अद्य ते पातयिष्यामि शिरस्तालफलं यथा ॥१४॥

"The perpetrator of a sinful deed inevitably reaps its terrible consequence when the time comes (even) as a tree puts forth its blossom in the proper season. (8) The fruit of one's sinful deeds, O night-stalker, is reaped not long after like that of poisoned foods eaten. (9) I have been despatched by the king (my father), O night-stalker, to take the lives of those who commit terrible sin and wish evil to the people. (10) Penetrating through your body and rending the earth, the arrows decked with gold discharged by me today will reach beyond the earth to the subterranean regions like serpents entering the ant-hill. (11) Killed in battle today, you will follow with your army those doers of pious deeds who have been eaten by you in the Daṇḍaka forest. (12) Let those great sages who were killed by you in the past see you from their aerial cars killed with (my) arrows and rotting in hell. (13) Strike as you will and do your best, O the disgrace of your race! I shall this (very) day strike down your head like a palm fruit." (14)

एवमुक्तस्तु रामेण क्रुद्धः संरक्तलोचनः । प्रत्युवाच ततो रामं प्रहसन् क्रोधमूर्च्छितः ॥१५॥
प्राकृतान् राक्षसान् हत्वा युद्धे दशरथात्मज । आत्मना कथमात्मानमप्रशस्यं प्रशंससि ॥१६॥
विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः । कथयन्ति न ते किंचित् तेजसा चातिगर्विताः ॥१७॥
प्राकृतास्त्वकृतात्मानो लोके क्षत्रियपांसनाः । निरर्थकं विकत्थन्ते यथा राम विकत्थसे ॥१८॥
कुलं व्यपदिशन् वीरः समरे कोऽभिधास्यति । मृत्युकाले तु सम्प्राप्ते स्वयमप्रस्तवे स्तवम् ॥१९॥
सर्वथा तु लघुत्वं ते कत्थनेन विदर्शितम् । सुवर्णप्रतिरूपेण तप्तेनेव कुशाग्निना ॥२०॥
न तु मामिह तिष्ठन्तं पश्यसि त्वं गदाधरम् । धराधरमिवाकम्प्यं पर्वतं धातुभिश्चितम् ॥२१॥

Enraged when spoken to as aforesaid, and laughing heartily, Khara, who was beside himself with anger, then replied (as follows) with blood-red eyes to Śrī Rāma:—(15) "Having killed ordinary ogres on the battle-field, O son of Daśaratha, how are you extolling yourself, though unworthy of praise? (16) Those jewels among men, who are brave or mighty, do not speak anything (about themselves) puffed up with pride of valour. (17) Only the vulgar, who have not subdued the self and are a disgrace to the Kṣatriyas in the world brag in vain as you do, O Rāma! (18) In the course of a battle when the hour of death is at hand what heroic man indeed will utter his own praise without any occasion for it, mentioning his own race? (19) Through self-praise baseness alone has been exhibited by you in every way as is done by brass (wearing the semblance of gold) when heated in a fire lighted for the purpose of refining gold. (20) You do not see me wielding a mace and standing immovable like a principal mountain holding the earth in balance and enriched with minerals! (21)

पर्याप्तोऽहं गदापाणिर्हन्तुं प्राणान् रणे तव । त्रयाणामपि लोकानां पाशहस्त इवान्तकः ॥२२॥
कामं बह्वपि वक्तव्यं त्वयि वक्ष्यामि न त्वहम् । अस्तं प्राप्नोति सविता युद्धविघ्नस्ततो भवेत् ॥२३॥
चतुर्दश सहस्राणि राक्षसानां हतानि ते । त्वद्विनाशात् करोम्यद्य तेषामश्रुप्रमार्जनम् ॥२४॥
इत्युक्त्वा परमक्रुद्धः स गदां परमाङ्गदाम् । खरश्चिक्षेप रामाय प्रदीप्तामशनिं यथा ॥२५॥
खरबाहुप्रमुक्ता सा प्रदीप्ता महती गदा । भस्म वृक्षांश्च गुल्मांश्च कृत्वागात् तत्समीपतः ॥२६॥
तामापतन्तीं महतीं मृत्युपाशोपमां गदाम् । अन्तरिक्षगतां रामश्चिच्छेद बहुधा शरैः ॥२७॥
सा विशीर्णा शरैर्भिन्ना पपात धरणीतले । गदा मन्त्रौषधिबलैर्व्यालीव विनिपातिता ॥२८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

"Like Yama (the god of death) standing noose in hand, I who hold a mace in hand, am strong enough to take your life as also the life of the inhabitants of all the three worlds. (22) Even though there is much to be said about you, I shall not speak (more); for the sun is setting and interruption may be caused thereby in the combat. (23) Fourteen thousand ogres stand killed by you. By bringing about your destruction I shall wipe away the tears of their relatives." (24) Saying so and getting highly enraged, he hurled his mace adorned with excellent gold rings and resembling a blazing thunderbolt at Śrī Rāma. (25) Reducing to ashes the (intervening) trees and shrubs, that huge and blazing mace released from the hands of Khara drew near Śrī Rāma. (26) With his arrows Śrī Rāma split into pieces that huge mace, resembling the noose of Yama (in its deadly action) even as it came flying and while it was (yet) in the air. (27) Broken and smashed with the arrows, that mace fell on the ground like a female serpent thrown down by the power of charms and herbs. (28)

Thus ends Canto Twenty-nine in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Rāma kills Khara. Gods and sages applaud Him.

भित्त्वा तु तां गदां बाणै राघवो धर्मवत्सलः । स्मयमान इदं वाक्यं संरब्धमिदमब्रवीत् ॥ १ ॥
एतत् ते बलसर्वस्वं दर्शितं राक्षसाधम । शक्तिहीनतरो मत्तो वृथा त्वमुपगर्जसि ॥ २ ॥
एषा बाणविनिर्भिन्ना गदा भूमितलं गता । अभिधानप्रगल्भस्य तव प्रत्ययघातिनी ॥ ३ ॥
यत् त्वयोक्तं विनष्टानामिदमश्रुप्रमार्जनम् । राक्षसानां करोमीति मिथ्या तदपि ते वचः ॥ ४ ॥
नीचस्य क्षुद्रशीलस्य मिथ्यावृत्तस्य रक्षसः । प्राणानपहरिष्यामि गरुत्मानमृतं यथा ॥ ५ ॥
अद्य ते भिन्नकण्ठस्य फेनबुद्बुदभूषितम् । विदारितस्य मद्बाणैर्मही पास्यति शोणितम् ॥ ६ ॥
पांसुरूषितसर्वाङ्गः स्रस्तन्यस्तभुजद्वयः । स्वप्स्यसे गां समाश्लिष्य दुर्लभां प्रमदामिव ॥ ७ ॥

Having shattered that mace with arrows, Śrī Rāma (a scion of Raghu) for his part, who was fond of virtue, smilingly uttered the following furious words:—(1) "Is this the totality of your strength that you have exhibited, O vile ogre ? Though much deficient in strength as compared to me, you brag in vain ! (2) Fallen to the ground when split into pieces by my arrows, this mace of yours, you being bold in braggadocio (alone), has dashed to pieces the confidence reposed in it (by you). (3) Even the declaration that was made by you in the following words:—'I hereby wipe away the tears of the relatives of the ogres killed (in battle);' has proved false. (4) (Even) as Garuḍa (the king of birds) snatched away nectar (from the custody of the gods in heaven) I shall take away the life of the vile ogre that you are, mean of nature and immoral of conduct. (5) The earth will quaff your blood enriched with foam and bubbles, when your throat has been pierced and your body torn with my shafts. (6) Closely embracing the earth like a young woman hard to win, you will lie asleep (for ever) covered with dust all over the body with both your arms cast down severed. (7)

प्रवृद्धनिद्रे शयिते त्वयि राक्षसपांसने । भविष्यन्ति शरण्यानां शरण्या दण्डका इमे ॥ ८ ॥
जनस्थाने हतस्थाने तत्र राक्षस मच्छरैः । निर्भया विचरिष्यन्ति सर्वतो मुनयो वने ॥ ९ ॥
अद्य विप्रसरिष्यन्ति राक्षस्यो हतबान्धवाः । बाष्पार्द्रवदना दीना भयादन्यभयावहाः ॥१०॥
अद्य शोकरसज्ञास्ता भविष्यन्ति निरर्थिकाः । अनुरूपकुलाः पत्न्यो यासां त्वं पतिरीदृशः ॥११॥
नृशंसशील क्षुद्रात्मन् नित्यं ब्राह्मणकण्टक । त्वत्कृते शङ्कितैरग्नौ मुनिभिः पात्यते हविः ॥१२॥
तमेवमभिसंरब्धं ब्रुवाणं राघवं वने । खरो निर्भर्त्सयामास रोषात् खरतरस्वरः ॥१३॥
दृढं खल्ववलिप्तोऽसि भयेष्वपि च निर्भयः । वाच्यावाच्यं ततो हि त्वं मृत्योर्वश्यो न बुध्यसे ॥१४॥
कालपाशपरिक्षिप्ता भवन्ति पुरुषा हि ये । कार्याकार्यं न जानन्ति ते निरस्तषडिन्द्रियाः ॥१५॥

"When you, the disgrace of the ogres, are laid in protracted slumber, this Daṇḍaka forest will turn out to be a place of resort for sages who afford shelter to all. (8) When your abode in Janasthāna has been destroyed by my arrows, O ogre, ascetics will roam about fearlessly everywhere in the forest. (9) Ogresses who inspired terror in others will run away afflicted through fear (from the Daṇḍaka forest) today, their faces wet with tears, their kith and kin having been killed (by me). (10) Your wives, whose husband is of such (immoral) conduct (as you) and who are born of like families will taste the sentiment of pathos today, being deprived of (all) enjoyment (coveted by all). (11) O ogre of cruel disposition and mean mentality, a standing thorn in the side of Brahmans, oblations are poured into the fire by ascetics full of apprehension on account of you." (12) Khara, whose voice waxed sterner due to wrath, censured (in the following words) Śrī Rāma (a scion of Raghu), who was uttering such angry words in the forest :—(13) "Surely you are excessively vainglorious and fearless even in the face of dangers. Evidently you are in the grip of death; that is why you cannot judge what should be spoken and what should not be spoken. (14) Indeed men who are caught in the noose of Death can no longer distinguish what ought to be done and what ought not to be done, their senses and mind having been thrown out of order." (15)

एवमुक्त्वा ततो रामं संरुध्य भ्रुकुटिं ततः । स ददर्श महासालमविदूरे निशाचरः ॥१६॥
रणे प्रहरणस्यार्थे सर्वतो ह्यवलोकयन् । स तमुत्पाटयामास संदष्टदशनच्छदम् ॥१७॥
तं समुत्क्षिप्य बाहुभ्यां विनर्दित्वा महाबलः । राममुद्दिश्य चिक्षेप हतस्त्वमिति चाब्रवीत् ॥१८॥
तमापतन्तं बाणौघैश्छित्त्वा रामः प्रतापवान् । रोषमाहारयत् तीव्रं निहन्तुं समरे खरम् ॥१९॥
जातस्वेदस्ततो रामो रोषरक्तान्तलोचनः । निर्बिभेद सहस्रेण बाणानां समरे खरम् ॥२०॥
तस्य बाणान्तराद् रक्तं बहु सुस्राव फेनिलम् । गिरेः प्रस्रवणस्येव धाराणां च परिस्रवः ॥२१॥

Speaking as aforesaid to Śrī Rāma and then knitting his eyebrows and further eagerly casting his eyes all round for some weapon to be used in the encounter, the said ogre saw a big sal tree not far off; and sharply biting his lips he uprooted it. (16-17) Whirling it with his arms and loudly roaring, the ogre, who was possessed of extraordinary might, hurled it at Śrī Rāma and said, "You are killed." (18) Cutting down with his volleys of arrows the approaching tree, the glorious Śrī Rāma summoned violent anger to make short work of Khara in the battle. (19) Covered with perspiration (due to anger) and with the outer corners of his eyes reddened through anger, Śrī Rāma thereupon pierced Khara on the battle-field with a thousand arrows. (20) Like the flow of torrents from Mount Prasravaṇa copious foaming blood gushed forth from the cuts made in his body by the arrows. (21)

विकलः स कृतो बाणैः खरो रामेण संयुगे । मत्तो रुधिरगन्धेन तमेवाभ्यद्रवद् द्रुतम् ॥२२॥
तमापतन्तं संक्रुद्धं कृतास्त्रो रुधिराप्लुतम् । अपासर्पद् द्वित्रिपदं किंचित्त्वरितविक्रमः ॥२३॥
ततः पावकसंकाशं वधाय समरे शरम् । खरस्य रामो जग्राह ब्रह्मदण्डमिवापरम् ॥२४॥
स तद् दत्तं मघवता सुरराजेन धीमता । संदधे च स धर्मात्मा मुमोच च खरं प्रति ॥२५॥
स विमुक्तो महाबाणो निर्घातसमनिःस्वनः । रामेण धनुरायम्य खरस्योरसि चापतत् ॥२६॥
स पपात खरो भूमौ दह्यमानः शराग्निना । रुद्रेणेव विनिर्दग्धः श्वेतारण्ये यथान्धकः ॥२७॥
स वृत्र इव वज्रेण फेनेन नमुचिर्यथा । बलो वेन्द्राशनिहतो निपपात हतः खरः ॥२८॥

Rendered uneasy with his arrows by Śrī Rāma in battle, and maddened by the smell of blood indeed, Khara ran fast towards Śrī Rāma. (22) Taking a bit hasty strides, Śrī Rāma, who was skilled in the use of missiles, retreated two or three steps (in order to be able to strike Khara) from him who was rushing (towards him) highly infuriated and bathed in blood. (23) Then, for the destruction of Khara in battle, Śrī Rāma seized an arrow blazing like fire and looking like another rod of Brahmā (the creator). (24) Nay, the celebrated Śrī Rāma, whose mind was given to righteousness, fitted to his bow the said arrow gifted (through the medium of Sage Agastya) by the wise Indra, the ruler of gods, and discharged it towards Khara. (25) Discharged with violence by Śrī Rāma stretching his bow, that mighty arrow hit the chest of Khara making a thunder-like sound. (26) Being burnt by the fire of the arrow, the notorious Khara fell to the ground as did (the demon) Andhaka, entirely burnt by Lord Rudra (the god of destruction) in the Śweta forest. (27) Killed (by Śrī Rāma with that arrow) as Vṛtra with a thunderbolt, Namuchi with foam or Bala with a stroke of lightning by Indra, Khara fell down dead. (2)

एतस्मिन्नन्तरे देवाश्चारणैः सह संगताः । दुन्दुभींश्चाभिनिघ्नन्तः पुष्पवर्षं समन्ततः ॥२९॥
रामस्योपरि संहृष्टा ववर्षुर्विस्मितास्तदा । अर्धाधिकमुहूर्तेन रामेण निशितैः शरैः ॥३०॥
चतुर्दश सहस्राणि रक्षसां कामरूपिणाम् । खरदूषणमुख्यानां निहतानि महामृधे ॥३१॥
अहो बत महत्कर्म रामस्य विदितात्मनः । अहो वीर्यमहो दार्ढ्यं विष्णोरिव हि दृश्यते ॥३२॥
इत्येवमुक्त्वा ते सर्वे ययुर्देवा यथागतम् । ततो राजर्षयः सर्वे संगताः परमर्षयः ॥३३॥
सभाज्य मुदिता रामं सागस्त्या इदमब्रुवन् । एतदर्थं महातेजा महेन्द्रः पाकशासनः ॥३४॥
शरभङ्गाश्रमं पुण्यमाजगाम पुरंदरः । आनीतस्त्वमिमं देशमुपायेन महर्षिभिः ॥३५॥
एषां वधार्थं शत्रूणां रक्षसां पापकर्मणाम् ।

In the meanwhile, united with the Chāraṇas (celestial bards) and loudly beating their large drums on all sides, gods, who felt greatly rejoiced and wonder-struck, rained a shower of flowers all round at that moment on Śrī Rāma. (They said,) "In the course of an hour and a half fourteen thousand ogres headed by Khara and Dūṣaṇa and capable of assuming any form at will were got rid of with sharp arrows in a major operation. (29—31) Ah, great indeed was the feat of Śrī Rāma, the knower of his self! Wonderful is his prowess. Oh, his firmness (too) looks like that of Lord Viṣṇu!" (32) Speaking as aforesaid, all those gods went as they had come. Hailing Śrī Rāma, then, all the royal sages and great sages assembled, including Sage Agastya, who (all) felt rejoiced, spoke as follows:—"For this (very) purpose (of bringing about your sojourn in this area) the great Indra, the subduer of the demon Pāka and the smasher of enemies' fortresses, who is possessed of exceptional glory, visited the holy hermitage of Sage Śarabhanga. You were brought to the region tactfully by great sages for compassing the extermination of their (sworn) enemies, the ogres of sinful deeds.

तदिदं नः कृतं कार्यं त्वया दशरथात्मज ॥३६॥
स्वधर्मं प्रचरिष्यन्ति दण्डकेषु महर्षयः । एतस्मिन्नन्तरे वीरो लक्ष्मणः सह सीतया ॥३७॥
गिरिदुर्गाद् विनिष्क्रम्य संविवेशाश्रमे सुखी । ततो रामस्तु विजयी पूज्यमानो महर्षिभिः ॥३८॥
प्रविवेशाश्रमं वीरो लक्ष्मणेनाभिपूजितः । तं दृष्ट्वा शत्रुहन्तारं महर्षीणां सुखावहम् ॥३९॥
बभूव हृष्टा वैदेही भर्तारं परिषस्वजे ।
मुदा परमया युक्ता दृष्ट्वा रक्षोगणान् हतान् । रामं चैवाव्ययं दृष्ट्वा तुतोष जनकात्मजा ॥४०॥
ततस्तु तं राक्षससंघमर्दनं सम्पूज्यमानं मुदितैर्महात्मभिः ।
पुनः परिष्वज्य मुदान्वितानना बभूव हृष्टा जनकात्मजा तदा ॥४१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिंशः सर्गः ॥ ३० ॥

"This aforesaid purpose of ours has been accomplished by you O son of Daśaratha ! (33—36) The great sages will (henceforward) vigorously practise their devotions in the Daṇḍaka forest." In the meantime, issuing forth from the mountain cavern (which was difficult of access) with Sītā, the valiant Lakṣmaṇa sat down in an easy posture in the hermitage. Being glorified by great sages and honoured in every way by Lakṣmaṇa, the victorious and heroic Śrī Rāma duly entered the hermitage. Seeing her husband, who had made short work of his enemies and brought happiness to the great sages, Sītā (a princess of the Videha territory) felt rejoiced and embraced him. Nay, transported with supreme felicity to see the hordes of ogres killed, the daughter of Janaka felt gratified to find Śrī Rāma whole. (37—40) Then closely embracing once more that destroyer of the ogre hordes who was being highly extolled by exalted souls full of delight, the daughter of Janaka felt rejoiced, her countenance lit with joy. (41)

Thus ends Canto Thirty in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Rāvaṇa goes over to take away Sītā at the advice of Akampana and returns in deference to the advice of Mārīcha.

त्वरमाणस्ततो गत्वा जनस्थानादकम्पनः । प्रविश्य लङ्कां वेगेन रावणं वाक्यमब्रवीत् ॥ १ ॥
जनस्थानस्थिता राजन् राक्षसा बहवो हताः । खरश्च निहतः संख्ये कथंचिदहमागतः ॥ २ ॥
एवमुक्तो दशग्रीवः क्रुद्धः संरक्तलोचनः । अकम्पनमुवाचेदं निर्दहन्निव तेजसा ॥ ३ ॥
केन भीमं जनस्थानं हतं मम परासुना । को हि सर्वेषु लोकेषु गतिं नाधिगमिष्यति ॥ ४ ॥
न हि मे विप्रियं कृत्वा शक्यं मघवता सुखम् । प्राप्तुं वैश्रवणेनापि न यमेन च विष्णुना ॥ ५ ॥
कालस्य चाप्यहं कालो दहेयमपि पावकम् । मृत्युं मरणधर्मेण संयोजयितुमुत्सहे ॥ ६ ॥
वातस्य तरसा वेगं निहन्तुमपि चोत्सहे । दहेयमपि संक्रुद्धस्तेजसाऽऽदित्यपावकौ ॥ ७ ॥

Then, proceeding in haste from Janasthāna and entering Lankā with speed, the ogre Akampana spoke as follows to Rāvaṇa:—(1) "O king, numerous ogres stationed in Janasthāna have been killed. Khara too is killed in battle. I have somehow (contrived to) come." (2) Enraged when spoken to as aforesaid, Rāvaṇa (the ten-headed monster) with blood-red eyes spoke as follows to Akampana, as if he would consume him with his martial glory:—(3) "By what man, whose life has (virtually) departed, has my Janasthāna, which was a source of terror (to all) been devastated ? Who dares antagonize me on pain of not getting shelter in all the worlds ? (4) Giving offence to me no happiness can ever be found by Indra nor by Kubera (son of Sage Viśravā) nor by Yama (the god of death) nor even by Lord Viṣṇu (the Protector of the universe). (5) I am the death even of the time-spirit. I can burn even fire. I can invest Death with mortality. (6) When enraged I can with my vigour arrest the speed (even) of wind and can burn with my fiery spirit the sun and the fire." (7)

तथा क्रुद्धं दशग्रीवं कृताञ्जलिरकम्पनः । भयात् संदिग्धया वाचा रावणं याचतेऽभयम् ॥ ८ ॥
दशग्रीवोऽभयं तस्मै प्रददौ रक्षसां वरः । स विस्रब्धोऽब्रवीद् वाक्यमसंदिग्धमकम्पनः ॥ ९ ॥
पुत्रो दशरथस्यास्ते सिंहसंहननो युवा । रामो नाम महास्कन्धो वृत्तायतमहाभुजः ॥१०॥
श्यामः पृथुयशाः श्रीमानतुल्यबलविक्रमः । हतस्तेन जनस्थाने खरश्च सहदूषणः ॥११॥
अकम्पनवचः श्रुत्वा रावणो राक्षसाधिपः । नागेन्द्र इव निःश्वस्य इदं वचनमब्रवीत् ॥१२॥
स सुरेन्द्रेण संयुक्तो रामः सर्वामरैः सह । उपयातो जनस्थानं ब्रूहि कच्चिदकम्पन ॥१३॥
रावणस्य पुनर्वाक्यं निशम्य तदकम्पनः । आचचक्षे बलं तस्य विक्रमं च महात्मनः ॥१४॥

In a voice confused through fear Akampana with joined palms begged protection of Rāvaṇa, the ten-headed monster, who angrily spoke as aforesaid. (8) Rāvaṇa (the ten-headed monster), the foremost of ogres, (accordingly) gave him an assurance of safety, whereupon the said Akampana confidently broke the following news in unambiguous terms:—(9) "There is a youthful son of Daśaratha, Rāma by name, well-built like a lion, broad-shouldered, with rounded, long arms, dark-brown (of hue), of wide renown, glorious and endowed with matchless strength and valour. By him even Khara along with Dūṣaṇa has been killed in (the region known by the name of) Janasthāna." (10-11) Hearing the report of Akampana, and hissing like a king-cobra, Rāvaṇa, the king of ogres, spoke as follows:—(12) "Speak O Akampana, if that Rāma has come to Janasthāna accompanied by Indra (the ruler of gods) and all (other) gods." (13) Hearing the aforesaid question of Rāvaṇa, Akampana once more described the strength and valour of that high-souled prince as follows:—(14)

रामो नाम महातेजाः श्रेष्ठः सर्वधनुष्मताम् । दिव्यास्त्रगुणसम्पन्नः परं धर्मं गतो युधि ॥१५॥
तस्यानुरूपो बलवान् रक्ताक्षो दुन्दुभिस्वनः । कनीयाँल्लक्ष्मणो भ्राता राकाशशिनिभाननः ॥१६॥
स तेन सह संयुक्तः पावकेनानिलो यथा । श्रीमान् राजवरस्तेन जनस्थानं निपातितम् ॥१७॥
नैव देवा महात्मानो नात्र कार्या विचारणा । शरा रामेण तूत्सृष्टा रुक्मपुङ्खाः पतत्त्रिणः ॥१८॥
सर्पाः पञ्चानना भूत्वा भक्षयन्ति स्म राक्षसान् । येन येन च गच्छन्ति राक्षसा भयकर्षिताः ॥१९॥
तेन तेन स्म पश्यन्ति राममेवाग्रतः स्थितम् । इत्थं विनाशितं तेन जनस्थानं तवानघ ॥२०॥
अकम्पनवचः श्रुत्वा रावणो वाक्यमब्रवीत् । गमिष्यामि जनस्थानं रामं हन्तुं सलक्ष्मणम् ॥२१॥

"Rāma is indeed possessed of exceptional glory, the foremost of all bowmen, and richly endowed with pre-eminence attendant on skill in the use of celestial weapons and has reached the highest peak of valour in warfare. (15) His younger brother, Lakṣmaṇa, is his like in strength with reddish eyes, a voice resembling the sound of a large drum and a face shining bright as the full moon. (16) Conjoined with him, that brilliant jewel among princes resembles the wind united with fire; Janasthāna has been devastated by him (alone). (17) Certainly no high-minded gods have come (with him): no anxiety should be harboured on this score. Turning into five-headed serpents, the golden-winged arrows, provided with feathers of buzzards, discharged by Rāma, devoured the ogres. Whatever way the ogres stricken with fear went they beheld Rāma alone standing in front on that very way. In this manner, O sinless one, was your Janasthāna laid waste by him." (18—20) Hearing the statement of Akampana Rāvaṇa replied as follows:—"I shall proceed to Janasthāna to make short work of Rāma with Lakṣmaṇa." (21)

अथैवमुक्ते वचने प्रोवाचेदमकम्पनः । श्रृणु राजन् यथावृत्तं रामस्य बलपौरुषम् ॥२२॥
असाध्यः कुपितो रामो विक्रमेण महायशाः । आपगायास्तु पूर्णाया वेगं परिहरेच्छरैः ॥२३॥
सताराग्रहनक्षत्रं नभश्चाप्यवसादयेत् । असौ रामस्तु सीदन्तीं श्रीमानभ्युद्धरेन्महीम् ॥२४॥
भित्त्वा वेलां समुद्रस्य लोकानाप्लावयेद् विभुः । वेगं वापि समुद्रस्य वायुं वा विधमेच्छरैः ॥२५॥
संहृत्य वा पुनर्लोकान् विक्रमेण महायशाः । शक्तः श्रेष्ठः स पुरुषः स्रष्टुं पुनरपि प्रजाः ॥२६॥
नहि रामो दशग्रीव शक्यो जेतुं रणे त्वया । रक्षसां वापि लोकेन स्वर्गः पापजनैरिव ॥२७॥
न तं वध्यमहं मन्ये सर्वैर्देवासुरैरपि । अयं तस्य वधोपायस्तन्ममैकमनाः श्रृणु ॥२८॥

When these words were uttered by Rāvaṇa, Akampana spoke as follows:—"Hear O king, of the might and valour of Rāma as it (actually) stands. (22) When enraged, the highly illustrious Rāma is incapable of being tamed. He can with his arrows even stem the current of a flooded river, and pull down even the vault of heaven with its stars, planets and constellations. That glorious Rāma can even lift up the sinking earth. (23-24) Breaking the limits of the ocean the powerful Rāma can deluge the worlds or even stem the tide of an ocean or scatter the wind with his arrows. (25) Or again, dissolving the worlds by dint of his prowess, that highly illustrious and foremost man is capable of evolving the creation anew. (26) Rāma, O Rāvaṇa, cannot in any case be conquered in battle by you, or even by the world of ogres any more than paradise can be won by sinful people. (27) I do not account him capable of being slain even by all the gods and demons (taken together). The following is the (only) means of compassing his death. Hear of it from me with an undivided mind. (28)

भार्या तस्योत्तमा लोके सीता नाम सुमध्यमा । श्यामा समविभक्ताङ्गी स्त्रीरत्नं रत्नभूषिता ॥२९॥
नैव देवी न गन्धर्वी नाप्सरा न च पन्नगी । तुल्या सीमन्तिनी तस्या मानुषी तु कुतो भवेत् ॥३०॥
तस्यापहर भार्यां त्वं तं प्रमथ्य महावने । सीतया रहितो रामो न चैव हि भविष्यति ॥३१॥
अरोचयत तद्वाक्यं रावणो राक्षसाधिपः । चिन्तयित्वा महाबाहुरकम्पनमुवाच ह ॥३२॥
बाढं कल्यं गमिष्यामि ह्येकः सारथिना सह । आनेष्यामि च वैदेहीमिमां हृष्टो महापुरीम् ॥३३॥
तदेवमुक्त्वा प्रययौ खरयुक्तेन रावणः । रथेनादित्यवर्णेन दिशः सर्वाः प्रकाशयन् ॥३४॥
स रथो राक्षसेन्द्रस्य नक्षत्रपथगो महान् । चञ्चूर्यमाणः शुशुभे जलदे चन्द्रमा इव ॥३५॥

"His wife, Sītā by name, is the best woman in the world. Marked with a slender waist and well-proportioned limbs and adorned with jewels, she is in the full bloom of youth and the very jewel among women. (29) Certainly no goddess nor a Gandharva woman nor a celestial nymph nor a Nāga woman—in fact, no woman can be compared with her; how, then, can a human lady stand comparison with her ? (30) Putting him off the scent in the great forest, take you away his wife by force. And bereft of Sītā, Rāma will no longer survive in any case." (31) Rāvaṇa, the suzerain ford of the ogres, liked his suggestion. Pondering (awhile), the mighty-armed ogre, so they say, spoke (as follows) to Akampana;—(32) "All right ! Tomorrow morning I shall undoubtedly go alone with my charioteer and joyfully bring Sītā (a princess of the Videha territory) to this great city." (33) Speaking as aforesaid, Rāvaṇa sallied forth in a chariot bright as the sun and drawn by mules, illumining all the quarters. (34) Coursing rapidly through the heavens (the path of the stars) that huge chariot of Rāvaṇa (the ruler of ogres) shone like the moon behind a cloud. (35)

स दूरे चाश्रमं गत्वा ताटकेयमुपागमत् । मारीचेनार्चितो राजा भक्ष्यभोज्यैरमानुषैः ॥३६॥
तं स्वयं पूजयित्वा तु आसनेनोदकेन च । अर्थोपहितया वाचा मारीचो वाक्यमब्रवीत् ॥३७॥
कच्चित् सुकुशलं राजँल्लोकानां राक्षसाधिप । आशङ्के नाधिजाने त्वं यतस्तूर्णमुपागतः ॥३८॥
एवमुक्तो महातेजा मारीचेन स रावणः । ततः पश्चादिदं वाक्यमब्रवीद् वाक्यकोविदः ॥३९॥
आरक्षो मे हतस्तात रामेणाक्लिष्टकारिणा । जनस्थानमवध्यं तत् सर्वं युधि निपातितम् ॥४०॥
तस्य मे कुरु साचिव्यं तस्य भार्यापहारणे । राक्षसेन्द्रवचः श्रुत्वा मारीचो वाक्यमब्रवीत् ॥४१॥

Nay, reaching a hermitage in a distant place, he met Mārīcha (the son of Tāṭakā). The king was entertained with foods worth masticating and those worth gulping, unknown to human beings. (36) Honouring him personally by offering a seat and water (to wash his hands and feet and for rinsing his mouth with, Mārīcha spoke to him (as follows) in words full of meaning:— (37) "I hope all is pretty well with the people (in your kingdom), O monarch! Since (however) you have approached me in haste I am full of apprehension and do not anticipate that everything is quite well, O suzerain Lord of ogres." (38) Spoken to in these words by Mārīcha the said Rāvaṇa, who was possessed of exceptional glory, and was adept in expression, then spoke as follows:—(39) "Khara and others (the soldiers guarding my frontiers) have been killed, O dear friend, by Rāma of unwearied action; (nay) the entire (colony of) Janasthāna, which was (hitherto) incapable of being destroyed, has been exterminated in an encounter. (40) Lend your co-operation to me as such in abducting his wife." Hearing the request of Rāvaṇa (the ruler of ogres), Mārīcha replied as follows:—(41)

आख्याता केन वा सीता मित्ररूपेण शत्रुणा । त्वया राक्षसशार्दूल को न नन्दति नन्दितः ॥४२॥
सीतामिहानयस्वेति को ब्रवीति ब्रवीहि मे । रक्षोलोकस्य सर्वस्य कः शृङ्गं छेत्तुमिच्छति ॥४३॥
प्रोत्साहयति यश्च त्वां स च शत्रुरसंशयम् । आशीविषमुखाद् दंष्ट्रामुद्धर्तुं चेच्छति त्वया ॥४४॥
कर्मणानेन केनासि कापथं प्रतिपादितः । सुखसुप्तस्य ते राजन् प्रहृतं केन मूर्धनि ॥४५॥

विशुद्धवंशाभिजनाग्रहस्तस्तेजोमदः संस्थितदोर्विषाणः ।
उदीक्षितुं रावण नेह युक्तः स संयुगे राघवगन्धहस्ती ॥४६॥
असौ रणान्तःस्थितिसंधिवालो विदग्धरक्षोमृगहा नृसिंहः ।
सुप्तस्त्वया बोधयितुं न शक्यः शराङ्गपूर्णो निशितासिदंष्ट्रः ॥४७॥
चापापहारे भुजवेगपङ्के शरोर्मिमाले सुमहाहवौघे ।
न रामपातालमुखेऽतिघोरे प्रस्कन्दितुं राक्षसराज युक्तम् ॥४८॥
प्रसीद लङ्केश्वर राक्षसेन्द्र लङ्कां प्रसन्नो भव साधु गच्छ ।
त्वं स्वेषु दारेषु रमस्व नित्यं रामः सभार्यो रमतां वनेषु ॥४९॥

एवमुक्तो दशग्रीवो मारीचेन स रावणः । न्यवर्तत पुरीं लङ्कां विवेश च गृहोत्तमम् ॥५०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

"By what enemy, in the guise of a friend, has Sītā been mentioned (to you as fit for abduction)? Gladdened by you (through gifts etc.), O tiger among ogres, who does not rejoice (in your welfare and wishes harm to you by putting you on the wrong track)? (42) Tell me, who says, 'Bring Sītā to Lankā'? Who seeks to get rid of the topmost figure of the ogre world? (43) Nay, whoever encourages you (in this behalf) is without doubt your enemy. Through you (as his tool) he desires to extract a fang from the jaws of a snake. (44) By whom have you been led astray by suggesting to you this course of action? By whom, O king, has a blow been dealt on your head while you were lying asleep at ease? (45) That elephant in rut (whose very scent scares away other elephants) in the form of Śrī Rāma (a scion of Raghu),—whose birth in an immaculate lineage is his proboscis and whose glory is his temporal fluid, and whose shapely arms constitute his tusks,—O Rāvaṇa, should not (even) be stared in the face in an encounter by you at this juncture. (46) That lion among men, whose presence in a field of battle constitutes his joints and hair, who kills animals in the form of ogres skilled in fighting, who is complete in point of his limbs in the form of arrows and whose sword constitutes his sharp teeth, dare not be aroused by you when asleep. (47) It is not advisable (for you), O king of ogres, to jump into the subterranean fire forming the most dreadful mouth of the fathomless ocean in the form of Rāma, which is infested with alligators in the form of his bow, whose bottom contains mire in the form of the might of his arms, which is rough with waves in the form of arrows and which contains waters in the form of a fierce battle. (48) Be pleased, O lord of Lankā and ruler of ogres! Remain gratified and return safely to Lankā. Always revel in the midst of your own wives and let Rāma revel with his (own) wife in the woods." (49) Exhorted thus by Mārīcha, Rāvaṇa, that ten-headed monster, returned to the city of Lankā and entered his excellent abode. (50)

Thus ends Canto Thirty-one in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Śūrpaṇakhā approaches Rāvaṇa in Lankā.

ततः शूर्पणखा दृष्ट्वा सहस्राणि चतुर्दश । हतान्येकेन रामेण रक्षसां भीमकर्मणाम् ॥ १ ॥
दूषणं च खरं चैव हतं त्रिशिरसं रणे । दृष्ट्वा पुनर्महानादान् ननाद जलदोपमा ॥ २ ॥
सा दृष्ट्वा कर्म रामस्य कृतमन्यैः सुदुष्करम् । जगाम परमोद्विग्ना लङ्कां रावणपालिताम् ॥ ३ ॥
सा ददर्श विमानाग्रे रावणं दीप्ततेजसम् । उपोपविष्टं सचिवैर्मरुद्भिरिव वासवम् ॥ ४ ॥
आसीनं सूर्यसंकाशे काञ्चने परमासने । रुक्मवेदिगतं प्राज्यं ज्वलन्तमिव पावकम् ॥ ५ ॥
देवगन्धर्वभूतानामृषीणां च महात्मनाम् । अजेयं समरे घोरं व्यात्ताननमिवान्तकम् ॥ ६ ॥
देवासुरविमर्देषु वज्राशनिकृतव्रणम् । ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम् ॥ ७ ॥
विंशद्भुजं दशग्रीवं दर्शनीयपरिच्छदम् । विशालवक्षसं वीरं राजलक्षणलक्षितम् ॥ ८ ॥

Then, seeing fourteen thousand ogres of terrible deeds killed by Rāma single-handed and also perceiving Dūṣaṇa, Khara and Triśira too killed in battle, Śūrpaṇakhā uttered loud roars like a cloud. (1-2) Extremely perturbed to perceive the feat of Śrī Rāma, hard to accomplish for others, she proceeded to Lankā protected by Rāvaṇa. (3) She beheld Rāvaṇa of dazzling glory sitting on the top of his seven-storeyed palace, surrounded by his ministers as Indra by the wind-gods. (4) He was seated on highly excellent golden throne shining brightly as the sun and looked like a fire fed with abundant ghee and burning on a golden altar. (5) He was unconquerable in battle by gods, Gandharvas, genii and high-souled Ṛṣis and looked fierce like Death with mouth wide open. (6) He bore (on his person) scars of wounds caused by the thunderbolt and lightning in the course of conflicts between the gods and the demons and his chest was marked with callosities resulting from abrasions caused by the tusks of Airāvata. (7) The hero had twenty arms, ten heads attractive royal paraphernalia, a broad chest and was distinguished by bodily marks found on the person of a king. (8)

नद्धवैदूर्यसंकाशं तप्तकाञ्चनभूषणम् । सुभुजं शुक्लदशनं महास्यं पर्वतोपमम् ॥ ९ ॥
विष्णुचक्रनिपातैश्च शतशो देवसंयुगे । अन्यैः शस्त्रैः प्रहारैश्च महायुद्धेषु ताडितम् ॥१०॥
अहताङ्गैः समस्तैस्तं देवप्रहरणैस्तदा । अक्षोभ्याणां समुद्राणां क्षोभणं क्षिप्रकारिणम् ॥११॥
क्षेप्तारं पर्वताग्राणां सुराणां च प्रमर्दनम् । उच्छेत्तारं च धर्माणां परदाराभिमर्शनम् ॥१२॥
सर्वदिव्यास्त्रयोक्तारं यज्ञविघ्नकरं सदा । पुरीं भोगवतीं गत्वा पराजित्य च वासुकिम् ॥१३॥
तक्षकस्य प्रियां भार्यां पराजित्य जहार यः । कैलासं पर्वतं गत्वा विजित्य नरवाहनम् ॥१४॥
विमानं पुष्पकं तस्य कामगं वै जहार यः । वनं चैत्ररथं दिव्यं नलिनीं नन्दनं वनम् ॥१५॥
विनाशयति यः क्रोधाद् देवोद्यानानि वीर्यवान् । चन्द्रसूर्यौ महाभागावुत्तिष्ठन्तौ परंतपौ ॥१६॥
निवारयति बाहुभ्यां यः शैलशिखरोपमः ।

He wore the hue of Vaidūryas (cat's-eye jewels) fastened on his person, was adorned with ornaments of refined gold, had shapely arms white teeth, an enormous mouth and looked like a mountain. (9) He was struck hundreds of times during the wars with gods with the blows of Viṣṇu's discus as also with the strokes of other weapons in great conflicts. (10) With all his limbs that could not be injured (even) with the weapons of gods, he churned up the seas, which could not be churned up (by others) and was prompt in action. (11) He hurled peaks of mountains (by way of missiles) and crushed the gods. He uprooted the moral laws and enjoyed others' wives. (12) He knew the use of all celestial missiles and even caused interruption in sacrifices. Proceeding to the city of Bhogavatī (the capital of the Nāgas), vanquishing Vāsukī (the ruler of the Nāgas) and routing Takṣaka (a leader of Nāgas), he took away the latter's dear wife. Reaching Mount Kailāsa and fully conquering Kubera (who usually moves on a palanquin carried by men), he took away his aerial car, Puṣpaka, which could go wherever its master liked, the valiant Rāvaṇa in his anger laid waste the celestial garden Chaitraratha (of Kubera) and the lake Nalinī (situated in the centre of Chaitraratha), the garden Nandana (of Indra, the lord of paradise) as well as the (other) gardens of gods. Resembling a mountain-peak (in size), he intercepted with his arms the highly blessed moon and sun, the tormentors of their enemies, appearing at the horizon.

दशवर्षसहस्राणि तपस्तप्त्वा महावने ॥१७॥
पुरा स्वयम्भुवे धीरः शिरांस्युपजहार यः । देवदानवगन्धर्वपिशाचपतगोरगैः ॥१८॥
अभयं यस्य संग्रामे मृत्युतो मानुषादृते । मन्त्रैरभिष्टुतं पुण्यमध्वरेषु द्विजातिभिः ॥१९॥
हविर्धानेषु यः सोममुपहन्ति महाबलः । प्राप्तयज्ञहरं दुष्टं ब्रह्मघ्नं क्रूरकारिणम् ॥२०॥
कर्कशं निरनुक्रोशं प्रजानामहिते रतम् । रावणं सर्वभूतानां सर्वलोकभयावहम् ॥२१॥
राक्षसी भ्रातरं क्रूरं सा ददर्श महाबलम् । तं दिव्यवस्त्राभरणं दिव्यमाल्योपशोभितम् ॥२२॥
आसने सूपविष्टं तं काले कालमिवोद्यतम् । राक्षसेन्द्रं महाभागं पौलस्त्यकुलनन्दनम् ॥२३॥
उपगम्याब्रवीद् वाक्यं राक्षसी भयविह्वला । रावणं शत्रुहन्तारं मन्त्रिभिः परिवारितम् ॥२४॥
तमब्रवीद् दीप्तविशाललोचनं प्रदर्शयित्वा भयलोभमोहिता ।
सुदारुणं वाक्यमभीतचारिणी महात्मना शूर्पणखा विरूपिता ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वात्रिंशः सर्गः ॥ ३२ ॥

Having practised austerities in a large forest for ten thousand years, the strong-minded man offered to Brahmā (the self-born) in the remote past his (ten) heads (by way of oblation at a sacrifice). (As a result of this) immunity was secured by him on the battle-field from fear of death at the hands of gods, demons, Gandharvas, fiends, birds and serpents barring human beings. In the course of sacrifices that ogre of great might used to spill the holy Soma drink glorified through (the chanting of) sacred texts by Brahmans in sanctuaries where the Soma juice was extracted. The wicked fellow used to wreck sacrifices which had reached (the stage of) completion, killed Brahmans and perpetrated (other) cruel acts, was rough, pitiless and intent on doing harm to created beings. The said ogress saw her cruel brother, who was possessed of great might, made all living beings cry (through his tyranny and persecution) and was a source of terror to all the worlds. Approaching him, the celebrated and highly blessed Rāvaṇa, the ruler of ogres, the delight of the race of Rākṣasas (the scions of Pulastya), the slayer of enemies—who was comfortably seated on his throne in celestial robes, adorned with celestial jewels, and decked with heavenly garlands, looked like Kāla (the all-destroying Time-Spirit active at the time of universal dissolution) and was surrounded by his counsellors,—the ogress (Śūrpaṇakhā), who was overpowered with fear, proceeded to speak as follows:—(13—24) Displaying her disfiguration, Śūrpaṇakhā, who stood bewildered with fear and covetousness (for Śrī Rāma) and who (formerly) roamed about fearlessly and had been mutilated by the high-souled Lakṣmaṇa, addressed to Rāvaṇa, who was possessed of large burning eyes, the following exceptionally harsh words. (25)

Thus ends Canto Thirty-two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Śūrpaṇakhā twits Rāvaṇa.

ततः शूर्पणखा दीना रावणं लोकरावणम् । अमात्यमध्ये संक्रुद्धा परुषं वाक्यमब्रवीत् ॥ १ ॥

प्रमत्तः कामभोगेषु स्वैरवृत्तो निरङ्कुशः । समुत्पन्नं भयं घोरं बोद्धव्यं नावबुध्यसे ॥ २ ॥
सक्तं ग्राम्येषु भोगेषु कामवृत्तं महीपतिम् । लुब्धं न बहु मन्यन्ते श्मशानाग्निमिव प्रजाः ॥ ३ ॥
स्वयं कार्याणि यः काले नानुतिष्ठति पार्थिवः । स तु वै सह राज्येन तैश्च कार्यैर्विनश्यति ॥ ४ ॥
अयुक्तचारं दुर्दर्शमस्वाधीनं नराधिपम् । वर्जयन्ति नरा दूरान्नदीपङ्कमिव द्विपाः ॥ ५ ॥
ये न रक्षन्ति विषयमस्वाधीनं नराधिपाः । ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा ॥ ६ ॥
आत्मवद्भिर्विगृह्य त्वं देवगन्धर्वदानवैः । अयुक्तचारश्चपलः कथं राजा भविष्यसि ॥ ७ ॥
त्वं तु बालस्वभावश्च बुद्धिहीनश्च राक्षस । ज्ञातव्यं तन्न जानीषे कथं राजा भविष्यसि ॥ ८ ॥

Getting highly enraged, the afflicted Śūrpaṇakhā then addressed the following harsh words to Rāvaṇa, who made people cry (by his tyranny and oppression), in the midst of his ministers:—(1) "Being strongly attached to sense-enjoyments, licentious and unbridled, you do not perceive the frightful danger that has cropped up and which ought to be perceived. (2) The people do not hold in high esteem a rapacious monarch attached to vulgar sense-enjoyments and acting according to his will, any more than the fire in a crematorium. (3) That monarch who does not personally attend to his affairs gets ruined without doubt along with his kingdom as well as with those affairs. (4) People shun from a distance the king who has not appointed spies, is difficult to behold (for his subjects) and is not self-dependent (even) as elephants shun the mud of a river. (5) Those rulers of men who do not reclaim a territory which is no longer under their control, do not shine through prosperity any more than mountains submerged in an ocean. (6) Having entered into a conflict with gods, Gandharvas and demons who are masters of their self and having not appointed spies, how can you hope to continue as a king, fickle as you are? (7) You are undoubtedly childish of disposition and devoid of intelligence and do not know what ought to be known, O ogre! How (then) will you continue to be a king? (8)

येषां चाराश्च कोशश्च नयश्च जयतां वर । अस्वाधीना नरेन्द्राणां प्राकृतैस्ते जनैः समाः ॥ ९ ॥
यस्मात् पश्यन्ति दूरस्थान् सर्वानर्थान् नराधिपाः । चारेण तस्मादुच्यन्ते राजानो दीर्घचक्षुषः ॥१०॥
अयुक्तचारं मन्ये त्वां प्राकृतैः सचिवैर्युतः । स्वजनं च जनस्थानं निहतं नावबुध्यसे ॥११॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । हतान्येकेन रामेण खरश्च सहदूषणः ॥१२॥
ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः । धर्षितं च जनस्थानं रामेणाक्लिष्टकारिणा ॥१३॥
त्वं तु लुब्धः प्रमत्तश्च पराधीनश्च राक्षस । विषये स्वे समुत्पन्नं यद् भयं नावबुध्यसे ॥१४॥
तीक्ष्णमल्पप्रदातारं प्रमत्तं गर्वितं शठम् । व्यसने सर्वभूतानि नाभिधावन्ति पार्थिवम् ॥१५॥
अतिमानिनमग्राह्यमात्मसम्भावितं नरम् । क्रोधनं व्यसने हन्ति स्वजनोऽपि नराधिपम् ॥१६॥

"Those rulers of men whose spies and coffers and policy too are not under their control, O jewel among the victorious, are as good as laymen. (9) Because rulers of men (are able to) perceive all remote things through their spies, hence they are called far-sighted. (10) I conclude you to have not appointed spies (in your kingdom) inasmuch as you, being assisted by untutored counsellors, do not know of your own people having been killed and the area inhabited by them devastated. (11) Fourteen thousand ogres of terrible deeds as also Khara with Dūṣaṇa have been made short work of by Rāma single-handed. (12) An assurance of safety has been vouchsafed to Ṛṣis (the seers of Vedic Mantras), the forest of Daṇḍaka has been rendered secure (for them) and Janasthāna devastated by Rāma of unwearied action. (13) You, on the other hand, are avaricious, careless and a slave of passions inasmuch as you do not perceive the danger that has cropped up in your own territory, O ogre! (14) All beings decline to rush in succour of a monarch in distress who is severe, niggardly, careless, proud and deceitful. (15) Even his own people kill in adversity a man or a ruler of men excessively vain, worth disowning and egotistic. (16)

नानुतिष्ठति कार्याणि भयेषु न बिभेति च । क्षिप्रं राज्याच्च्युतो दीनस्तृणैस्तुल्यो भवेदिह ॥१७॥
शुष्ककाष्ठैर्भवेत् कार्यं लोष्टैरपि च पांसुभिः । न तु स्थानात् परिभ्रष्टैः कार्यं स्याद् वसुधाधिपैः ॥१८॥
उपभुक्तं यथा वासः स्रजो वा मृदिता यथा । एवं राज्यात् परिभ्रष्टः समर्थोऽपि निरर्थकः ॥१९॥
अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः । कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥२०॥
नयनाभ्यां प्रसुप्तो वा जागर्ति नयचक्षुषा । व्यक्तक्रोधप्रसादश्च स राजा पूज्यते जनैः ॥२१॥
त्वं तु रावण दुर्बुद्धिर्गुणैरेतैर्विवर्जितः । यस्य तेऽविदितश्चारै रक्षसां सुमहान् वधः ॥२२॥
परावमन्ता विषयेषु सङ्गवान् न देशकालप्रविभागतत्त्ववित् ।
अयुक्तबुद्धिर्गुणदोषनिश्चये विपन्नराज्यो नचिराद् विपत्स्यसे ॥२३॥
इति स्वदोषान् परिकीर्तितांस्तया समीक्ष्य बुद्ध्या क्षणदाचरेश्वरः ।
धनेन दर्पेण बलेन चान्वितो विचिन्तयामास चिरं स रावणः ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयस्त्रिंशः सर्गः ॥ ३३ ॥

"A king who does not perform his duties and is not apprehensive (even) in the face of dangers is soon deprived of his kingdom and reduced to a wretched condition, and becomes of no more worth than straw in this world. (17) Some purpose may be served by dry pieces of wood, even clods and dust, but no purpose can be served by monarchs fallen from their position. (18) (Just) as a used garment or a squeezed garland becomes useless (for others), so even a powerful king deprived of his kingdom becomes useless. (19) That king who is vigilant, knows everything (about himself and his enemy), whose senses are fully controlled, who recognizes the services of others, and is pious by disposition continues (on his throne) for long. (20) That king who, though fast asleep with his eyes closed remains awake with his eye of prudence wide open and whose frown and favour are manifest (in the form of punishment and reward) is honoured by the people. (21) You, however, O Rāvaṇa, are silly and utterly destitute of all these virtues inasmuch as the great slaughter of ogres has remained unknown to your spies. (22) Showing disrespect to others, full of attachment to the pleasures of sense, not knowing in reality the right division of time and place, and having never applied your mind to the task of determining the merits and demerits of a thing or proposition, you will find your sovereignty endangered and perish soon." (23) Examining with his mind his own weaknesses recounted by her, the celebrated Rāvaṇa, the lord of night-stalkers, possessed as he was of opulence, vanity and might, reflected for long. (24)

Thus ends Canto Thirty-three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Valmiki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Śūrpaṇakhā instigates Rāvaṇa to abduct Sītā.

ततः शूर्पणखां दृष्ट्वा ब्रुवन्तीं परुषं वचः । अमात्यमध्ये संक्रुद्धः परिपप्रच्छ रावणः ॥ १ ॥
कश्च रामः कथंवीर्यः किंरूपः किंपराक्रमः । किमर्थं दण्डकारण्यं प्रविष्टश्च सुदुस्तरम् ॥ २ ॥
आयुधं किं च रामस्य येन ते राक्षसा हताः । खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा ॥ ३ ॥
तत्त्वं ब्रूहि मनोज्ञाङ्गि केन त्वं च विरूपिता । इत्युक्ता राक्षसेन्द्रेण राक्षसी क्रोधमूर्च्छिता ॥ ४ ॥
ततो रामं यथान्यायमाख्यातुमुपचक्रमे । दीर्घबाहुर्विशालाक्षश्चीरकृष्णाजिनाम्बरः ॥ ५ ॥
कंदर्पसमरूपश्च रामो दशरथात्मजः । शक्रचापनिभं चापं विकृष्य कनकाङ्गदम् ॥ ६ ॥
दीप्तान् क्षिपति नाराचान् सर्पानिव महाविषान् । नाददानं शरान् घोरान् विमुञ्चन्तं महाबलम् ॥ ७ ॥
न कार्मुकं विकर्षन्तं रामं पश्यामि संयुगे । हन्यमानं तु तत्सैन्यं पश्यामि शरवृष्टिभिः ॥ ८ ॥
इन्द्रेणेवोत्तमं सस्यमाहतं त्वश्मवृष्टिभिः ।

Highly enraged to see Śūrpaṇakhā speaking harsh words in the midst of ministers, Rāvaṇa then interrogated her as follows:—(1) "Who is Rāma ? What is his strength ? What does he look like, and what is the measure of his prowess and what for has he penetrated into the forest of Daṇḍaka, which is exceedingly difficult to pass through ? (2) And what is the weapon in the possession of Rāma, with which those ogres have been killed (by him) as also Khara, Dūṣaṇa and Triśirā on the battle-field ? (3) Also tell me in truth, O lady of captivating limbs, by whom were you deformed." Overwhelmed with anger when questioned by the ruler of ogres in these words, the ogress then proceeded to portray Śrī Rāma correctly (as follows):—"Distinguished by long arms and large eyes and clad in the bark of trees and the skin of a black antelope, Rāma, son of Daśaratha, vies with the god of love in appearance. Stretching at full length his bow shining brightly like a rainbow and provided with rings of gold, he lets loose effulgent Nārāchas (steel arrows) resembling highly venomous snakes. I could not perceive when Rāma of extraordinary might seized the dreadful arrows when he pulled the bow at full length and when he discharged them on the battle-field. I only saw the army of the ogres being exterminated by the volleys of his arrows, just like an excellent crop destroyed by Indra (the god of rain) with showers of hailstones.

रक्षसां भीमवीर्याणां सहस्राणि चतुर्दश ॥ ९ ॥
निहतानि शरैस्तीक्ष्णैस्तेनैकेन पदातिना । अर्धाधिकमुहूर्तेन खरश्च सहदूषणः ॥१०॥
ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः ॥११॥

एका कथंचिन्मुक्ताहं परिभूय महात्मना । स्त्रीवधं शङ्कमानेन रामेण विदितात्मना ॥१२॥
भ्राता चास्य महातेजा गुणतस्तुल्यविक्रमः । अनुरक्तश्च भक्तश्च लक्ष्मणो नाम वीर्यवान् ॥१३॥
अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली । रामस्य दक्षिणो बाहुर्नित्यं प्राणो बहिश्चरः ॥१४॥
रामस्य तु विशालाक्षी पूर्णेन्दुसदृशानना । धर्मपत्नी प्रिया नित्यं भर्तुः प्रियहिते रता ॥१५॥
सा सुकेशी सुनासोरूः सुरूपा च यशस्विनी । देवतेव वनस्यास्य राजते श्रीरिवापरा ॥१६॥

तप्तकाञ्चनवर्णाभा रक्ततुङ्गनखी शुभा । सीता नाम वरारोहा वैदेही तनुमध्यमा ॥१७॥
नैव देवी न गन्धर्वी न यक्षी न च किंनरी । तथारूपा मया नारी दृष्टपूर्वा महीतले ॥१८॥

"By him fighting single-handed on foot fourteen thousand ogres of terrible prowess as also Khara and Dūṣaṇa were killed with sharp arrows in (the span of) an hour and a half. (4—10) (Nay) an assurance of safety was granted (by him) to the Ṛṣis (seers of Vedic Mantras) and the Daṇḍaka forest rendered secure (for their habitation). (11) I alone was spared somehow, after disgracing me (in the form of mutilation), by the high-souled Rāma, who has realized the self, afraid as he was of (the sin of) killing a woman. (12) Nay, his mighty brother, Lakṣmaṇa by name, who is possessed of exceptional glory and equally valorous, is attached and devoted too to him because of his (rare) virtues. (13) Intolerant, hard to conquer, victorious (in battle), heroic, talented and strong, he is always the right hand of Rāma, (nay) his (very) life exteriorized. (14) Rāma's beloved wife, wedded according to religious rites, has large eyes and a countenance resembling the full moon. She is ever intent on doing what is pleasing and beneficial to her lord. (15) Having charming hair, a shapely nose and thighs and a comely appearance and illustrious as she is, she is as it were the presiding deity of this forest and shines like another Lakṣmī (the goddess of beauty and fortune). (16) Possessing the hue and lustre of molten gold, prominent ruddy nails, shapely hips and a slender waist, the blessed lady is a daughter of Janaka (the ruler of the Videha territory), Sītā by name. No woman of such comeliness,—neither a goddess, nor a Gandharva woman nor a Yakṣa woman nor again a Kinnara woman was seen by me on the earth's surface ever before. (17-18)

यस्य सीता भवेद् भार्या यं च हृष्टा परिष्वजेत् । अभिजीवेत् स सर्वेषु लोकेष्वपि पुरंदरात् ॥१९॥
सा सुशीला वपुःश्लाघ्या रूपेणाप्रतिमा भुवि । तवानुरूपा भार्या सा त्वं च तस्याः पतिर्वरः ॥२०॥
तां तु विस्तीर्णजघनां पीनोत्तुङ्गपयोधराम् । भार्यार्थे तु तवानेतुमुद्यताहं वराननाम् ॥२१॥
विरूपितास्मि क्रूरेण लक्ष्मणेन महाभुज । तां तु दृष्ट्वाद्य वैदेहीं पूर्णचन्द्रनिभाननाम् ॥२२॥
मन्मथस्य शराणां च त्वं विधेयो भविष्यसि ।
यदि तस्यामभिप्रायो भार्यात्वे तव जायते । शीघ्रमुद्ध्रियतां पादो जयार्थमिह दक्षिणः ॥२३॥
रोचते यदि ते वाक्यं ममैतद् राक्षसेश्वर । क्रियतां निर्विशङ्केन वचनं मम रावण ॥२४॥
विज्ञायैषामशक्तिं च क्रियतां च महाबल । सीता तवानवद्याङ्गी भार्यात्वे राक्षसेश्वर ॥२५॥
निशम्य रामेण शरैरजिह्मगैर्हताञ्जनस्थानगतान् निशाचरान् ।
खरं च दृष्ट्वा निहतं च दूषणं त्वमद्य कृत्यं प्रतिपत्तुमर्हसि ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुस्त्रिंशः सर्गः ॥ ३४ ॥

"He with whom Sītā lives as a wife and whom she embraces with delight is sure to live more happily in all the worlds even than Indra. (19) She is a woman of good disposition, praiseworthy of form and peerless on earth in point of comeliness. She will be a consort worthy of you and you will be her excellent husband. (20) I for my part was intent on bringing that lady of broad hips and rounded and prominent breasts in order that she may be a wife to you; but I was deformed by the cruel Lakṣmaṇa, O mighty-armed brother ! Nay, if you behold today the aforesaid princess of the Videha territory with her face shining brightly as the full moon, you will undoubtedly become a target of the shafts of love. If your mind feels inclined to take her to wife, your right foot may soon be raised at this (very) place to conquer Rāma. (21—23) If this counsel of mine finds favour with you, let my advice be fearlessly followed (by you), O Rāvaṇa, the lord of Rākṣasas! (24) Realizing the weakness of these people (Rāma and others) and your own (superior) strength, O ruler of ogres, let Sītā of faultless limbs be taken to wife, O brother of extraordinary might! (25) Hearing of the night-stalkers stationed in Janasthāna having been killed with his straight-going arrows, and seeing Khara as well as Dūṣaṇa slain by Rāma, you ought to realize your duty today." (26)

Thus ends Canto Thirty-four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Rāvaṇa calls on Mārīcha once more.

ततः शूर्पणखावाक्यं तच्छ्रुत्वा रोमहर्षणम् । सचिवानभ्यनुज्ञाय कार्यं बुद्ध्वा जगाम ह ॥ १ ॥
तत् कार्यमनुगम्यान्तर्यथावदुपलभ्य च । दोषाणां च गुणानां च सम्प्रधार्य बलाबलम् ॥ २ ॥
इति कर्तव्यमित्येव कृत्वा निश्चयमात्मनः । स्थिरबुद्धिस्ततो रम्यां यानशालां जगाम ह ॥ ३ ॥
यानशालां ततो गत्वा प्रच्छन्नं राक्षसाधिपः । सूतं संचोदयामास रथः संयुज्यतामिति ॥ ४ ॥
एवमुक्तः क्षणेनैव सारथिर्लघुविक्रमः । रथं संयोजयामास तस्याभिमतमुत्तमम् ॥ ५ ॥
कामगं रथमास्थाय काञ्चनं रत्नभूषितम् । पिशाचवदनैर्युक्तं खरैः कनकभूषणैः ॥ ६ ॥
मेघप्रतिमनादेन स तेन धनदानुजः । राक्षसाधिपतिः श्रीमान् ययौ नदनदीपतिम् ॥ ७ ॥

Hearing that thrilling report of Śūrpaṇakhā, (nay) determining his duty and granting leave (to disperse) to his ministers, Rāvaṇa forthwith departed (from his palace): so it is said. (1) Pursuing that object in mind and viewing it properly, (nay) fully weighing the merits and demerits of the question and ascertaining his (own) strength and weakness and (finally) making up his mind to launch on that undertaking (of abducting Sītā) positively, Rāvaṇa with a resolute mind next proceeded to his charming carriage-shed: so the tradition goes. (2-3) Covertly reaching the carriage-shed, Rāvaṇa (the ruler of ogres) commanded the charioteer in the following words:—"Let my chariot be got ready." (4) Commanded thus, the charioteer, who took quick strides, got fully ready in a trice only an excellent chariot liked by him. (5) Mounting the golden car decked with jewels, which could go wherever one liked and was drawn by mules with heads resembling those of fiends, adorned with ornaments of gold and the glorious Rāvaṇa, a younger (half)-brother of Kubera (the lord of riches) and the suzerain lord of ogres, drove in that chariot, which made a sound like thunder towards the ocean (the lord of rivers and streams). (6—7)

स श्वेतवालव्यजनः श्वेतच्छत्रो दशाननः । स्निग्धवैदूर्यसंकाशस्तप्तकाञ्चनभूषणः ॥ ८ ॥
दशग्रीवो विंशतिभुजो दर्शनीयपरिच्छदः । त्रिदशारिर्मुनीन्द्रघ्नो दशशीर्ष इवाद्रिराट् ॥ ९ ॥
कामगं रथमास्थाय शुशुभे राक्षसाधिपः । विद्युन्मण्डलवान् मेघः सबलाक इवाम्बरे ॥ १० ॥

सशैलसागरानूपं वीर्यवानवलोकयन् । नानापुष्पफलैर्वृक्षैरनुकीर्णं सहस्रशः ॥११॥
शीतमङ्गलतोयाभिः पद्मिनीभिः समन्ततः । विशालैराश्रमपदैर्वेदिमद्भिरलंकृतम् ॥१२॥
कदल्यटविसंशोभं नारिकेलोपशोभितम् । सालैस्तालैस्तमालैश्च तरुभिश्च सुपुष्पितैः ॥१३॥
अत्यन्तनियताहारैः शोभितं परमर्षिभिः । नागैः सुपर्णैर्गन्धर्वैः किंनरैश्च सहस्रशः ॥१४॥

Having taken his seat in that chariot, which could go wherever one liked, the ten-headed Rāvaṇa, the suzerain ruler of ogres, the (avowed) enemy of gods and the slayer of the foremost among ascetics,—who was being fanned with a white whisk, and had a white canopy spread over him, who shone brightly like a glossy cat's-eye gem and was adorned with ornaments of refined gold, and who was distinguished by ten necks and twenty arms and attractive parapharnalia and looked like a great mountain with ten peaks,—cast his splendour like a cloud in the sky encircled with lightning and accompanied by a flock of herons. (8—10) The mighty ogre moved on surveying the sea-coast crested with mountains and crowded with trees, thousands in number, bearing varieties of flowers and fruits. (11) The coast-line was adorned on all sides with lotus-ponds full of cool and auspicious water and with spacious grounds of hermitages scattered with sacrificial altars. (12) It looked most charming with its plantain groves and was embellished with cocoanut, sal, palmyra and Tamāla trees as also with (other) trees in full blossom. (13) It was graced with foremost Ṛṣis (seers of Vedic Mantras), living on an exceedingly restricted diet, Nāgas (a species of semi-divine beings having the head and trunk of a human being and the lower extremities of a serpent), Suparṇas (a class of bird-like beings of a semi divine character), Gandharvas and Kinnaras (another species of semi-divine beings having a human figure with the head of a horse) in thousands. (14)

जितकामैश्च सिद्धैश्च चारणैश्चोपशोभितम् । आजैर्वैखानसैर्माषैर्वालखिल्यैर्मरीचिपैः ॥१५॥
दिव्याभरणमाल्याभिर्दिव्यरूपाभिरावृतम् । क्रीडारतविधिज्ञाभिरप्सरोभिः सहस्रशः ॥१६॥
सेवितं देवपत्नीभिः श्रीमतीभिरुपासितम् । देवदानवसंघैश्च चरितं त्वमृताशिभिः ॥१७॥
हंसक्रौञ्चप्लवाकीर्णं सारसैः सम्प्रसादितम् । वैदूर्यप्रस्तरं स्निग्धं सान्द्रं सागरतेजसा ॥१८॥
पाण्डुराणि विशालानि दिव्यमाल्ययुतानि च । तूर्यगीताभिजुष्टानि विमानानि समन्ततः ॥१९॥
तपसा जितलोकानां कामगान्यभिसम्पतन् । गन्धर्वाप्सरसश्चैव ददर्श धनदानुजः ॥२०॥

The coast-line was further graced by (the presence of) Siddhas, who had subdued their passion, and Chāraṇas, as well as by (the mind born) sons of Brahmā (the creator), Vaikhānasas (an order of ascetics born of Brahmā's nails* and endowed with the mystic power of assuming many forms), Māṣas (another class of ascetics), Vālakhilyas[1] (a special order of ascetics born of the hair of Brahmā and possessing the size of a human thumb), and Marīchipas (another order of ascetics living on the sun's rays alone). (15) It was thronged in thousands with celestial nymphs adorned with heavenly jewels and garlands and endowed with ethereal forms and conversant with the technique of amorous sports and sexual enjoyment. (16) Again it was resorted to and visited by graceful consorts of heavenly beings and frequented by hosts of gods and demons subsisting on nectar (the drink of heavenly beings). (17) The coast-line was crowded with swans, herons and frogs and graced with cranes. It was strewn with Vaidūrya-like stones (of a dark hue) and was alluvial and cool due to the softening influence of the ocean. (18) Driving at full speed (through the air), Rāvaṇa (the younger half-brother of Kubera, the lord of riches) beheld on all sides spacious aerial cars of a whitish colour, festooned with celestial wreaths and enlivened by (both) instrumental and vocal music, belonging to those who had won the higher worlds by virtue of their austerities and coursing according to one's will, and also beheld Gandharvas and celestial nymphs. (19-2J)

---

* *Vide* the Śruti text : ये नखास्ते वैखानसाः.

[1] *Vide* the Śruti text : ये वालास्ते वालखिल्याः. The Vālakhilyas are said to walk in a procession in front of the chariot of the sun-god with their faces turned towards the sun-god in prayer.

निर्यासरसमूलानां चन्दनानां सहस्रशः । वनानि पश्यन् सौम्यानि घ्राणतृप्तिकराणि च ॥२१॥
अगुरूणां च मुख्यानां वनान्युपवनानि च । तक्कोलानां च जात्यानां फलिनां च सुगन्धिनाम् ॥२२॥
पुष्पाणि च तमालस्य गुल्मानि मरिचस्य च । मुक्तानां च समूहानि शुष्यमाणानि तीरतः ॥२३॥
शैलानि प्रवरांश्चैव प्रवालनिचयांस्तथा । काञ्चनानि च शृङ्गाणि राजतानि तथैव च ॥२४॥
प्रस्रवाणि मनोज्ञानि प्रसन्नान्यद्भुतानि च । धनधान्योपपन्नानि स्त्रीरत्नैरावृतानि च ॥२५॥
हस्त्यश्वरथगाढानि नगराणि विलोकयन् । तं समं सर्वतः स्निग्धं मृदुसंस्पर्शमारुतम् ॥२६॥
अनूपे सिन्धुराजस्य ददर्श त्रिदिवोपमम् । तत्रापश्यत् स मेघाभं न्यग्रोधं मुनिभिर्वृतम् ॥२७॥
समन्ताद् यस्य ताः शाखाः शतयोजनमायताः ।

Nay, he proceeded further beholding delightful forests pleasing to the olfactory sense, of sandal-trees, whose roots exuded a sap in the form of resin, and also surveying forests of excellent Aguru (also) trees and groves of fragrant Takkola trees of superior quality and laden with fruits, also the flowers of Tamāla trees and shrubs of pepper, nay, heaps of pearls getting dried up on the shore, rocks as also heaps of excellent coral and similarly peaks of gold as well as of silver, charming, crystal and wonderful caskets as also cities provided with wealth and food-grains, crowded with jewels of womanhood and thick with elephants, horses and chariots. He saw on the shore of the ocean a level piece of ground smooth on every side, fanned by breezes which were soft to the touch, and delightful as heaven. There he saw a banyan tree looking like a cloud and resorted to on all sides by ascetics, whose prominent branches extended up to a hundred Yojanas (800 miles) all round.

यस्य हस्तिनमादाय महाकायं च कच्छपम् ॥२८॥
भक्षार्थं गरुडः शाखामाजगाम महाबलः । तस्य तां सहसा शाखां भारेण पतगोत्तमः ॥२९॥
सुपर्णः पर्णबहुलां बभञ्जाथ महाबलः । तत्र वैखानसा माषा वालखिल्या मरीचिपाः ॥३०॥
आजा बभूवुर्धूम्राश्च संगताः परमर्षयः । तेषां दयार्थं गरुडस्तां शाखां शतयोजनाम् ॥३१॥
भग्नामादाय वेगेन तौ चोभौ गजकच्छपौ । एकपादेन धर्मात्मा भक्षयित्वा तदामिषम् ॥३२॥
निषादविषयं हत्वा शाखया पतगोत्तमः । प्रहर्षमतुलं लेभे मोक्षयित्वा महामुनीन् ॥३३॥
स तु तेन प्रहर्षेण द्विगुणीकृतविक्रमः । अमृतानयनार्थं वै चकार मतिमान् मतिम् ॥३४॥
अयोजालानि निर्मथ्य भित्त्वा रत्नगृहं वरम् । महेन्द्रभवनाद् गुप्तमाजहारामृतं ततः ॥३५॥

It was to a bough of this tree that Garuḍa (the king of birds and the carrier of Lord Viṣṇu), who was possessed of extraordinary might, flew taking (in his claws) an elephant and a gigantic tortoise for repast.

With his (enormous) weight the very mighty Garuḍa, the foremost of birds, forthwith broke all of a sudden the bough which was thick with leaves. There (under that tree) were assembled foremost Ṛṣis (seers of Vedic Mantras) belonging to the categories of Vaikhānasas, Māṣas, Vālakhilyas, Marīchipas and Dhūmras (who inhaled smoke while remaining suspended from the boughs of trees head downwards). Carrying with speed that broken bough, a hundred Yojanas long, as also the elephant and the tortoise both in one claw and eating up their flesh (in the air itself), nay, destroying with the bough the territory of the Niṣādas (who lived by hunting and fishery etc.) and delivering the eminent ascetics, Garuḍa (the foremost of birds), whose mind was set on righteousness, derived excessive joy beyond comparison. (21—33) Finding his prowess redoubled by that excessive joy, the talented Garuḍa for his part actually made up his mind to fetch nectar (from heaven). (34) Crushing the iron lattice-work and demolishing the excellent jewelled keep protected by that lattice-work, he then secretly bore away the nectar from the palace of the mighty Indra. (35)

तं महर्षिगणैर्जुष्टं सुपर्णकृतलक्षणम् । नाम्ना सुभद्रं न्यग्रोधं ददर्श धनदानुजः ॥३६॥
तं तु गत्वा परं पारं समुद्रस्य नदीपतेः । ददर्शाश्रममेकान्ते पुण्ये रम्ये वनान्तरे ॥३७॥
तत्र कृष्णाजिनधरं जटामण्डलधारिणम् । ददर्श नियताहारं मारीचं नाम राक्षसम् ॥३८॥
स रावणः समागम्य विधिवत् तेन रक्षसा । मारीचेनार्चितो राजा सर्वकामैरमानुषैः ॥३९॥
तं स्वयं पूजयित्वा च भोजनेनोदकेन च । अर्थोपहितया वाचा मारीचो वाक्यमब्रवीत् ॥४०॥
कच्चित्ते कुशलं राजल्लँङ्कायां राक्षसेश्वर । केनार्थेन पुनस्त्वं वै तूर्णमेव इहागतः ॥४१॥
एवमुक्तो महातेजा मारीचेन स रावणः । ततः पश्चादिदं वाक्यमब्रवीद् वाक्यकोविदः ॥४२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

Rāvaṇa (a younger half-brother of Kubera) beheld that banyan tree, Subhadra by name, resorted to by hosts of eminent Ṛṣis (the seers of Vedic Mantras), and which retained a vestige of the havoc (in the shape of destruction of a gigantic bough) wrought by Garuḍa. (36) Reaching that other shore of the ocean, the lord of rivers, Rāvaṇa beheld a hermitage in a lonely, holy and charming part of the forest. (37) There he saw an ogre, Mārīcha by name, clad in a black antelope-skin and wearing a coil of matted locks and living on a restricted diet. (38) Meeting that ogre with due ceremony, the said King Rāvaṇa was entertained by Mārīcha with all luxuries unknown to man. (39) Entertaining him personally with food and water, Mārīcha spoke to him in the following meaningful words:—(40) "I hope, O king, all is well in your Lankā, O ruler of ogres ! With what object have you called here so quickly again ?" (41) Questioned in these words by Mārīcha, the celebrated Rāvaṇa, who was invested with extraordinary glory, and was a master of expression, then replied as follows:—(42)

Thus ends Canto Thirty-five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Rāvaṇa tells Mārīcha how he has been wronged by Rāma and asks for his help in taking away Sītā.

मारीच श्रूयतां तात वचनं मम भाषतः । आर्तोऽस्मि मम चार्तस्य भवान् हि परमा गतिः ॥ १ ॥
जानीषे त्वं जनस्थानं भ्राता यत्र खरो मम । दूषणश्च महाबाहुः स्वसा शूर्पणखा च मे ॥ २ ॥
त्रिशिराश्च महाबाहू राक्षसः पिशिताशनः । अन्ये च बहवः शूरा लब्धलक्षा निशाचराः ॥ ३ ॥
वसन्ति मन्नियोगेन अधिवासं च राक्षसाः । बाधमाना महारण्ये मुनीन् ये धर्मचारिणः ॥ ४ ॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । शूराणां लब्धलक्षाणां खरचित्तानुवर्तिनाम् ॥ ५ ॥
ते त्विदानीं जनस्थाने वसमाना महाबलाः । संगताः परमायत्ता रामेण सह संयुगे ॥ ६ ॥
नानाशस्त्रप्रहरणाः खरप्रमुखराक्षसाः । तेन संजातरोषेण रामेण रणमूर्धनि ॥ ७ ॥
अनुक्त्वा परुषं किंचिच्छरैर्व्यापारितं धनुः ।

"Mārīcha dear, listen to my words (even) as I speak. I feel distressed and undoubtedly you are my supreme resort, afflicted as I am. (1) You know Janasthāna, where my brother, Khara, and the mighty-armed Dūṣaṇa as well as my sister Śūrpaṇakhā as also the mighty-armed Triśirā, the flesh-eating ogre, and many other valiant night-stalking ogres, who received encouragement (in the form of victory) in warfare, made their abode at my command, molesting ascetics who practised virtue in the great forest (of Daṇḍaka). (2—4) Fourteen thousand valiant ogres of terrible deeds, who received encouragement in warfare and followed the mind of Khara, lived there. (5) Living in Janasthāna with Khara as their head, those exceptionally mighty ogres for their part, who were fully prepared, skilled as they were in the use of various weapons, came into a clash with Rāma on the battle-field. Without uttering any harsh word the bow with arrows was made use of by Rāma, in whom anger had burst forth, in the van of the fight.

चतुर्दश सहस्राणि रक्षसामुग्रतेजसाम् ॥ ८ ॥
निहतानि शरैर्दीप्तैर्मानुषेण पदातिना । खरश्च निहतः सङ्ख्ये दूषणश्च निपातितः ॥ ९ ॥
हत्वा त्रिशिरसं चापि निर्भया दण्डकाः कृताः । पित्रा निरस्तः क्रुद्धेन सभार्यः क्षीणजीवितः ॥१०॥
स हन्ता तस्य सैन्यस्य रामः क्षत्रियपांसनः । अशीलः कर्कशस्तीक्ष्णो मूर्खो लुब्धोऽजितेन्द्रियः ॥११॥
त्यक्तधर्मा त्वधर्मात्मा भूतानामहिते रतः । येन वैरं विनारण्ये सत्त्वमास्थाय केवलम् ॥१२॥
कर्णनासापहारेण भगिनी मे विरूपिता । अस्य भार्यां जनस्थानात् सीतां सुरसुतोपमाम् ॥१३॥
आनयिष्यामि विक्रम्य सहायस्तत्र मे भव । त्वया ह्यहं सहायेन पार्श्वस्थेन महाबल ॥१४॥
भ्रातृभिश्च सुरान् सर्वान् नाहमत्राभिचिन्तये । तत्सहायो भव त्वं मे समर्थो ह्यसि राक्षस ॥१५॥
वीर्ये युद्धे च दर्पे च न ह्यस्ति सदृशस्तव । उपायतो महाञ्छूरो महामायाविशारदः ॥१६॥

"Fourteen thousand ogres of terrible energy were made short work of by a human being contending on foot single-handed with fiery arrows. Nay, Khara was slain by him on the battle-field and Dūṣaṇa (too) was killed; and, disposing of Triśirā too, the forest of Daṇḍaka was rendered secure (for the habitation of ascetics). Exiled along with his wife by his enraged father, the aforesaid Rāma, whose life has been spent and who has brought disgrace to the Kṣatriyas, is the slayer of that army. Ill-behaved, hard-hearted, fiery, stupid, avaricious and having no control over his senses, he has abandoned virtue, his mind being set on unrighteousness, and is intent on doing harm to (all) created beings. By use of might I shall bring from Janasthāna Sītā, resembling a daughter of gods, the wife of Rāma, by whom, relying on his physical strength alone, was my sister (Śūrpaṇakhā) deformed in the forest by depriving her of her ears and nose without (any show of) hostility. Be my helper in the said undertaking. Indeed, with you as my associate standing by my side here and backed by my brothers (Kumbhakarṇa and others), O exceptionally mighty ogre, I do not care a fig for all the gods. Therefore, be you my helper since you are powerful (enough to help me). (6—15) Indeed none is your equal in prowess, warfare and martial pride, an eminent hero as you are (even) in devising manoeuvres and an adept in major conjuring tricks. (16)

एतदर्थमहं प्राप्तस्त्वत्समीपं निशाचर । शृणु तत् कर्म साहाय्ये यत् कार्यं वचनान्मम ॥१७॥
सौवर्णस्त्वं मृगो भूत्वा चित्रो रजतबिन्दुभिः । आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ॥१८॥
त्वां तु निस्संशयं सीता दृष्ट्वा तु मृगरूपिणम् । गृह्यतामिति भर्तारं लक्ष्मणं चाभिधास्यति ॥१९॥
ततस्तयोरपाये तु शून्ये सीतां यथासुखम् । निराबाधो हरिष्यामि राहुश्चन्द्रप्रभामिव ॥२०॥
ततः पश्चात् सुखं रामे भार्याहरणकर्शिते । विश्रब्धं प्रहरिष्यामि कृतार्थेनान्तरात्मना ॥२१॥
तस्य रामकथां श्रुत्वा मारीचस्य महात्मनः । शुष्कं समभवद् वक्त्रं परित्रस्तो बभूव च ॥२२॥
ओष्ठौ परिलिहञ्शुष्कौ नेत्रैरनिमिषैरिव । मृतभूत इवार्तस्तु रावणं समुदैक्षत ॥२३॥
स रावणं त्रस्तविषण्णचेता महावने रामपराक्रमज्ञः ।
कृताञ्जलिस्तत्त्वमुवाच वाक्यं हितं च तस्मै हितमात्मनश्च ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

"With this object (alone) have I sought your presence, O night-stalker! Hear (now) about that role which has to be played by you by way of help (to me) at my instance. (17) Assuming the form of a golden deer freckled with silvery spots, roam you at the hermitage of the said Rāma before Sītā. (18) Beholding you in the form of a deer, Sītā for her part will undoubtedly say to her lord and Lakṣmaṇa, "Let it be captured." Then, rid of (all) hindrance at their exit, I shall for my part bear Sītā away easily in solitude, as does Rāhu take away the splendour of the moon. (19-20) After that, with my inner mind satisfied (as a result of my object having been accomplished) I shall with ease confidently strike at Rāma emaciated through the abduction of his wife." (21) On hearing the mention of Śrī Rāma, the mouth of that high-minded Mārīcha was parched and he got alarmed. (22) Licking his dry lips, Mārīcha, for his part, who looked like one dead, afflicted as he was, stared at Rāvaṇa with unwinking eyes. (23) With a frightened and dejected mind and joined palms, Mārīcha, who had come to know the prowess of Rāma in a great forest, addressed to Rāvaṇa the following truthful words, which were conducive to his good as well as to his own. (24)

Thus ends Canto Thirty-six in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Māricha tries to dissuade Rāvaṇa from his purpose.

तच्छ्रुत्वा राक्षसेन्द्रस्य वाक्यं वाक्यविशारदः । प्रत्युवाच महातेजा मारीचो राक्षसेश्वरम् ॥ १ ॥
सुलभाः पुरुषा राजन् सततं प्रियवादिनः । अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ २ ॥
न नूनं बुध्यसे रामं महावीर्यगुणोन्नतम् । अयुक्तचारश्चपलो महेन्द्रवरुणोपमम् ॥ ३ ॥
अपि स्वस्ति भवेत् तात सर्वेषामपि रक्षसाम् । अपि रामो न संक्रुद्धः कुर्याल्लोकानराक्षसान् ॥ ४ ॥
अपि ते जीवितान्ताय नोत्पन्ना जनकात्मजा । अपि सीतानिमित्तं च न भवेद् व्यसन महत् ॥ ५ ॥
अपि त्वामीश्वरं प्राप्य कामवृत्तं निरङ्कुशम् । न विनश्येत् पुरी लङ्का त्वया सह सराक्षसा ॥ ६ ॥
त्वद्विधः कामवृत्तो हि दुश्शीलः पापमन्त्रितः । आत्मानं स्वजनं राष्ट्रं स राजा हन्ति दुर्मतिः ॥ ७ ॥

Hearing the aforesaid proposal of Rāvaṇa (the ruler of ogres) Mārīcha, who was possessed of exceptional glory and was a master of expression, replied (as follows) to the king of Rākṣasas:—(1) "People speaking agreeable words are always easy to find. He (however) who speaks words which, though unpalatable, are (yet) wholesome is difficult to find. (2) Having not employed spies (to find out the real state of affairs in your kingdom) and being fidgety (yourself), you surely do not know Rāma, who is elevated in point of excellences going together with exceptional valour and is a compeer of the mighty Indra and Varuṇa (the god of water). (3) May all be well with all the ogres, O dear Rāvaṇa! Let not the infuriated Rāma render the worlds empty of ogres. (4) Would that Sītā (the daughter of Janaka) were not born to compass the end of your life. Would that no great calamity befell you on account of Sītā. (5) Would that, having obtained you, licentious and unbridled as you are, as its master, the city of Lankā did not perish along with you as also with the ogres (inhabiting it). (6) A king who is licentious and evil minded, is of evil conduct and is counselled by sinful men surely ruins himself, his own kith and kin as well as his state. (7)

न च पित्रा परित्यक्तो नामर्यादः कथंचन । न लुब्धो न च दुश्शीलो न च क्षत्रियपांसनः ॥ ८ ॥
न च धर्मगुणैर्हीनः कौसल्यानन्दवर्धनः । न च तीक्ष्णो हि भूतानां सर्वभूतहिते रतः ॥ ९ ॥
वञ्चितं पितरं दृष्ट्वा कैकेय्या सत्यवादिनम् । करिष्यामीति धर्मात्मा ततः प्रव्रजितो वनम् ॥१०॥
कैकेय्याः प्रियकामार्थं पितुर्दशरथस्य च । हित्वा राज्यं च भोगांश्च प्रविष्टो दण्डकावनम् ॥११॥
न रामः कर्कशस्तात नाविद्वान् नाजितेन्द्रियः । अनृतं न श्रुतं चैव नैव त्वं वक्तुमर्हसि ॥१२॥
रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः । राजा सर्वस्य लोकस्य देवानामिव वासवः ॥१३॥
कथं नु तस्य वैदेहीं रक्षितां स्वेन तेजसा । इच्छसे प्रसभं हर्तुं प्रभामिव विवस्वतः ॥१४॥
शरार्चिषमनाधृष्यं चापखड्गेन्धनं रणे । रामाग्निं सहसा दीप्तं न प्रवेष्टुं त्वमर्हसि ॥१५॥

"Rāma has not been disowned by his father nor has he transgressed the bounds of morality in any way; nor is he greedy nor of evil conduct nor again has he brought disgrace to the Kṣatriyas. (8) Nor is he devoid of piety and virtues, enhancing as he does the joy of Kausalyā (his mother). Nor again is he severe to living beings, devoted as he is to the good of all created beings.

(9) Seeing his father, who (always) spoke the truth, hood winked by Kaikeyī (his stepmother), Rāma (whose mind is set on virtue) departed for the forest from Ayodhya, saying 'I will prove him to be truthful of speech.' (10) Renouncing the throne (of Ayodhya) as well as the enjoyments of sense, he penetrated into the forest of Daṇḍaka in order to accomplish the cherished desire of Kaikeyī as well as of King Daśaratha. (11) Nor is Rāma hard-hearted, O dear one, nor ignorant, nor are his senses unsubdued. Nor has any charge of falsehood been heard (about him) nor ought you to level any such charge against him. (12) Rāma is virtue incarnate, pious and of unfailing prowess. He is the ruler of the entire humanity (even) as Indra is the ruler of gods. (13) How I wonder do you intend to bear away by force his consort Sītā (a princess of the Videha territory), protected by her own spiritual energy, any more than one can take away the brilliance of the sun? (14) You ought not precipitately to enter the inviolable fire blazing on a battle-field in the form of Rāma with arrows as its flames and the bow and sword as fuel. (15)

धनुर्व्यादितदीप्तास्यं शरार्चिषममर्षणम् । चापबाणधरं तीक्ष्णं शत्रुसेनापहारिणम् ॥१६॥
राज्यं सुखं च संत्यज्य जीवितं चेष्टमात्मनः । नात्यासादयितुं तात रामान्तकमिहार्हसि ॥१७॥
अप्रमेयं हि तत्तेजो यस्य सा जनकात्मजा । न त्वं समर्थस्तां हर्तुं रामचापाश्रयां वने ॥१८॥
तस्य वै नरसिंहस्य सिंहोरस्कस्य भामिनी । प्राणेभ्योऽपि प्रियतरा भार्या नित्यमनुव्रता ॥१९॥
न सा धर्षयितुं शक्या मैथिल्योजस्विनः प्रिया । दीप्तस्येव हुताशस्य शिखा सीता सुमध्यमा ॥२०॥
किमुद्यमं व्यर्थमिमं कृत्वा ते राक्षसाधिप । दृष्टश्चेत् त्वं रणे तेन तदन्तमुपजीवितम् ॥२१॥
जीवितं च सुखं चैव राज्यं चैव सुदुर्लभम् । यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम् ॥२२॥
स सर्वैः सचिवैः सार्धं विभीषणपुरस्कृतैः ।
मन्त्रयित्वा स धर्मिष्ठैः कृत्वा निश्चयमात्मनः । दोषाणां च गुणानां च सम्प्रधार्य बलाबलम् ॥२३॥
आत्मनश्च बलं ज्ञात्वा राघवस्य च तत्त्वतः । हितं हि तव निश्चित्य क्षमं त्वं कर्तुमर्हसि ॥२४॥
अहं तु मन्ये तव न क्षमं रण समागमं कोसलराजसूनुना ।
इदं हि भूयः शृणु वाक्यमुत्तमं क्षमं च युक्तं च निशाचराधिप ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तत्रिंशः सर्गः ॥ ३७ ॥

"Relinquishing for good your throne and happiness as well as your beloved life, O dear one, you ought not to meet at close quarters Death in the form of Rāma, with the bow as his wide open blazing mouth, the arrows as his rays, wearing a stern aspect in indignation and capable of wiping off the enemy's forces. (16-17) Immeasurable is the glory of the prince to whom that daughter of Janaka belongs. You are not capable of bearing her away, protected as she is in the forest by the bow of Rāma. (18) The young lady is the consort of that lion among men who has a chest broad as the lion's, and is dearer to him than his very life and ever devoted to him. (19) Sītā, that princess of Mithilā, who is distinguished by a slender waist, is the beloved wife of a powerful man and cannot be overpowered any more than the flame of a burning fire. (20) What will be gained by you by entering on this futile endeavour, O suzerain lord of ogres? If you are (ever) seen by him on a field of battle, that will be the end of your life. (21) If you wish to enjoy for long life and happiness as also the throne, which is extremely hard to win, (pray) don't give offence to Rāma. (22) Taking counsel with all your most virtuous ministers headed by Vibhīṣaṇa, and making up your mind, nay, weighing carefully the preponderance and otherwise of the merits and demerits (of the proposition) and judging aright your own strength as well as that of Rāma (a scion of Raghu), and ascertaining what is conducive to your good, you ought to do the proper thing. (23-24) I, for my part, do not deem fit your encounter on a field of battle with Rāma (the prince of Kosala). Listen once more, O suzerain lord of ogres, to my following most useful, appropriate and reasonable submission." (25)

Thus ends Canto Thirty-seven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Narrating his own experience of Śrī Rāma's prowess, Mārīcha asks Rāvaṇa not to provoke Śrī Rāma.

कदाचिदप्यहं वीर्यात् पर्यटन् पृथिवीमिमाम् । बलं नागसहस्रस्य धारयन् पर्वतोपमः ॥ १ ॥
नीलजीमूतसंकाशस्तप्तकाञ्चनकुण्डलः । भयं लोकस्य जनयन् किरीटी परिघायुधः ॥ २ ॥
व्यचरं दण्डकारण्यमृषिमांसानि भक्षयन् । विश्वामित्रोऽथ धर्मात्मा मद्वित्रस्तो महामुनिः ॥ ३ ॥
स्वयं गत्वा दशरथं नरेन्द्रमिदमब्रवीत् । अयं रक्षतु मां रामः पर्वकाले समाहितः ॥ ४ ॥
मारीचान्मे भयं घोरं समुत्पन्नं नरेश्वर । इत्येवमुक्तो धर्मात्मा राजा दशरथस्तदा ॥ ५ ॥
प्रत्युवाच महाभागं विश्वामित्रं महामुनिम् । ऊनद्वादशवर्षोऽयमकृतास्त्रश्च राघवः ॥ ६ ॥
कामं तु मम तत् सैन्यं मया सह गमिष्यति । बलेन चतुरङ्गेण स्वयमेत्य निशाचरम् ॥ ७ ॥
वधिष्यामि मुनिश्रेष्ठ शत्रुं तव यथेप्सितम् । एवमुक्तः स तु मुनी राजानमिदमब्रवीत् ॥ ८ ॥
रामान्नान्यद् बलं लोके पर्याप्तं तस्य रक्षसः । देवतानामपि भवान् समरेष्वभिपालकः ॥ ९ ॥
आसीत् तव कृतं कर्म त्रिलोकविदितं नृप । काममस्ति महत् सैन्यं तिष्ठत्विह परंतप ॥१०॥
बालोऽप्येष महातेजाः समर्थस्तस्य निग्रहे । गमिष्ये राममादाय स्वस्ति तेऽस्तु परंतप ॥११॥

Once while I was ranging this earth through pride of valour, looking like a mountain and possessing the might of a thousand elephants and the hue of a dark blue cloud, adorned with ear-rings of refined gold with a diadem on my head and an iron club in my hand, I roamed about in the Daṇḍaka forest eating the flesh of Ṛṣis (seers of Vedic Mantras) and inspiring terror in (the hearts of) men. Personally approaching Daśaratha, the great Sage Viśwāmitra, whose mind was set on righteousness, and who was greatly afraid of me, spoke to the king as follows:—"Let this Rāma protect me at the time of a sacrifice, remaining vigilant (all the time). (1—4) A terrible calamity has arisen before me through Māricha, O ruler of men !" Solicited in the above words, on that occasion, King Daśaratha, whose mind was set on piety, replied (as follows) to the eminent and highly blessed Sage Viśwāmitra:—"This scion of Raghu is less than twelve* years of age and has not yet practised archery. (5-6) My distinguished army will no doubt gladly go with you. Personally reaching with my army consisting of four limbs (*viz*, elephants, cavalry, chariots and foot soldiers), I shall make short work of your enemy, the night-stalker, as desired by you, O jewel among ascetics !" Reassured in these words, the aforesaid sage for his part replied to the king as follows:—(7-8) "No power in the world other than Śrī Rāma is adequate to meet that ogre, even though you have been the protector even of gods on the fields of battle. (9) The feat accomplished by you is known through all the three worlds, O protector of men ! Even though there is a great army with you, let it remain here, O scorcher of your enemy ! (10) Though still a boy, Śrī Rāma is endowed with great energy and is capable of subduing the ogre. I shall (therefore) depart taking him (with me). May all be well with you, O tormentor of foes !" (11)

---

* In I. xx. 2 the age of Rāma at that time was declared by Daśaratha to be less than fifteen years. Mārīcha, however, minimizes it here to impress upon Rāvaṇa the extraordinary might of Śrī Rāma even at that tender age.

इत्येवमुक्त्वा स मुनिस्तमादाय नृपात्मजम् । जगाम परमप्रीतो विश्वामित्रः स्वमाश्रमम् ॥१२॥
तं तथा दण्डकारण्ये यज्ञमुद्दिश्य दीक्षितम् । बभूवोपस्थितो रामश्चित्रं विस्फारयन् धनुः ॥१३॥
अजातव्यञ्जनः श्रीमान् बालः श्यामः शुभेक्षणः । एकवस्त्रधरो धन्वी शिखी कनकमालया ॥१४॥
शोभयन् दण्डकारण्यं दीप्तेन स्वेन तेजसा । अदृश्यत तदा रामो बालचन्द्र इवोदितः ॥१५॥
ततोऽहं मेघसंकाशस्तप्तकाञ्चनकुण्डलः । बली दत्तवरो दर्पादाजगामाश्रमान्तरम् ॥१६॥
तेन दृष्टः प्रविष्टोऽहं सहसैवोद्यतायुधः । मां तु दृष्ट्वा धनुः सज्यमसम्भ्रान्तश्चकार ह ॥१७॥
अवजानन्नहं मोहाद् बालोऽयमिति राघवम् । विश्वामित्रस्य तां वेदिमभ्यधावं कृतत्वरः ॥१८॥
तेन मुक्तस्ततो बाणः शितः शत्रुनिबर्हणः । तेनाहं ताडितः क्षिप्तः समुद्रे शतयोजने ॥१९॥
नेच्छता तात मां हन्तुं तदा वीरेण रक्षितः । रामस्य शरवेगेन निरस्तो भ्रान्तचेतनः ॥२०॥
पातितोऽहं तदा तेन गम्भीरे सागराम्भसि । प्राप्य संज्ञां चिरात् तात लङ्कां प्रति गतः पुरीम् ॥२१॥
एवमस्मि तदा मुक्तः सहायास्ते निपातिताः । अकृतास्त्रेण रामेण बालेनाक्लिष्टकर्मणा ॥२२॥

Saying so and taking the aforesaid prince (with him), Viśwāmitra returned to his own hermitage supremely gratified. (12) Twanging his wonderful bow, Śrī Rāma stood by the side of the sage consecrated for a sacrifice in the Daṇḍaka forest as prearranged. (13) Illumining the Daṇḍaka forest with his refulgent splendour, the glorious Rāma,—who was (still) a boy, in whom the marks of manhood (in the shape of moustaches etc.) had not yet appeared, dark-brown (of complexion) with charming eyes and a single cloth (wrapped about his loins as a token of celibacy), wielding a bow and wearing a tuft of hair on the crown of his head and adorned with a string of gold,—looked at that time like the new moon (just) risen. (14-15) At that time I,—who looked like a cloud, and was adorned with ear-rings of refined gold, full of might and puffed up with arrogance, a boon having been conferred on me (by Brahmā),—reached the heart of the hermitage. (16) The moment I entered the hermitage I was espied by him. Having suddenly lifted up his weapon on seeing me, he strung his bow calmly indeed. (17) Disregarding Rāma (a scion of Raghu) through ignorance, thinking that he was a (mere) boy, I rushed with speed towards the well-known altar occupied by Viśwāmitra. (18) By him was discharged at that time a sharp arrow capable of destroying the enemy. Struck by it I was cast into the sea which was a hundred Yojanas (800 miles) long. (19) Spared on that occasion by the hero, who did not want to kill me, O dear one, and flung by the impetus of Rāma's arrow at that moment, I was hurled by him into the deep waters, rendered unconscious. Regaining consciousness after a long time, I proceeded towards the city of Lankā, O dear one ! (20-21) In this way I was let go at that time, while my well-known companions were slain by the child Rāma of unwearied action, who had not (yet) practised archery. (22)

तन्मया वार्यमाणस्तु यदि रामेण विग्रहम् । करिष्यस्यापदं घोरां क्षिप्रं प्राप्य न शिष्यसि ॥२३॥
क्रीडारतिविधिज्ञानां समाजोत्सवदर्शिनाम् । रक्षसां चैव संतापमनर्थं चाहरिष्यसि ॥२४॥
हर्म्यप्रासादसम्बाधां नानारत्नविभूषिताम् । द्रक्ष्यसि त्वं पुरीं लङ्कां विनष्टां मैथिलीकृते ॥२५॥
अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् । परपापैर्विनश्यन्ति मत्स्या नागह्रदे यथा ॥२६॥
दिव्यचन्दनदिग्धाङ्गान् दिव्याभरणभूषितान् । द्रक्ष्यस्यभिहतान् भूमौ तव दोषात् तु राक्षसान् ॥२७॥
हृतदारान् सदारांश्च दश विद्रवतो दिशः । हतशेषानशरणान् द्रक्ष्यसि त्वं निशाचरान् ॥२८॥
शरजालपरिक्षिप्तामग्निज्वालासमावृताम् । प्रदग्धभवनां लङ्कां द्रक्ष्यसि त्वमसंशयम् ॥२९॥
परदाराभिमर्शात् तु नान्यत् पापतरं महत् । प्रमदानां सहस्राणि तव राजन् परिग्रहे ॥३०॥
भव स्वदारनिरतः स्वकुलं रक्ष राक्षसान् । मानं वृद्धिं च राज्यं च जीवितं चेष्टमात्मनः ॥३१॥
कलत्राणि च सौम्यानि मित्रवर्गं तथैव च । यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम् ॥३२॥
निवार्यमाणः सुहृदा मया भृशं प्रसह्य सीतां यदि धर्षयिष्यसि ।
गमिष्यसि क्षीणबलः सबान्धवो यमक्षयं रामशरास्तजीवितः ॥३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टात्रिंशः सर्गः ॥ ३८ ॥

If, therefore, you enter into hostilities with Rāma, though being dissuaded by me, you will soon meet with a terrible catastrophe, and shall not survive. (23) Nay, you will also bring suffering and doom to the ogres, who know the technique of sports and enjoyment and are fond of enjoying social festivities. (24) You will see the city of Lankā, thick with mansions and palaces and adorned with jewels of every description, laid waste on account of Sītā (the princess of Mithilā). (25) Though not committing sins (themselves), even innocent people perish because of others' sins through contact with the sinful, (even) like the fish living in a snake-infested lake. (26) You will see ogres with their bodies besmeared with celestial sandal-paste as well as those adorned with heavenly ornaments lying killed on the ground for your fault. (27) You will (also) see night-stalkers other than those killed (in action) fleeing without a protector in all directions, their wives having been borne away, and others with their wives. (28) You will without doubt see Lankā screened with a network of arrows and surrounded with flames with its houses (consequently) reduced to ashes. (29) Surely there is no greater sin than consorting with another's wife. There are thousands of young ladies in your gynaeceum, O king ! (30) Remain devoted to your own wives and preserve your race, as well as the ogres, as also your honour, prosperity, kingdom and your dear life. (31) Nay, if you seek to enjoy for long your charming wives as also the company of your friends, do not give offence to Rāma. (32) If you forcibly take away Sītā, in spite of being repeatedly dissuaded by me, your disinterested friend, you will reach the abode of Death together with your kith and kin, your army being destroyed and your life being brought to an end by the arrows of Rāma. (33)

Thus ends Canto Thirty-eight in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Mārīcha tries to bring Rāvaṇa round.

एवमस्मि तदा मुक्तः कथंचित् तेन संयुगे । इदानीमपि यद् वृत्तं तच्छृणुष्व यदुत्तरम् ॥ १ ॥
राक्षसाभ्यामहं द्वाभ्यामनिर्विण्णस्तथाकृतः । सहितो मृगरूपाभ्यां प्रविष्टो दण्डकावने ॥ २ ॥
दीप्तजिह्वो महादंष्ट्रस्तीक्ष्णशृङ्गो महाबलः । व्यचरं दण्डकारण्यं मांसभक्षो महामृगः ॥ ३ ॥
अग्निहोत्रेषु तीर्थेषु चैत्यवृक्षेषु रावण । अत्यन्तघोरो व्यचरंस्तापसांस्तान् प्रधर्षयन् ॥ ४ ॥
निहत्य दण्डकारण्ये तापसान् धर्मचारिणः । रुधिराणि पिबंस्तेषां तन्मांसानि च भक्षयन् ॥ ५ ॥
ऋषिमांसाशनः क्रूरस्त्रासयन् वनगोचरान् । तदा रुधिरमत्तोऽहं व्यचरं दण्डकावनम् ॥ ६ ॥
तदाहं दण्डकारण्ये विचरन् धर्मदूषकः । आसादयं तदा रामं तापसं धर्ममाश्रितम् ॥ ७ ॥
वैदेहीं च महाभागां लक्ष्मणं च महारथम् । तापसं नियताहारं सर्वभूतहिते रतम् ॥ ८ ॥

"As aforesaid I was somehow let go by him in the encounter on that occasion. (Now) hear of that which happened latterly and which is (something) out of the common. (1) Never daunted though dealt with in that way (by Rāma), I penetrated deep into the Daṇḍaka forest accompanied by two ogres, who had assumed the form of deer. (2) I ranged the Daṇḍaka forest in the form of a large carnivorous stag possessed of great strength with a flaming tongue, big teeth and pointed horns. (3) Looking most frightful and assaulting the ascetics in fire-sanctuaries, the descents of rivers and lakes etc. and under the shade of trees growing on holy spots, O Rāvaṇa, nay, quaffing the blood of ascetics practising virtue in the Daṇḍaka forest, and feeding on their flesh after killing them, I roamed at will. (4-5) Living on the flesh of Ṛṣis (the seers of Vedic Mantras), cruel as I was (nay) causing fear to the denizens of the forest and drunk with blood, I ranged the Daṇḍaka forest at that time. (6) Roaming about in the Daṇḍaka forest at that time offending against righteousness, I forthwith approached Rāma, who had adopted the course of conduct prescribed for ascetics, as well as the highly blessed Sītā (a princess of the Videha territory) and the great car-warrior, Lakṣmaṇa, who was practising austerities and living on a restricted diet, and was devoted to the good of all created beings. (7-8)

सोऽहं वनगतं रामं परिभूय महाबलम् । तापसोऽयमिति ज्ञात्वा पूर्ववैरमनुस्मरन् ॥ ९ ॥
अभ्यधावं सुसंक्रुद्धस्तीक्ष्णशृङ्गो मृगाकृतिः । जिघांसुरकृतप्रज्ञस्तं प्रहारमनुस्मरन् ॥१०॥
तेन त्यक्तास्त्रयो बाणाः शिताः शत्रुनिबर्हणाः । विकृष्य सुमहच्चापं सुपर्णानिलतुल्यगाः ॥११॥
ते बाणा वज्रसंकाशाः सुघोरा रक्तभोजनाः । आजग्मुः सहिताः सर्वे त्रयः संनतपर्वणः ॥१२॥
पराक्रमज्ञो रामस्य शठो दृष्टभयः पुरा । समुत्क्रान्तस्ततो मुक्तस्तावुभौ राक्षसौ हतौ ॥१३॥

शरेण मुक्तो रामस्य कथंचित् प्राप्य जीवितम् । इह प्रव्राजितो युक्तस्तापसोऽहं समाहितः ॥१४॥
वृक्षे वृक्षे हि पश्यामि चीरकृष्णाजिनाम्बरम् । गृहीतधनुषं रामं पाशहस्तमिवान्तकम् ॥१५॥
अपि रामसहस्राणि भीतः पश्यामि रावण । रामभूतमिदं सर्वमरण्यं प्रतिभाति मे ॥१६॥

"Belittling Rāma, who had retired to the forest, even though he was possessed of great might, thinking that he was an ascetic (only), and recalling my past enmity (with him), I rushed towards him, highly enraged, in the form of a sharp-horned deer, thoughtlessly seeking to kill him, remembering as I did the blow dealt by him. (9-10) Stretching at full length his very mighty bow, three sharp arrows—which were capable of putting an end to the enemy and which sped like Garuḍa (the king of birds and the carrier of Lord Viṣṇu) and the wind,—were let loose by him. (11) All those three most dreadful and flat-knobbed arrows, which shone brightly as lightning, and were fond of sucking blood,—sped (towards me) together. (12) Knowing as I did the prowess of Rāma and having seen the peril (to which I had exposed myself) on a previous occasion, I slipped away, cunning as I was, and was thereby saved (since the arrow of Rāma never hits a fugitive) while both those ogres (my companions) were killed. (13) Having somehow got back my life, being spared by the shaft of Rāma, I have been forced to turn a recluse here and, being calm and collected, have taken to the practice of yoga (concentration of mind), adopting an ascetic life. (14) In every tree I actually perceive Śrī Rāma clad in the bark of trees and the black antelope-skin, wielding a bow and resembling Death with a noose in his hand. (15) Being terrified, O Rāvaṇa, I even behold thousands of Rāma. (Nay) to me the whole of this forest appears as having turned into Rāma. (16)

राममेव हि पश्यामि रहिते राक्षसेश्वर । दृष्ट्वा स्वप्नगतं राममुद्भ्रमामीव चेतनः ॥१७॥
रकारादीनि नामानि रामत्रस्तस्य रावण । रत्नानि च रथाश्चैव वित्रासं जनयन्ति मे ॥१८॥
अहं तस्य प्रभावज्ञो न युद्धं तेन ते क्षमम् । बलिं वा नमुचिं वापि हन्याद्धि रघुनन्दनः ॥१९॥
रणे रामेण युध्यस्व क्षमां वा कुरु रावण । न ते रामकथा कार्या यदि मां द्रष्टुमिच्छसि ॥२०॥
बहवः साधवो लोके युक्ता धर्ममनुष्ठिताः । परेषामपराधेन विनष्टाः सपरिच्छदाः ॥२१॥
सोऽहं परापराधेन विनशेयं निशाचर । कुरु यत् ते क्षमं तत्त्वमहं त्वां नानुयामि वै ॥२२॥
रामश्च हि महातेजा महासत्त्वो महाबलः । अपि राक्षसलोकस्य भवेदन्तकरोऽपि हि ॥२३॥
यदि शूर्पणखाहेतोर्जनस्थानगतः खरः ।
अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा । अत्र ब्रूहि यथा तत्त्वं को रामस्य व्यतिक्रमः ॥२४॥
इदं वचो बन्धुहितार्थिना मया यथोच्यमानं यदि नाभिपत्स्यसे ।
सबान्धवस्त्यक्ष्यसि जीवितं रणे हतोऽद्य रामेण शरैरजिह्मगैः ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

"Indeed I perceive Rāma even in a solitary place, O lord of ogres! (Nay) beholding Rāma in a dream I get bewildered like one returned to waking life. (17) Names beginning with the letter 'R' such as the word 'Ratnas' (jewels) and 'Rathas' (chariots) as well cause terror to me, afraid as I am of Rāma, O Rāvaṇa! (18) I am aware of his power; an encounter with him is (therefore) not advisable for you. Rāma (the

delight of the Raghus) can surely kill Bali and even Namuchi. (19) (Either) contend with Rāma on a field of battle or bear with him, O Rāvaṇa ! In no case should a reference be made to Rāma (in my presence), if you would see me alive. (20) Many innocent souls of right conduct in the world, who practised virtue (all their life), have perished with their associates for the fault of others. (21) As such I (too) am sure to perish for the fault of another (*viz*, yourself), O ranger of the night ! Therefore, do what is proper for you, I for my part am not going to follow you. (22) For, Rāma is possessed of extraordinary prowess, great intellectual calibre and inordinate strength. He can surely prove to be the exterminator of the (entire) world of ogres. (23) If Khara, stationed in Janasthāna, who transgressed his limits on account of Śūrpaṇakhā, was killed in the past by Rāma, of unwearied action, tell me in truth, what was the fault of Rāma in this matter ? (24) If you do not accept this advice being tendered in right earnest by me, seeking the welfare of my relative (in your person), you will, when pierced by Rāma with the straight-going arrows today, will give up the ghost with your kith and kin on the field of battle." (25)

Thus ends Canto Thirty-nine in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Rāvaṇa reproaches Mārīcha and commands him to help him in his mission.

मारीचस्य तु तद् वाक्यं क्षमं युक्तं च रावणः । उक्तो न प्रतिजग्राह मर्तुकाम इवौषधम् ॥ १ ॥
तं पथ्यहितवक्तारं मारीचं राक्षसाधिपः । अब्रवीत् परुषं वाक्यमयुक्तं कालचोदितः ॥ २ ॥
दुष्कुलैतदयुक्तार्थं मारीच मयि कथ्यते । वाक्यं निष्फलमत्यर्थं बीजमुप्तमिवोषरे ॥ ३ ॥
त्वद्वाक्यैर्न तु मां शक्यं भेत्तुं रामस्य संयुगे । मूर्खस्य पापशीलस्य मानुषस्य विशेषतः ॥ ४ ॥
यस्त्यक्त्वा सुहृदो राज्यं मातरं पितरं तथा । स्त्रीवाक्यं प्राकृतं श्रुत्वा वनमेकपदे गतः ॥ ५ ॥
अवश्यं तु मया तस्य संयुगे खरघातिनः । प्राणैः प्रियतरा सीता हर्तव्या तव संनिधौ ॥ ६ ॥
एवं मे निश्चिता बुद्धिर्हृदि मारीच विद्यते । न व्यावर्तयितुं शक्या सेन्द्रैरपि सुरासुरैः ॥ ७ ॥
दोषं गुणं वा सम्पृष्टस्त्वमेवं वक्तुमर्हसि । अपायं वा उपायं वा कार्यस्यास्य विनिश्चये ॥ ८ ॥
सम्पृष्टेन तु वक्तव्यं सचिवेन विपश्चिता । उद्यताञ्जलिना राज्ञो य इच्छेद् भूतिमात्मनः ॥ ९ ॥

Though counselled (by Mārīcha), Rāvaṇa for his part did not accept that proper and reasonable advice of Mārīcha (even) any more than a man courting death would accept a remedy. (1) Impelled by Death, Rāvaṇa (the suzerain lord of ogres) spoke the following harsh and ill-advised words to the said Mārīcha, who had tendered a salutary and friendly advice (to him):— (2) "O Mārīcha of ignoble descent, this ill-conceived advice, which is being tendered (to me), is altogether fruitless like a seed sown in a barren soil. (3) It is not possible by your words to deter me from my resolve to enter into hostility (through abduction of Sītā) with Rāma, who is stupid addicted to sin and above all a human being. (4) I need must at all events bear away in your presence Sītā, who is dearer than life to him who, having heard the valueless words of a woman (*viz*, his stepmother, Kaikeyī) departed at once for the forest, renouncing his near and dear ones, sovereignty and parents, and who killed Khara in battle. (5-6) This resolute determination exists in my mind, O Mārīcha ! It cannot be altered even by gods and demons including Indra (the lord of paradise). (7) When asked about the merits and demerits or about the means of accomplishing a thing or the risks involved in it, while finally deciding upon a particular course of action, you ought to have said like this. By a wise counsellor who seeks his own prosperity from a king counsel should be given with uplifted and joined palms only when he is duly asked it. (8-9)

वाक्यमप्रतिकूलं तु मृदुपूर्वं शुभं हितम् । उपचारेण वक्तव्यो युक्तं च वसुधाधिपः ॥१०॥
सावमर्दं तु यद्वाक्यमथवा हितमुच्यते । नाभिनन्देत तद् राजा मानार्थी मानवर्जितम् ॥११॥
पञ्च रूपाणि राजानो धारयन्त्यमितौजसः । अग्नेरिन्द्र य सोमस्य यमस्य वरुणस्य च ॥१२॥
औष्ण्यं तथा विक्रमं च सौम्यं दण्डं प्रसन्नताम् । धारयन्ति महात्मानो राजानः क्षणदाचर ॥१३॥
तस्मात् सर्वास्ववस्थासु मान्याः पूज्याश्च नित्यदा । त्वं तु धर्ममविज्ञाय केवलं मोहमाश्रितः ॥१४॥
अभ्यागतं तु दौरात्म्यात् परुषं वदसीदृशम् । गुणदोषौ न पृच्छामि क्षेमं चात्मनि राक्षस ॥१५॥
मयोक्तमपि चैतावत् त्वां प्रत्यमितविक्रम । अस्मिंस्तु स भवान् कृत्ये साहाय्यं कर्तुमर्हसि ॥१६॥
शृणु तत्कर्म साहाय्ये यत्कार्यं वचनान्मम । सौवर्णस्त्वं मृगो भूत्वा चित्रो रजतविन्दुभिः ॥१७॥
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर । प्रलोभयित्वा वैदेहीं यथेष्टं गन्तुमर्हसि ॥१८॥

"A monarch should be spoken to in words which are not repugnant but pleasing yet wholesome and are uttered with politeness and in soft accents. (10) A king seeking honour would not welcome that counsel which is uttered in an insulting tone, and is lacking in respect, even though it is wholesome. (11) Kings possessed of unlimited prowess assume five roles, *viz*, those of the god of fire, Indra (the ruler of gods), the moon-god, Yama (the god of retribution) and Varuṇa (the god of water). (12) High-souled kings, O prowler of the night, embody ardour and prowess, gentleness, violence and grace (the virtues of the above-noted deities) and are therefore worthy of honour and respect at all times. Not knowing your duty, you, on the other hand, have clung to infatuation alone and due to evil-mindedness address such harsh words to me, your guest ! I do not ask you about the merits and demerits of what I propose to do nor what is advisable for me, O ogre ! (13—15) On the other hand, my request to you is only this, O ogre of unlimited prowess: urged by me, you ought at all events to render help in this mission (of abducting Sītā). (16) (Now) hear of that role which has to be played by you by way of co operation at my instance: turning into a golden deer freckled with silvery spots, roam you in the hermitage of the aforesaid Rāma before (the eyes of) Sītā. Having cast your full charm on her, you may go wherever you please. (17—18)

त्वां हि मायामयं दृष्ट्वा काञ्चनं जातविस्मया । आनयैनमिति क्षिप्रं रामं वक्ष्यति मैथिली ॥१९॥
अपक्रान्ते च काकुत्स्थे दूरं गत्वाप्युदाहर । हा सीते लक्ष्मणेत्येवं रामवाक्यानुरूपकम् ॥२०॥
तच्छ्रुत्वा रामपदवीं सीतया च प्रचोदितः । अनुगच्छति सम्भ्रान्तं सौमित्रिरपि सौहृदात् ॥२१॥

अपक्रान्ते च काकुत्स्थे लक्ष्मणे च यथासुखम् । आहरिष्यामि वैदेहीं सहस्राक्षः शचीमिव ॥२२॥
एवं कृत्वा त्विदं कार्यं यथेष्टं गच्छ राक्षस । राज्यस्यार्धं प्रदास्यामि मारीच तव सुव्रत ॥२३॥
गच्छ सौम्य शिवं मार्गं कार्यस्यास्य विवृद्धये । अहं त्वानुगमिष्यामि सरथो दण्डकावनम् ॥२४॥
प्राप्य सीतामयुद्धेन वञ्चयित्वा तु राघवम् । लङ्कां प्रति गमिष्यामि कृतकार्यः सह त्वया ॥२५॥
नो चेत् करोषि मारीच हन्मि त्वामहमद्य वै ।
एतत् कार्यमवश्यं मे बलादपि करिष्यसि । राज्ञो विप्रतिकूलस्थो न जातु सुखमेधते ॥२६॥
आसाद्य तं जीवितसंशयस्ते मृत्युर्ध्रुवो ह्यद्य मया विरुध्यतः ।
एतद् यथावत् परिगण्य बुद्ध्या यदत्र पथ्यं कुरु तत्तथा त्वम् ॥२७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

"Wonder-struck to see you transformed into a golden deer by dint of Māyā (conjuring tricks), Sītā (a princess of Mithilā) will surely speak to Rāma at once: '(Pray) fetch the deer.' (19) Also moving to some distance, when Rāma (a scion of Kakutstha) is away from his hut, exclaim in a voice similar to Rāma's, 'Ah, Sītā, O Lakṣmaṇa !' (20) Hearing the call and importuned by Sītā, Lakṣmaṇa (son of Sumitrā) too will follow in the wake of Rāma in a flurry out of affection (for his brother). (21) When Rāma (a scion of Kakutstha) and Lakṣmaṇa too are away (from their cottage), I shall bear away Sītā (a princess of the Videha territory) with ease as Indra (the thousand-eyed god) would take away Śachī (his own consort). (22) Of course, having accomplished this work in this way, go wherever you please, O ogre ! I shall confer half of my kingdom on you, O Mārīcha of noble vows ! (23) Proceed on your auspicious journey, my good friend, for the accomplishment of this object. I shall follow at your heels in a chariot to the Daṇḍaka forest. (24) Having hoodwinked Rāma and won Sītā without any struggle, I shall for my part return to Lankā with you, my purpose being accomplished. (25) If you don't do this, O Mārīcha, I shall make short work of you this very day. You needs must do this work of mine even perforce. None who stands directly opposed to a king can prosper with ease. (26) Approaching Rāma, danger to life will be met by you; whereas death is certain for you this very day if you are at variance with me. Weighing this carefully in the scales of reason, do that which is wholesome for you on this point accordingly." (27)

Thus ends Canto Forty in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Once more Mārīcha tries to deter Rāvaṇa from his purpose by picturing to him the disastrous consequences of his action.

आज्ञप्तो रावणेनेत्थं प्रतिकूलं च राजवत् । अब्रवीत् परुषं वाक्यं निश्शङ्को राक्षसाधिपम् ॥ १ ॥
केनायमुपदिष्टस्ते विनाशः पापकर्मणा । सपुत्रस्य सराज्यस्य सामात्यस्य निशाचर ॥ २ ॥

कस्त्वया सुखिना राजन् नाभिनन्दति पापकृत् । केनेदमुपदिष्टं ते मृत्युद्वारमुपायतः ॥ ३ ॥
शत्रवस्तव सुव्यक्तं हीनवीर्या निशाचर । इच्छन्ति त्वां विनश्यन्तमुपरुद्धं बलीयसा ॥ ४ ॥
केनेदमुपदिष्टं ते क्षुद्रेणाहितबुद्धिना । यस्त्वामिच्छति नश्यन्तं स्वकृतेन निशाचर ॥ ५ ॥
वध्याः खलु न वध्यन्ते सचिवास्तव रावण । ये त्वामुत्पथमारूढं न निगृह्णन्ति सर्वशः ॥ ६ ॥
अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः । निग्राह्यः सर्वथा सद्भिः स निग्राह्यो न गृह्यसे ॥ ७ ॥
धर्ममर्थं च कामं च यशश्च जयतां वर । स्वामिप्रसादात् सचिवाः प्राप्नुवन्ति निशाचर ॥ ८ ॥
विपर्यये तु तत्सर्वं व्यर्थं भवति रावण । व्यसनं स्वामिवैगुण्यात् प्राप्नुवन्तीतरे जनाः ॥ ९ ॥
राजमूलो हि धर्मश्च यशश्च जयतां वर । तस्मात् सर्वास्ववस्थासु रक्षितव्या नराधिपाः ॥१०॥

Commanded in the foregoing words by Rāvaṇa like a king to do a thing which was repugnant to him, Mārīcha fearlessly spoke the following harsh words to Rāvaṇa (the suzerain lord of ogres):—(1) "What man of sinful deeds has advised to you this course of action, which spells your doom along with that of your sons, kingdom and ministers, O night-stalker? (2) who is that man of sinful deeds, who does not rejoice with you while you are enjoying happiness, O king? By whom has this door to death been directed to you in the guise of an expedient, O king? (3) Obviously enough, O ranger of the night, your enemies of meagre strength wish to see you besieged by a stronger power and meeting with your doom (in consequence). (4) By what mean fellow of noxious designs has this course of action been urged on you? He wishes you to perish as a result of your own deeds, O prowler of the night! (5) Worthy of execution indeed are your ministers, O Rāvaṇa, who do not hold you back by every means even though seeing you having set your foot on a wrong path; yet they are not put to death (by you). (6) A licentious king who has taken to evil ways surely deserves to be checked in every way by virtuous ministers. Though deserving to be so checked, you have, however, not been checked. (7) By the grace of their lord, O ranger of the night, ministers acquire religious merit, wealth and sensuous enjoyment as well as fame, O jewel among the victorious! (8) In the reverse case, however, everything becomes useless, O Rāvaṇa! Other people meet with adversity through the fault of a master. (9) Virtue as well as fame have their root in a king, O jewel among the victorious! Hence the rulers of men deserve to be protected under all circumstances. (10)

राज्यं पालयितुं शक्यं न तीक्ष्णेन निशाचर । न चातिप्रतिकूलेन नाविनीतेन राक्षस ॥११॥
ये तीक्ष्णमन्त्राः सचिवा भुज्यन्ते सह तेन वै । विषमेषु रथाः शीघ्रं मन्दसारथयो यथा ॥१२॥
बहवः साधवो लोके युक्तधर्ममनुष्ठिताः । परेषामपराधेन विनष्टाः सपरिच्छदाः ॥१३॥
स्वामिना प्रतिकूलेन प्रजास्तीक्ष्णेन रावण । रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥१४॥
अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः । येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः ॥१५॥
तदिदं काकतालीयं घोरमासादितं मया । अत्र त्वं शोचनीयोऽसि ससैन्यो विनशिष्यसि ॥१६॥
मां निहत्य तु रामोऽसावचिरात् त्वां वधिष्यति । अनेन कृतकृत्योऽस्मि म्रिये चाप्यरिणा हतः ॥१७॥
दर्शनादेव रामस्य हतं मामवधारय । आत्मानं च हतं विद्धि हृत्वा सीतां सबान्धवम् ॥१८॥
आनयिष्यसि चेत् सीतामाश्रमात् सहितो मया । नैव त्वमपि नाहं वै नैव लङ्का न राक्षसाः ॥१९॥

निवार्यमाणस्तु मया हितैषिणा न मृष्यसे वाक्यमिदं निशाचर ।
परेतकल्पा हि गतायुषो नरा हितं न गृह्णन्ति सुहृद्भिरीरितम् ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

No state can be ruled by a king who is severe, nor by him who is most adversely disposed to the people, nor again by him who is boorish (in his manners), O night-stalker! (11) Ministers who counsel violent measures surely reap suffering along with the counselled (even) as chariots driven by a dull-witted charioteer coursing swiftly on uneven roads perish with the chariot. (12) Many righteous souls in the world who have practised virtue enjoined on them have perished with their followers through the offence of others. (13) Being protected by a violent and adversely disposed master, O Rāvaṇa, people do not prosper any more than the rams protected by a jackal. (14) The ogres, O Rāvaṇa, whose ruler are you, cruel, evil-minded and a slave to your senses, will all surely perish. (15) Although this terrible and unforeseen calamity (in the form of death at your hands) has been met with by me, nevertheless on this score you (alone) deserve to be pitied (and not I) inasmuch as you are going to meet your doom with your army. (16) Having killed me, the aforesaid Rāma for his part will dispose of you before long. I shall, however, feel accomplished of purpose through such death; for I would fain give up the ghost when killed by an enemy (rather than be killed by you, my king). (17) Take me as killed at the very sight of Rāma and deem yourself as killed with your kith and kin as soon as you bear away Sītā. (18) If, accompanied by me, you fetch Sītā from the hermitage, under no circumstances will you survive nor I nor even Lankā (your capital) nor the ogres. (19) You do not heed this counsel of mine, though being checked by me, your wellwisher, O ranger of the night! For men whose span of life has come to an end and who are on the verge of death do not accept the salutary advice tendered by their disinterested friends. (20)

Thus ends Canto Forty-one in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

द्विचत्वारिंशः सर्गः

Canto XLII

Assuming the form of a golden deer, Mārīcha reaches the hermitage of Rāma and is caught sight of by Sītā.

एवमुक्त्वा तु परुषं मारीचो रावणं ततः । गच्छावेत्यब्रवीद् दीनो भयाद् रात्रिंचरप्रभोः ॥ १ ॥
दृष्टश्चाहं पुनस्तेन शरचापासिधारिणा । मद्वधोद्यतशस्त्रेण निहतं जीवितं च मे ॥ २ ॥
नहि रामं पराक्रम्य जीवन् प्रतिनिवर्तते । वर्तते प्रतिरूपोऽसौ यमदण्डहतस्य ते ॥ ३ ॥
किं नु कर्तुं मया शक्यमेवं त्वयि दुरात्मनि । एष गच्छाम्यहं तात स्वस्ति तेऽस्तु निशाचर ॥ ४ ॥
प्रहृष्टस्त्वभवत् तेन वचनेन स राक्षसः । परिष्वज्य सुसंश्लिष्टमिदं वचनमब्रवीत् ॥ ५ ॥
एतच्छौटीर्ययुक्तं ते मच्छन्दवशवर्तिनः । इदानीमसि मारीचः पूर्वमन्यो हि राक्षसः ॥ ६ ॥

आरुह्यतामयं शीघ्रं खगो रत्नविभूषितः । मया सह रथो युक्तः पिशाचवदनैः खरैः ॥ ७ ॥
प्रलोभयित्वा वैदेहीं यथेष्टं गन्तुमर्हसि । तां शून्ये प्रसभं सीतामानयिष्यामि मैथिलीम् ॥ ८ ॥

Having spoken such harsh words to Rāvaṇa, Mārīcha, for his part, who felt afflicted through fear of the king of ogres, said, "Let us both depart. (1) Nay, if I am seen again by Rāma, the wielder of arrows, a bow and a sword, with his weapon raised to make short work of me, my life is doomed. (2) Showing valour against Rāma nobody can return alive. He is (quite) a match for you, who stand (already) killed by the rod of Death. (3) When you are so evil-minded, what on earth can be done by me (to check you) ? Here do I go, my dear Rāvaṇa! May all be well with you, O prowler of the night!" (4) The ogre Rāvaṇa felt highly rejoiced at these words. Closely embracing Mārīcha, he spoke (to him) as follows :—(5) "This utterance of yours is full of valour, since you (now) follow my mind. You are now (the same) Mārīcha (as you were before). Heretofore some other (unknown) ogre possessed you. (6) Let this aerial car tastefully decorated with jewels and drawn by donkeys with the head of a goblin be mounted quickly by you with me. (7) Having fascinated Sītā (the princess of the Videha territory), you may go wherever you please. At a time when there is none beside her I shall forcibly fetch Sītā, the aforesaid princess of Mithilā." (8)

ततस्तथेत्युवाचैनं रावणं ताटकासुतः । ततो रावणमारीचौ विमानमिव तं रथम् ॥ ९ ॥
आरुह्याययतुः शीघ्रं तस्मादाश्रममण्डलात् । तथैव तत्र पश्यन्तौ पत्तनानि वनानि च ॥१०॥
गिरींश्च सरितः सर्वा राष्ट्राणि नगराणि च । समेत्य दण्डकारण्यं राघवस्याश्रमं ततः ॥११॥
ददर्श सहमारीचो रावणो राक्षसाधिपः । अवतीर्य रथात् तस्मात् ततः काञ्चनभूषणात् ॥१२॥
हस्ते गृहीत्वा मारीचं रावणो वाक्यमब्रवीत् । एतद् रामाश्रमपदं दृश्यते कदलीवृतम् ॥१३॥
क्रियतां तत् सखे शीघ्रं यदर्थं वयमागताः । स रावणवचः श्रुत्वा मारीचो राक्षसस्तदा ॥१४॥
मृगो भूत्वाऽऽश्रमद्वारि रामस्य विचचार ह ।

Thereupon Mārīcha (son of the ogress Tāṭakā) answered him saying, "Be it so!" Mounting the aforesaid chariot looking like an aerial car, Rāvaṇa and Mārīcha then, departed from the circumference of that hermitage. Beholding as before on the way towns and forests, mountains and all the rivers (falling on the way), states and cities, both reached the Daṇḍaka forest together. Accompanied by Mārīcha, Rāvaṇa, the suzerain lord of ogres, than beheld the hermitage of Śrī Rāma (a scion of Raghu). Descending from that chariot decked with gold and taking Mārīcha by the hand, Rāvaṇa spoke (to him) as follows :—"Here is seen the site of Rāma's hermitage, hemmed in with plantain trees. (9—13) Do that quickly, my friend, for which we have come." Turning into a deer the moment he heard the request of Rāvaṇa, that ogre; Mārīcha, paced to and fro at the entrance of Śrī Rāma's hermitage : so the tradition goes.

स तु रूपं समास्थाय महदद्भुतदर्शनम् ॥१५॥
मणिप्रवरशृङ्गाग्रः सितासितमुखाकृतिः । रक्तपद्मोत्पलमुख इन्द्रनीलोत्पलश्रवाः ॥१६॥
किंचिदभ्युन्नतग्रीव इन्द्रनीलनिभोदरः । मधूकनिभपार्श्वश्च कंजकिञ्जल्कसंनिभः ॥१७॥
वैदूर्यसंकाशखुरस्तनुजङ्घः सुसंहतः । इन्द्रायुधसवर्णेन पुच्छेनोर्ध्वं विराजितः ॥१८॥

मनोहरस्निग्धवर्णो रत्नैर्नानाविधैर्वृतः । क्षणेन राक्षसो जातो मृगः परमशोभनः ॥१९॥
वनं प्रज्वलयन् रम्यं रामाश्रमपदं च तत् । मनोहरं दर्शनीयं रूपं कृत्वा स राक्षसः ॥२०॥
प्रलोभनार्थं वैदेह्या नानाधातुविचित्रितम् । विचरन् गच्छते सम्यक् शाद्वलानि समन्ततः ॥२१॥

Assuming a remarkable form presenting a wonderful sight, the aforesaid ogre for his part turned in an instant into a most attractive deer, with the tips of its horns bright as sapphire, its head partly white and partly dark, the upper part of its snout bearing the hue of a red lotus and the lower that of a blue lotus, its ears shining as sapphire and resembling a blue lotus, its neck slightly projecting upwards, its belly having the hue of a sapphire, its flanks pale as a Madhūka flower and the animal (itself) shining brightly like the filaments of a lotus, its hoofs resembling a cat's-eye gem and body well-compacted with slender legs and looking splendid with its tail resembling the rainbow at the top and wearing a charming glossy skin freckled with a number of jewel-like spots. (14—19) Having assumed a soul-captivating and attractive form coloured with various minerals in order to fascinate Sītā (a princess of the Videha territory), the aforesaid ogre began to move about with confidence, illumining that lovely forest and the site of Śrī Rāma's hermitage and grazing heartily the green verdure. (20-21)

रौप्यैर्बिन्दुशतैश्चित्रं भूत्वा च प्रियदर्शनः । विटपीनां किसलयान् भक्षयन् विचचार ह ॥२२॥
कदलीगृहकं गत्वा कर्णिकारानितस्ततः । समाश्रयन् मन्दगतिं सीतासंदर्शनं ततः ॥२३॥
राजीवचित्रपृष्ठः स विरराज महामृगः । रामाश्रमपदाभ्याशे विचचार यथासुखम् ॥२४॥
पुनर्गत्वा निवृत्तश्च विचचार मृगोत्तमः । गत्वा मुहूर्तं त्वरया पुनः प्रतिनिवर्तते ॥२५॥
विक्रीडंश्च क्वचिद् भूमौ पुनरेव निषीदति । आश्रमद्वारमागम्य मृगयूथानि गच्छति ॥२६॥
मृगयूथैरनुगतः पुनरेव निवर्तते । सीतादर्शनमाकाङ्क्षन् राक्षसो मृगतां गतः ॥२७॥
परिभ्रमति चित्राणि मण्डलानि विनिष्पतन् । समुद्वीक्ष्य च सर्वे तं मृगा येऽन्ये वनेचराः ॥२८॥
उपगम्य समाघ्राय विद्रवन्ति दिशो दश । राक्षसः सोऽपि तान् वन्यान् मृगान् मृगवधे रतः ॥२९॥
प्रच्छादनार्थं भावस्य न भक्षयति संस्पृशन् । तस्मिन्नेव ततः काले वैदेही शुभलोचना ॥३०॥
कुसुमापचये व्यग्रा पादपानत्यवर्तत । कर्णिकारानशोकांश्च चूतांश्च मदिरेक्षणा ॥३१॥
कुसुमान्यपचिन्वन्ती चचार रुचिरानना । अनर्हा वनवासस्य सा तं रत्नमयं मृगम् ॥३२॥
मुक्तामणिविचित्राङ्गं ददर्श परमाङ्गना । तं वै रुचिरदन्तोष्ठं रूप्यधातुतनूरुहम् ॥३३॥
विस्मयोत्फुल्लनयना सस्नेहं समुदैक्षत । स च तां रामदयितां पश्यन् मायामयो मृगः ॥३४॥
विचचार ततस्तत्र दीपयन्निव तद् वनम् ।
अदृष्टपूर्वं दृष्ट्वा तं नानारत्नमयं मृगम् । विस्मयं परमं सीता जगाम जनकात्मजा ॥३५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विचत्वारिंशः सर्गः ॥ ४२ ॥

Putting on an enchanting appearance with hundreds of silvery spots and lovely to look at, the ogre strayed here and there nibbling the tender shoots of trees: so it is said. (22) Entering the plantain grove, and (then) the (cluster of) Karṇikāra trees, and seeking to attract the full notice of Sītā, (nay) adopting a tardy gait, that large stag with its back looking attractive like the filament of a lotus shone brightly and paced hither and thither complacently near the site of Śrī Rāma's hermitage. (23-24) Having returned after disappearing (awhile), that jewel among the deer roamed about (on that very spot). Leaving (the place) for an hour or so it came back again in haste. (25) Nay, playing about at one time it sat down on the ground once more. And reaching the entrance of the hermitage it joined the herds of deer. (26) Keenly longing to attract the notice of Sītā, the ogre, who had been converted into the form of a deer, returned once more, followed by herds of deer. (27) (Nay) while coming near Sītā he spun round describing a number of circles. Gazing on him from a distance, approaching him and snuffing him, all other deer that haunted that forest scattered in all directions. In order to hide his intention, that ogre, though fond of killing deer, would not devour those wild deer even though fully touching them. That very moment Sītā (a princess of the Videha territory), who was possessed of lovely and bewitching eyes and a charming countenance and was intently plucking flowers, just appeared on this side of the Karṇikāra, Aśoka and mango trees and moved about plucking flowers. Unworthy of exile in the forest, that excellent lady sighted that jewel among antelopes having its limbs freckled with pearl-like spots. With her eyes dilated through wonder she fondly surveyed that deer with lovely teeth and jaws and hair shining like silver and other minerals. Looking on that beloved consort of Śrī Rāma, that illusory deer too presently roamed about on that spot, illumining that forest as it were. Seeing that deer, the like of which had never been seen before, and which was made up of varied jewels (as it were), Sītā, Janaka's daughter, experienced great wonder. (28—35)

Thus ends Canto Forty-two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Rāma goes to hunt the deer at the persistent demand of Sītā.

सा तं सम्प्रेक्ष्य सुश्रोणी कुसुमानि विचिन्वती । हेमराजतवर्णाभ्यां पार्श्वाभ्यामुपशोभितम् ॥ १ ॥
प्रहृष्टा चानवद्याङ्गी मृष्टहाटकवर्णिनी । भर्तारमपि चक्रन्द लक्ष्मणं चैव सायुधम् ॥ २ ॥
आहूयाहूय च पुनस्तं मृगं साधु वीक्षते । आगच्छागच्छ शीघ्रं वै आर्यपुत्र सहानुज ॥ ३ ॥
तावाहूतौ नरव्याघ्रौ वैदेह्या रामलक्ष्मणौ । वीक्षमाणौ तु तं देशं तदा ददृशतुर्मृगम् ॥ ४ ॥
शङ्कमानस्तु तं दृष्ट्वा लक्ष्मणो वाक्यमब्रवीत् । तमेवैनमहं मन्ये मारीचं राक्षसं मृगम् ॥ ५ ॥
चरन्तो मृगयां हृष्टाः पापेनोपाधिना वने । अनेन निहता राम राजानः कामरूपिणा ॥ ६ ॥
अस्य मायाविदो माया मृगरूपमिदं कृतम् । भानुमत् पुरुषव्याघ्र गन्धर्वपुरसंनिभम् ॥ ७ ॥
मृगो ह्येवंविधो रत्नविचित्रो नास्ति राघव । जगत्यां जगतीनाथ मायैषा हि न संशयः ॥ ८ ॥
एवं ब्रुवाणं काकुत्स्थं, प्रतिवार्य शुचिस्मिता । उवाच सीता संहृष्टा छद्मना हृतचेतना ॥ ९ ॥

Highly delighted to perceive the deer adorned with flanks presenting the hue of gold and silver respectively, the comely Sītā, who was possessed of faultless limbs and the hue of burnished gold, and was eagerly plucking flowers called to her husband as well as to Lakṣmaṇa with arms in the following words:—(1-2) "Come along, come soon, my lord, with yoru younger brother (Lakṣmaṇa)!" Calling again and again (as above) she looked intently on the deer once more. (3) Surveying that region when called by Sīta (a princess of the Videha territory), those two tigers among men, Śrī Rāma and Lakṣmaṇa, for their part, presently beheld the deer. (4) Seized with suspicion to see it, Lakṣmaṇa for his part observed as follows:—"I conclude this deer to be the same as that ogre, Mārīcha. (5) Hunting game in the forest with delight, many kings, O Rāma, have been killed by assuming a deceptive form by this sinful ogre, who is capable of assuming any form at will. (6) This effulgent form of a deer assumed by him, O tiger among men, is a hoax on the part of the ogre,—who is well-versed in conjuring tricks,—and is much like a magic show. (7) To be sure, no such deer, freckled with jewel-like spots, exists on the face of the earth, O scion of Raghu! It is surely a phantom, O ruler of the globe: there is no doubt about it." (8) Interrupting Lakṣmaṇa (a scion of Kakutstha), who was speaking in this strain, Sītā, who had been robbed of her faculty of judgment by the hoax (practised by the ogre) and who felt overjoyed (at the prospect of laying her hands on the weird deer), spoke (as follows) with a bright smile (playing on her lips):—(9)

आर्यपुत्राभिरामोऽसौ मृगो हरति मे मनः । आनयैनं महाबाहो क्रीडार्थं नो भविष्यति ॥१०॥
इहाश्रमपदेऽस्माकं बहवः पुण्यदर्शनाः । मृगाश्चरन्ति सहिताश्चमराः सृमरास्तथा ॥११॥
ऋक्षाः पृषतसंघाश्च वानराः किंनरास्तथा । विहरन्ति महाबाहो रूपश्रेष्ठा महाबलाः ॥१२॥
न चान्यः सदृशो राजन् दृष्टः पूर्वं मृगो मया । तेजसा क्षमया दीप्त्या यथायं मृगसत्तमः ॥१३॥
नानावर्णविचित्राङ्गो रत्नभूतो ममाग्रतः । द्योतयन् वनमव्यग्रं शोभते शशिसंनिभः ॥१४॥
अहो रूपमहो लक्ष्मीः स्वरसम्पच्च शोभना । मृगोऽद्भुतो विचित्राङ्गो हृदयं हरतीव मे ॥१५॥
यदि ग्रहणमभ्येति जीवन्नेव मृगस्तव । आश्चर्यभूतं भवति विस्मयं जनयिष्यति ॥१६॥
समाप्तवनवासानां राज्यस्थानां च नः पुनः । अन्तःपुरे विभूषार्थो मृग एष भविष्यति ॥१७॥
भरतस्यार्यपुत्रस्य श्वश्रूणां मम च प्रभो । मृगरूपमिदं दिव्यं विस्मयं जनयिष्यति ॥१८॥

"The yonder charming deer captivates my mind. Fetch it, O mighty-armed lord; it will serve as a means of diversion. (10) On the grounds of this hermitage of ours range together numerous deer of hallowed appearance as well as Chamaras and Sṛmaras (two distinct species of deer with white and dark hair respectively at the end of their tail) as also bears, herds of spotted deer, monkeys and Kinnaras (another species of deer) foremost in comeliness of form and possessed of great might. No other deer equal in agility, gentleness and splendour to this jewel among deer has (ever) been seen by me before, O prince! (11—13) Shining brightly as the moon, and illumining the forest, with its limbs diversified because of their varied colours, this jewel of a deer stands at ease before me spreading its charm (all round). (14) Wonderful is its colour and marvellous its splendour. The richness of its sound is also lovely. Endowed with spotted limbs, this wonderful deer captivates my heart as it were. (15) If the deer is caught by you alive, it will be a miraculous feat (on your part) and will cause wonder. (16) When we have concluded the term of our exile and are installed on the throne again, this deer will serve as an adornment to our gynaeceum. (17) This weird and excellent deer will cause wonder, my lord, to Prince Bharata, to yourself, to my mothers-in-law as well as to myself. (18)

जीवन्न यदि तेऽभ्येति ग्रहणं मृगसत्तमः । अजिनं नरशार्दूल रुचिरं तु भविष्यति ॥१९॥
निहतस्यास्य सत्त्वस्य जाम्बूनदमयत्वचि । शष्पबृस्यां विनीतायामिच्छाम्यहमुपासितुम् ॥२०॥
कामवृत्तमिदं रौद्रं स्त्रीणामसदृशं मतम् । वपुषा त्वस्य सत्त्वस्य विस्मयो जनितो मम ॥२१॥
तेन काञ्चनरोम्णा तु मणिप्रवरशृङ्गिणा । तरुणादित्यवर्णेन नक्षत्रपथवर्चसा ॥२२॥
बभूव राघवस्यापि मनो विस्मयमागतम् । इति सीतावचः श्रुत्वा दृष्ट्वा च मृगमद्भुतम् ॥२३॥
लोभितस्तेन रूपेण सीतया च प्रचोदितः । उवाच राघवो हृष्टो भ्रातरं लक्ष्मणं वचः ॥२४॥
पश्य लक्ष्मण वैदेह्याः स्पृहामुल्लसितामिमाम् । रूपश्रेष्ठतया ह्येष मृगोऽद्य न भविष्यति ॥२५॥
न वने नन्दनोद्देशे न चैत्ररथसंश्रये । कुतः पृथिव्यां सौमित्रे योऽस्य कश्चित् समो मृगः॥२६॥
प्रतिलोमानुलोमाश्च रुचिरा रोमराजयः । शोभन्ते मृगमाश्रित्य चित्राः कनकबिन्दुभिः ॥२७॥

"If (on the other hand) the jewel among the deer does not allow itself to be captured by you alive, its skin itself will afford delight, O tiger among men ! (19) When this animal has been killed by you, I long to sit with you on its golden skin spread on a mat of young grass. (20) This conduct of mine (in the shape of urging my husband to comply with my wishes), actuated as it is by desire, is violent and is deemed unworthy on the part of women. Curiosity has, however, been aroused in me by the (weird) form of this animal." (21) The mind of Śrī Rāma (a scion of Raghu) too was, however, filled with curiosity by that deer with its golden coat and horns of sapphire, nay, shining like the rising sun and possessing the splendour of the starry region. Rejoiced to hear the aforesaid request of Sītā and beholding the wonderful deer, nay, allured by that (weird form) and importuned by Sītā, Śrī Rāma (a scion of Raghu) spoke to his brother, Lakṣmaṇa, in the following words:—(22—24) "Mark, O Lakṣmaṇa, this burning desire of Sītā (a princess of the Videha territory). Surely because of its surpassing beauty this deer will not survive today. (25) No deer whatsoever which is similar to it exists in the grove bearing the appellation of Nandana nor in that going by the name of Chaitraratha; how (then) could it exist on the earth ? (26) The glossy rows of hair, both horizontal and vertical, and freckled with golden spots, look charming on the body of the deer. (27)

पश्यास्य जृम्भमाणस्य दीप्तामग्निशिखोपमाम् । जिह्वां मुखान्निस्सरन्तीं मेघादिव शतह्रदाम् ॥२८॥
मसारगल्वर्कमुखः शङ्खमुक्तानिभोदरः । कस्य नामानिरूप्योऽसौ न मनो लोभयेन्मृगः ॥२९॥
कस्य रूपमिदं दृष्ट्वा जाम्बूनदमयप्रभम् । नानारत्नमयं दिव्यं न मनो विस्मयं व्रजेत् ॥३०॥
मांसहेतोरपि मृगान् विहारार्थं च धन्विनः । घ्नन्ति लक्ष्मण राजानो मृगयायां महावने । ३१॥
धनानि व्यवसायेन विचीयन्ते महावने । धातवो विविधाश्चापि मणिरत्नसुवर्णिनः ॥३२॥
तत् सारमखिलं नॄणां धनं निचयवर्धनम् । मनसा चिन्तितं सर्वं यथा शुक्रस्य लक्ष्मण ॥३३॥
अर्थी येनार्थकृत्येन संव्रजत्यविचारयन् । तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याः सुलक्ष्मण ॥३४॥
एतस्य मृगरत्नस्य परार्ध्ये काञ्चनत्वचि । उपवेक्ष्यति वैदेही मया सह सुमध्यमा ॥३५॥

"Behold the tongue, burning like a flame, shooting forth from its mouth when it yawns, like a flash of lightning darting from a cloud. (28) With its mouth resembling a cup made of sapphire and its belly shining as a conch-shell or pearls, whose mind will that deer, which baffles description, not lure ? (29) Whose mind will not be struck with wonder to behold this celestial beauty shedding a golden lustre and freckled with numerous jewel-like spots? (30) Eevn for the sake of skin and for diversion kings wielding bows kill the deer in sport, O Lakṣmaṇa, in large forests. (31) Through sporting enterprise treasures too are laid hands on in large forests in the from of minerals of various kinds comprising gems, precious stones and (ores of) gold. (32) Swelling their coffers, such wealth is all valuable like all the objects of enjoyment brought into being by the (very) thought of one who has attained the realm of Brahmā (the creator), O Lakṣmaṇa! (33) People well-versed in economics and adept in producing wealth, O brother, endowed with auspicious bodily marks, speak of that alone as wealth (*lit.*, an object of pursuit) which a seeker of wealth fondly pursues without premeditation through endeavour calculated to achieve that object. (34) Sītā (a princess of the Videha territory) who is endowed with a slender waist, will sit with me on the most excellent golden skin of this jewel among the deer. (35)

न कादली न प्रियकी न प्रवेणी न चाविकी । भवेदेतस्य सदृशी स्पर्शनेनेति मे मतिः ॥३६॥
एष चैव मृगः श्रीमान् यश्च दिव्यो नभश्चरः । उभावेतौ मृगौ दिव्यौ तारामृगमहीमृगौ ॥३७॥
यदि वायं तथा यन्मां भवेद् वदसि लक्ष्मण । मायैषा राक्षसस्येति कर्तव्योऽस्य वधो मया ॥३८॥
एतेन हि नृशंसेन मारीचेनाकृतात्मना । वने विचरता पूर्वं हिंसिता मुनिपुंगवाः ॥३९॥
उत्थाय बहवोऽनेन मृगयायां जनाधिपाः । निहताः परमेष्वासास्तस्माद् वध्यस्त्वयं मृगः ॥४०॥
पुरस्तादिह वातापिः परिभूय तपस्विनः । उदरस्थो द्विजान् हन्ति स्वगर्भोऽश्वतरीमिव ॥४१॥
स कदाचिच्चिराल्लोभादाससाद महामुनिम् । अगस्त्यं तेजसा युक्तं भक्ष्यस्तस्य बभूव ह ॥४२॥
समुत्थाने च तद्रूपं कर्तुकामं समीक्ष्य तम् । उत्स्मयित्वा तु भगवान् वातापिमिदमब्रवीत् ॥४३॥
त्वया विगण्य वातापे परिभूताश्च तेजसा । जीवलोके द्विजश्रेष्ठास्तस्मादसि जरां गतः ॥४४॥

Neither the skin of a Kadalī (a species of deer distinguished by soft, fine, long and variegated hair blue at the end) nor that of a Priyaki* (another species of antelope distinguished by a soft, long, sleek and thick coat) nor that of Pravena (a particular species of goats) nor that of a sheep can compare with it in (softness of) touch: such is my conclusion. (36) This splendid deer as well as its heavenly counterpart (bearing the name of Mṛga) which courses in the heavens—both these are divine deer, the one in the form of a star known by the name of Mṛga and the other moving on earth. (37) If, O Lakṣmaṇa, this deer is such as you tell me, it must be put an end to because it is a phantom conjured up by an ogre. (38) Surely many jewels among ascetics have been killed in the past by this cruel Mārīcha of evil mind while roaming about in the forest. (39) Many monarchs wielding large bows have been killed by him (suddenly) appearing in his real form; hence this deer deserves to be made short work of. (40) Practising deception on ascetics in this forest in the past and entering their abdomen, (the ogre) Vātāpi used to kill Brahmans (by splitting open their bellies from within) as the embryo of a she-mule causes the death of the she-mule (in that it does not emerge from its womb unless the belly of the mother is cut open). (41) After a long time, out of greed, they say, the ogre once met the eminent Sage Aagstya, endowed with spiritual power, and (entering his stomach by fraud) was consumed by him as food. (42) Smiling to see him eager to resume his original form (of an ogre) at the conclusion of the Śrāddha ceremony, the revered sage spoke to Vātāpi as follows :—(43) 'No minding the consequences, O Vātāpi, the foremost of Brahmans in this world of mortals were made short work of by you through your might; hence (by way of retribution for this sin) you have been digested (by me).' (44)

---

* We read in the lexicon known as Vaijayanti :—

कदली तु बिले शेते मृदुसूक्ष्मोच्चकर्बुरैः । नीलाग्रैर्लोमभिर्युक्ता सा विंशत्यङ्गुलायता ।
प्रियकी लोमभिर्युक्ता मृदूच्चमसृणैर्घनैः ।

तद् रक्षो न भवेदेव वातापिरिव लक्ष्मण । मद्विधं योऽतिमन्येत धर्मनित्यं जितेन्द्रियम् ॥४५॥
भवेद्धतोऽयं वातापिरगस्त्येनेव मा गतः । इह त्वं भव संनद्धो यन्त्रितो रक्ष मैथिलीम् ॥४६॥
अस्यामायत्तमस्माकं यत् कृत्यं रघुनन्दन । अहमेनं वधिष्यामि ग्रहीष्याम्यथवा मृगम् ॥४७॥
यावद् गच्छामि सौमित्रे मृगमानयितुं द्रुतम् । पश्य लक्ष्मण वैदेह्या मृगत्वचि गतां स्पृहाम् ॥४८॥
त्वचा प्रधानया ह्येष मृगोऽद्य न भविष्यति । अप्रमत्तेन ते भाव्यमाश्रमस्थेन सीतया ॥४९॥
यावत् पृषतमेकेन सायकेन निहन्म्यहम् । हत्वैतच्चर्म चादाय शीघ्रमेष्यामि लक्ष्मण ॥५०॥
प्रदक्षिणेनातिबलेन पक्षिणा जटायुषा बुद्धिमता च लक्ष्मण ।
भवाप्रमत्तः प्रतिगृह्य मैथिलीं प्रतिक्षणं सर्वत एव शङ्कितः ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

"The yonder ogre too, who dares despise one like me, constantly devoted to virtue and a master of his senses, will cease to be as Vātāpi did, O Lakṣmaṇa ! (45) Having met me (in a hostile manner), this ogre (too) is sure to be killed (by me) as Vātāpi by Agastya. Stay you protected with armour and, remaining confined to this place, guard Sītā (a princess of Mithilā). (46) Whatever is to be done by us (hereafter) depends on her, O delight of the race of Raghu ! I shall dispose of this deer or capture it (alive). (47) In the meantime, O darling of Sumitrā, I proceed apace to bring the deer. Mark, O Lakṣmaṇa, the craving of Sītā (a princess of the Videha territory) directed towards the skin of this deer. (48) Indeed this deer will perish today because of its superb skin. You must remain wide awake in the hermitage with Sītā till I dispose to this spotted deer with a single arrow. Having made short work of it and taking its skin I shall forthwith return, O Lakṣmaṇa ! (49–50) Keeping Sītā (a princess of Mithilā) by your side, O Lakṣmaṇa, remain vigilant every moment and full of apprehension from all quarters in the company of the wise bird Jaṭāyu, who is very powerful and possessed of great might." (51)

Thus ends Canto Forty-three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Rāma kills Māricha and feels concerned to hear his call to Sītā and Lakṣmaṇa.

तथा तु तं समादिश्य भ्रातरं रघुनन्दनः । बबन्धासिं महातेजा जाम्बूनदमयत्सरुम् ॥ १ ॥
ततस्त्रिविनतं चापमादायात्मविभूषणम् । आबध्य च कपालौ द्वौ जगामोदग्रविक्रमः ॥ २ ॥

तं वन्यराजो राजेन्द्रमापतन्तं निरीक्ष्य वै । बभूवान्तर्हितस्त्रासात् पुनः संदर्शनेऽभवत् ॥ ३ ॥
बद्धासिर्धनुरादाय प्रदुद्राव यतो मृगः । तं स्म पश्यति रूपेण द्योतयन्तमिवाग्रतः ॥ ४ ॥
अवेक्ष्यावेक्ष्य धावन्तं धनुष्पाणिर्महावने । अतिवृत्तमिवोत्पाताल्लोभयानं कदाचन ॥ ५ ॥
शङ्कितं तु समुद्भ्रान्तमुत्पतन्तमिवाम्बरम् । दृश्यमानमदृश्यं च वनोद्देशेषु केषुचित् ॥ ६ ॥
छिन्नाभ्रैरिव संवीतं शारदं चन्द्रमण्डलम् । मुहूर्तादेव ददृशे मुहुर्दूरात् प्रकाशते ॥ ७ ॥
दर्शनादर्शनेनैव सोऽपाकर्षत राघवम् । स दूरमाश्रमस्यास्य मारीचो मृगतां गतः ॥ ८ ॥
आसीत् क्रुद्धस्तु काकुत्स्थो विवशस्तेन मोहितः । अथावतस्थे सुश्रान्तश्छायामाश्रित्य शाद्वले ॥ ९ ॥

Having duly cautioned as above his aforesaid brother (Lakṣmaṇa), Śrī Rāma (the delight of the Raghus), for his part, who was possessed of exceptional glory fastened (to his girdle) his sword with a golden hilt. (1) Then, seizing his triply-curved bow, which served as his adornment, and fastening two quivers, Śrī Rāma (of terrible prowess) sallied forth. (2) Observing Śrī Rāma, the ruler of rulers, approaching, Mārīcha (the foremost of deer) went out of sight awhile through fear and again came into full view. (3) Taking his bow, with the sword fastened (to his girdle), Śrī Rāma (the wielder of a bow) ran fast towards the spot where the deer stood and saw it radiating lustre as it were by its form in front of it. Looking back again and again it ran in the large forest. Now it slipped past after a leap and then tempted Śrī Rāma (to catch hold of it by coming very near). (4-5) Now it appeared seized with fear (of being hurt by Śrī Rāma's arrow), utterly confused and leaping into the air; while at other times it disappeared into some depths of the forest like the orb of the autumnal moon screened by fragmented clouds. Just after a while it became visible (at hand) and again flashed into view at a distance (the very next moment). (6-7) Just by coming into view and going out of sight, that notorious Mārīcha, who had assumed the form of a deer, bore Śrī Rāma (a scion of Raghu) far away from his hermitage. (8) Beguiled by him and feeling helpless, Śrī Rāma (a scion of Kakutstha) for his part felt enraged and, seeking the shade of a tree, thoroughly exhausted as he was, stood at ease on a spot covered with velvety grass. (9)

स तमुन्मादयामास मृगरूपो निशाचरः । मृगैः परिवृतोऽथान्यैरदूरात् प्रत्यदृश्यत ॥१०॥
ग्रहीतुकामं दृष्ट्वा तं पुनरेवाभ्यधावत । तत्क्षणादेव संत्रासात् पुनरन्तर्हितोऽभवत् ॥११॥
पुनरेव ततो दूराद् वृक्षखण्डाद् विनिस्सृतः । दृष्ट्वा रामो महातेजास्तं हन्तुं कृतनिश्चयः ॥१२॥
भूयस्तु शरमुद्धृत्य कुपितस्तत्र राघवः । सूर्यरश्मिप्रतीकाशं ज्वलन्तमरिमर्दनम् ॥१३॥
संधाय स दृढं चापे विकृष्य बलवद् बली । तमेव मृगमुद्दिश्य ज्वलन्तमिव पन्नगम् ॥१४॥
मुमोच ज्वलितं दीप्तमस्त्रं ब्रह्मविनिर्मितम् । शरीरं मृगरूपस्य विनिर्भिद्य शरोत्तमः ॥१५॥
मारीचस्यैव हृदयं विभेदाशनिसंनिभः । तालमात्रमथोत्प्लुत्य न्यपतत् स भृशातुरः ॥१६॥
व्यनदद् भैरवं नादं धरण्यामल्पजीवितः । म्रियमाणस्तु मारीचो जहौ तां कृत्रिमां तनुम् ॥१७॥
स्मृत्वा तद्वचनं रक्षो दध्यौ केन तु लक्ष्मणम् । इह प्रस्थापयेत् सीता तां शून्ये रावणो हरेत् ॥१८॥

That ogre appearing in the form of a deer puzzled him. Surrounded by other deer, he presently came into view not far off. (10) Beholding Rāma eager to capture it, it took to flight once more and out of fright instantly went out of sight again. (11) Then again it issued forth from a distant cluster of trees. Seeing the deer and pulling out with great fury a blazing arrow bright as a sunbeam and capable of destroying the enemy, nay, firmly fitting it to the bow and aiming it at that very animal drawing the bow with full force, the mighty Śrī Rāma, the celebrated scion of Raghu, for his part, who was endowed with extraordinary energy and had made up his mind to make short work of the deer, discharged in that forest that flaming and effulgent missile fashioned by Brahmā (the creator) and looking like a fiery serpent. Having thoroughly and deeply penetrated through the heart of the deer form, that excellent arrow, which shone brightly as lightning, pierced the heart of Mārīcha himself. Bounding as high as a palmyra tree, the deer, which felt sore afflicted, fell down to the ground and uttered a terrific roar, its life being very short, while dying, however, Mārīcha shed that assumed form. (12—17) Recalling the instruction of Rāvaṇa, the ogre for his part reflected how Sītā should send away Lakṣmaṇa to that spot and how Rāvaṇa should bear her away in her isolation. (18)

स प्राप्तकालमाज्ञाय चकार च ततः स्वनम् । सदृशं राघवस्येव हा सीते लक्ष्मणेति च ॥१९॥
तेन मर्मणि निर्विद्धं शरेणानुपमेन हि । मृगरूपं तु तत् त्यक्त्वा राक्षसं रूपमास्थितः ॥२०॥
चक्रे स सुमहाकायं मारीचो जीवितं त्यजन् । तं दृष्ट्वा पतितं भूमौ राक्षसं भीमदर्शनम् ॥२१॥
रामो रुधिरसिक्ताङ्गं चेष्टमानं महीतले । जगाम मनसा सीतां लक्ष्मणस्य वचः स्मरन् ॥२२॥
मारीचस्य तु मायैषा पूर्वोक्तं लक्ष्मणेन तु । तत् तथा ह्यभवच्चाद्य मारीचोऽयं मया हतः ॥२३॥
हा सीते लक्ष्मणेत्येवमाक्रुश्य तु महास्वनम् । ममार राक्षसः सोऽयं श्रुत्वा सीता कथं भवेत् ॥२४॥
लक्ष्मणश्च महाबाहुः कामवस्थां गमिष्यति । इति संचिन्त्य धर्मात्मा रामो हृष्टतनूरुहः ॥२५॥
तत्र रामं भयं तीव्रमाविवेश विषादजम् । राक्षसं मृगरूपं तं हत्वा श्रुत्वा च तत्स्वनम् ॥२६॥
निहत्य पृषतं चान्यं मांसमादाय राघवः । त्वरमाणो जनस्थानं ससाराभिमुखं तदा ॥२७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

Nay, perceiving what was opportune, the ogre forthwith uttered a cry precisely resembling the voice of Śrī Rāma (a scion of Raghu), saying "Alas Sītā ! Ah Lakṣmaṇa !" (19) Casting off the aforesaid form of a deer, deeply pierced in the vital parts by that peerless arrow, and taking on the form of an ogre, the said Mārīcha, while giving up the ghost, revealed his gigantic body. Seeing that ogre of terrible aspect, fallen on the ground, writhing on the earth's surface, his limbs bathed in blood, Śrī Rāma mentally turned towards Sītā, recollecting the warning of Lakṣmaṇa. (20—22) (He said to himself:) "Indeed this was a conjuring trick played by Mārīcha, which had already been pointed out by Lakṣmaṇa. Indeed what he said has come to be true and it is Mārīcha who has been killed by me today. (23) Since this notorious ogre has breathed his last uttering a loud wail: 'Alas Sītā ! Ah Lakṣmaṇa !' how will Sītā feel on hearing it ? (24) And what moods will the mighty-armed Lakṣmaṇa pass through ?" Reflecting thus, Śrī Rāma, whose mind was set on virtue, found his hair standing on end (through apprehension about the future of Sītā). (25) A poignant fear, born of dejection, seized Śrī Rāma on his having slain that ogre appearing in the form of a deer and heard his cry. (26) Having made short work of that uncommon spotted deer and taking fruits etc. fit for the consumption of ascetics, Śrī Rāma (a scion of Raghu) then hastily proceeded towards (his hermitage in) Janasthāna. (27)

Thus ends Canto Forty-four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Lashed with castigating remarks, Lakṣmaṇa seeks the presence of Śrī Rāma.

आर्तस्वरं तु तं भर्तुर्विज्ञाय सदृशं वने । उवाच लक्ष्मणं सीता गच्छ जानीहि राघवम् ॥ १ ॥
नहि मे जीवितं स्थाने हृदयं वावतिष्ठते । क्रोशतः परमार्तस्य श्रुतः शब्दो मया भृशम् ॥ २ ॥
आक्रन्दमानं तु वने भ्रातरं त्रातुमर्हसि । तं क्षिप्रमभिधाव त्वं भ्रातरं शरणैषिणम् ॥ ३ ॥
रक्षसां वशमापन्नं सिंहानामिव गोवृषम् । न जगाम तथोक्तस्तु भ्रातुराज्ञाय शासनम् ॥ ४ ॥
तमुवाच ततस्तत्र क्षुभिता जनकात्मजा । सौमित्रे मित्ररूपेण भ्रातुस्त्वमसि शत्रुवत् ॥ ५ ॥
यस्त्वमस्यामवस्थायां भ्रातरं नाभिपद्यसे । इच्छसि त्वं विनश्यन्तं रामं लक्ष्मण मत्कृते ॥ ६ ॥
लोभात्तु मत्कृते नूनं नानुगच्छसि राघवम् । व्यसनं ते प्रियं मन्ये स्नेहो भ्रातरि नास्ति ते ॥ ७ ॥
तेन तिष्ठसि विस्रब्धं तमपश्यन् महाद्युतिम् । किं हि संशयमापन्ने तस्मिन्निह मया भवेत् ॥ ८ ॥
कर्तव्यमिह तिष्ठन्त्या यत्प्रधानस्त्वमागतः ।

Recognizing the piteous cry (heard) in the forest as akin to the voice of her lord, Sītā spoke to Lakṣmaṇa (as follows):—"Go and ascertain the truth about Śrī Rāma (the scion of Raghu). (1) Neither my life-breath nor my heart is functioning properly. I have heard the voice of someone (like him) crying (for help) at a high pitch in great distress. (2) Surely you ought to rescue your (elder half-) brother crying piteously in the forest. Rush you at once to the side of your brother fallen into the hands of ogres as a bull into the clutches of lions and (as such) seeking your protection." Recalling (as he did) the command of his brother (not to leave her alone), Lakṣmaṇa, however, did not stir even though urged in the foregoing words. (3-4) Getting upset thereby, Sītā (daughter of Janaka) spoke to him on that occasion (as follows):—"You are as it were an enemy of your brother in the guise of a friend, O Lakṣmaṇa (son of Sumitrā), in that you do not rush to the help of your brother (even) in this predicament. For my sake, O Lakṣmaṇa, you wish Śrī Rāma to perish. (5-6) Surely due to greed for me you do not follow Śrī Rāma (a scion of Raghu). I believe that your brother's sad plight is dear to you and that there is no affection in you for him. (7) That is why you stand unperturbed without seeing Śrī Rāma, who is possessed of extraordinary splendour. Indeed what purpose will be served by me, remaining (secure) here when he with whom as your leader you have come has fallen into danger?"

एवं ब्रुवाणां वैदेहीं बाष्पशोकसमन्विताम् ॥ ९ ॥
सीतां मृगवधूमिव । पन्नगासुरगन्धर्वदेवदानवराक्षसैः ॥१०॥
अब्रवील्लक्ष्मणस्त्रस्तां

अशक्यस्तव वैदेहि भर्ता जेतुं न संशयः । देवि देवमनुष्येषु गन्धर्वेषु पतत्रिषु ॥११॥
राक्षसेषु पिशाचेषु किंनरेषु मृगेषु च । दानवेषु च घोरेषु न स विद्येत शोभने ॥१२॥
यो रामं प्रतियुध्येत समरे वासवोपमम् । अवध्यः समरे रामो नैवं त्वं वक्तुमर्हसि ॥१३॥
न त्वामस्मिन् वने हातुमुत्सहे राघवं विना । अनिवार्यं बलं तस्य बलैर्बलवतामपि ॥१४॥
त्रिभिर्लोकैः समुदितैः सेश्वरैः सामरैरपि । हृदयं निर्वृतं तेऽस्तु संतापस्त्यज्यतां तव ॥१५॥
आगमिष्यति ते भर्ता शीघ्रं हत्वा मृगोत्तमम् । न स तस्य स्वरो व्यक्तं न कश्चिदपि दैवतः ॥१६॥
गन्धर्वनगरप्रख्या माया तस्य च रक्षसः । न्यासभूतासि वैदेहि न्यस्ता मयि महात्मना ॥१७॥
रामेण त्वं वरारोहे न त्वां त्यक्तुमिहोत्सहे । कृतवैराश्च कल्याणि वयमेतैर्निशाचरैः ॥१८॥
खरस्य निधने देवि जनस्थानवधं प्रति । राक्षसा विविधा वाचो व्याहरन्ति महावने ॥१९॥
हिंसाविहारा वैदेहि न चिन्तयितुमर्हसि ।

To Sītā, a princess of the Videha territory,—who was full of tears and possessed with grief and felt frightened as a female deer, and who was speaking in the above strain—Lakṣmaṇa replied as follows:—"Your husband, O princess of the Videha kingdom, is unconquerable by Nāgas, demons, Gandharvas, gods, titons and ogres: there is no doubt about it. There exists none among gods and human beings, Gandharvas, birds, ogres, fiends, Kinnaras and wild beasts as well as among the terrible demons, O blessed lady, who can encounter in battle Śrī Rāma, who is equal to Indra. (Nay) Śrī Rāma cannot be killed in an encounter. You ought not (therefore) to speak like that. (8—13) I dare not leave you in the forest without Śrī Rāma (a scion of Raghu). His might cannot be repulsed even by the forces of mighty warriors nor even by the three worlds joined together including gods and the (three) lords of the universe (Brahmā, Viṣṇu and Śiva). Let your heart (therefore) be at ease and let (all) agony be shed by you. (14-15) Having killed the foremost of deer, your husband will soon return. Clearly it was not his voice (which was heard by us) nor was it the (incorporeal) voice of any deity. (16) It was surely a conjuring trick of that ogre and unreal like an imaginary city in the sky (visible due to some natural phenomenon). You are a sacred trust placed in my charge by the high-souled Śrī Rāma, O comely princess of the Videha territory. I dare not (therefore) leave you (alone). On the score of extermination of the ogres' colony in Janasthāna at the time of Khara's death we have been made into enemies by these night-stalkers, O blessed lady! Ogres who indulge in destruction of life as a recreation simulate diverse voices in the huge forest, O princess of the Videha kingdom! You need not (therefore) feel anxious."

लक्ष्मणेनैवमुक्ता तु क्रुद्धा संरक्तलोचना ॥२०॥
अब्रवीत् परुषं वाक्यं लक्ष्मणं सत्यवादिनम् । अनार्याकरुणारम्भ नृशंस कुलपांसन ॥२१॥
अहं तव प्रियं मन्ये रामस्य व्यसनं महत् । रामस्य व्यसनं दृष्ट्वा तेनैतानि प्रभाषसे ॥२२॥
नैव चित्रं सपत्नेषु पापं लक्ष्मण यद् भवेत् । त्वद्विधेषु नृशंसेषु नित्यं प्रच्छन्नचारिषु ॥२३॥
सुदुष्टस्त्वं वने राममेकमेकोऽनुगच्छसि । मम हेतोः प्रतिच्छन्नः प्रयुक्तो भरतेन वा ॥२४॥
तन्न सिध्यति सौमित्रे तवापि भरतस्य वा । कथमिन्दीवरश्यामं रामं पद्मनिभेक्षणम् ॥२५॥
उपसंश्रित्य भर्तारं कामयेयं पृथग्जनम् । समक्षं तव सौमित्रे प्राणांस्त्यक्ष्याम्यसंशयम् ॥२६॥

रामं विना क्षणमपि नैव जीवामि भूतले । इत्युक्तः परुषं वाक्यं सीतया रोमहर्षणम् ॥२७॥
अब्रवील्लक्ष्मणः सीतां प्राञ्जलिः स जितेन्द्रियः ।

Reassured in these words by Lakṣmaṇa, Sītā for her part addressed the following harsh words to Lakṣmaṇa, who had spoken the truth, her eyes turning blood-red through anger:—"O ignoble and merciless Lakṣmaṇa of cruel deeds, O disgrace of your race, I believe Śrī Rāma's great adversity is dear to you. That is why you complacently utter such words even on seeing the distress of Śrī Rāma. (17—22) It is not at all strange, O Lakṣmaṇa, that a sinful propensity should exist in (the mind of) cruel enemies like you, ever moving in disguise. (23) With your motive cleverly concealed you have followed in the forest Śrī Rāma, who was without a male companion, alone for my sake or because you were engaged by Bharata (as his agent). (24) (But) that object of yours or even of Bharata will not be accomplished, O son of Sumitrā! Having served as my husband Śrī Rāma of lotus-like eyes and dark-brown as a blue lotus, how can I covet an ordinary man (like you)? I shall undoubtedly give up the ghost in your presence, O son of Sumitrā! (25-26) I shall certainly not survive on the surface of the earth even for an instant without Śrī Rāma." Spoken to in these harsh words, which made one's hair stand on end, by Sītā, the celebrated Lakṣmaṇa, who had mastered his senses, replied with joined palms (as follows):—

उत्तरं नोत्सहे वक्तुं दैवतं भवती मम ॥२८॥
वाक्यमप्रतिरूपं तु न चित्रं स्त्रीषु मैथिलि । स्वभावस्त्वेष नारीणामेषु लोकेषु दृश्यते ॥२९॥
विमुक्तधर्माश्चपलास्तीक्ष्णा भेदकराः स्त्रियः । न सहे हीदृशं वाक्यं वैदेहि जनकात्मजे ॥३०॥
श्रोत्रयोरुभयोर्मध्ये तप्तनाराचसंनिभम् । उपशृण्वन्तु मे सर्वे साक्षिणो हि वनेचराः ॥३१॥
न्यायवादी यथा वाक्यमुक्तोऽहं परुषं त्वया । धिक् त्वामत्र विनश्यन्तीं यन्मामेवं विशङ्कसे ॥३२॥
स्त्रीत्वाद् दुष्टस्वभावेन गुरुवाक्ये व्यवस्थितम् । गच्छामि यत्र काकुत्स्थः स्वस्ति तेऽस्तु वरानने ॥३३॥
रक्षन्तु त्वां विशालाक्षि समग्रा वनदेवताः ।
निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे । अपि त्वां सह रामेण पश्येयं पुनरागतः ॥३४॥

"I dare not make a reply (to you), since you are a deity to me. (27-28) It is no wonder at all for women to utter words which are not worthy of them, O princess of Mithilā! For such is the nature of women, which is observed in these worlds. (29) Women are (generally) such as have cast decorum to the winds, are fickle, hard-hearted and disposed to create discord. Surely I cannot put up, O princess of the Videha territory and daughter of Janaka, with such words as penetrate into both my ears like a heated steel arrow. Let all the denizens of the forest listen to my words as (so many) witnesses. (30-31) Since I who have spoken what is right have been castigated by you in harsh words, fie upon you, who are going to perish inasmuch as you distrust in this way through feminine nature and a wicked disposition me, who firmly abide by the words of my elder brother. I leave for the spot where Śrī Rāma (a scion of Kakutstha) is. May all be well with you, O lady of charming countenance! (32-33) Let all the sylvan deities protect you, O large-eyed lady! The fearful evil portents which appear before my eyes indeed make me doubtful whether when come back with Śrī Rāma I shall be able to see you." (34)

लक्ष्मणेनैवमुक्ता तु रुदती जनकात्मजा । प्रत्युवाच ततो वाक्यं तीव्रबाष्पपरिप्लुता ॥३५॥
गोदावरीं प्रवेक्ष्यामि हीना रामेण लक्ष्मण । आबन्धिष्येऽथवा त्यक्ष्ये विषमे देहमात्मनः ॥३६॥
पिबामि वा विषं तीक्ष्णं प्रवेक्ष्यामि हुताशनम् । न त्वहं राघवादन्यं कदापि पुरुषं स्पृशे ॥३७॥
इति लक्ष्मणमाश्रुत्य सीता शोकसमन्विता । पाणिभ्यां रुदती दुःखादुदरं प्रजघान ह ॥३८॥
तामार्तरूपां विमना रुदन्तीं सौमित्रिरालोक्य विशालनेत्राम् ।
आश्वासयामास न चैव भर्तुस्तं भ्रातरं किंचिदुवाच सीता ॥३९॥
ततस्तु सीतामभिवाद्य लक्ष्मणः कृताञ्जलिः किंचिदभिप्रणम्य ।
अवेक्षमाणो बहुशः स मैथिलीं जगाम रामस्य समीपमात्मवान् ॥४०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चचत्वारिंशः सर्गः ॥ ४५ ॥

Crying and bathed in a gushing stream of tears, when spoken to in these words, Sītā (the daughter of Janaka) forthwith replied as follows:—(35) "Bereft of Śrī Rāma, O Lakṣmaṇa, I shall take a plunge into the Godavari or hang myself or cast off my body by climbing up a precipice (and falling from it). (36) Or I shall drink a strong poison or enter the fire. But I shall never touch any other male than Śrī Rāma (a scion of Raghu)." (37) Having taken this vow before Lakṣmaṇa, Sītā, who was overwhelmed with grief, beat her abdomen with her hands, crying through agony: so the tradition goes. (38) Depressed in spirit to perceive her weeping with a distressed air, Lakṣmaṇa (son of Sumitrā) consoled the large-eyed lady. Sītā, however, did not utter even a word to her aforesaid brother-in-law. (39) Then, greeting Sītā with joined palms and respectfully bowing down a little, nay, looking at the princess of Mithilā again and again, the celebrated Lakṣmaṇa, who had mastered his self, sought the presence of Śrī Rāma. (40)

Thus ends Canto Forty-five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Rāvaṇa seeks the presence of Sitā in the guise of a recluse; Sītā invites him to accept her hospitality.

तया परुषमुक्तस्तु कुपितो राघवानुजः । स विकाङ्क्षन् भृशं रामं प्रतस्थे नचिरादिव ॥ १ ॥
तदाऽऽसाद्य दशग्रीवः क्षिप्रमन्तरमास्थितः । अभिचक्राम वैदेहीं परिव्राजकरूपधृक् ॥ २ ॥
श्लक्ष्णकाषायसंवीतः शिखी छत्री उपानही । वामे चांसेऽवसज्याथ शुभे यष्टिकमण्डलू ॥ ३ ॥
परिव्राजकरूपेण वैदेहीमन्ववर्तत । तामाससादातिबलो भ्रातृभ्यां रहितां वने ॥ ४ ॥
रहितां सूर्यचन्द्राभ्यां संध्यामिव महत्तमः । तामपश्यत् ततो बालां राजपुत्रीं यशस्विनीम् ॥ ५ ॥
रोहिणीं शशिना हीनां ग्रहवद् भृशदारुणः । तमुग्रं पापकर्माणं जनस्थानगता द्रुमाः ॥ ६ ॥
संदृश्य न प्रकम्पन्ते न प्रवाति च मारुतः । शीघ्रस्रोताश्च तं दृष्ट्वा वीक्षन्तं रक्तलोचनम् ॥ ७ ॥
स्तिमितं गन्तुमारेभे भयाद् गोदावरी नदी । रामस्य त्वन्तरं प्रेप्सुर्दशग्रीवस्तदन्तरे ॥ ८ ॥

उपतस्थे च वैदेहीं भिक्षुरूपेण रावणः । अभव्यो भव्यरूपेण भर्तारमनुशोचतीम् ॥ ९ ॥
अभ्यवर्तत वैदेहीं चित्रामिव शनैश्चरः । सहसा भव्यरूपेण तृणैः कूप इवावृतः ॥१०॥
अतिष्ठत् प्रेक्ष्य वैदेहीं रामपत्नीं यशस्विनीम् ।

Enraged when spoken to in harsh words by Sītā, and ardently longing to meet Śrī Rāma, Lakṣmaṇa (the younger half-brother of Śrī Rāma) departed without delay as it were. (1) Getting an opportunity (to meet Sītā alone, provided by the departure of Lakṣmaṇa) and availing himself of it, nay, assuming the form of a wandering anchorite, Rāvaṇa (the ten-headed monster) quickly advanced towards Sītā (a princess of the Videha territory). (2) Appearing in the form of a wandering recluse, clad in a neat ochre-coloured garment, with a tuft of hair on the crown of his head and with shoes on, carrying an umbrella (on the right shoulder) and bearing a glossy staff and a bright Kamaṇḍalu (a vessel made of marine cocoanut shell for carrying water) on the left shoulder, he tried to humour Sītā (a princess of the Videha kingdom). Rāvaṇa (who was possessed of great might) approached her while she was bereft of the two brothers (Śrī Rāma and Lakṣmaṇa), even as thick darkness overtakes dusk, which is without the sun and the moon. The exceedingly cruel fellow then saw that illustrious and youthful princess in the same way as an unpropitious planet would frown at Rohiṇī (a consort of the moon-god and a constellation of that name) bereft of the moon. Perceiving that fierce ogre of sinful deeds, the trees existing in Janasthāna did not wave nor did the wind blow freely. Seeing the red-eyed monster looking intently (on the river), the river Godavari too, which had a swift current, began to course slowly. for fear (of him). Seeking to obtain an opportunity when Śrī Rāma should be away (from Sītā), Rāvaṇa, (the ten-headed monster) sought the presence of Sītā (a princess of the Videha territory) in the guise of a (wandering) mendicant during the absence of Śrī Rāma. In a propitious garb the unpropitious Rāvaṇa approached Sītā (a princess of the Videha kingdom), who was (then) grieving for her husband, (even) as the planet Saturn would approach the constellation Chitrā. Looking intently at Sītā (a princess of the Videha territory), the illustrious consort of Śrī Rāma, Rāvaṇa suddenly stood (before her) in an auspicious garb and (thereby) resembling a well overgrown with blades of grass.

तिष्ठन् सम्प्रेक्ष्य च तदा पत्नीं रामस्य रावणः ॥११॥
शुभां रुचिरदन्तोष्ठीं पूर्णचन्द्रनिभाननाम् । आसीनां पर्णशालायां बाष्पशोकाभिपीडिताम् ॥१२॥
स तां पद्मपलाशाक्षीं पीतकौशेयवासिनीम् । अभ्यगच्छत वैदेहीं हृष्टचेता निशाचरः ॥१३॥
दृष्ट्वा कामशराविद्धो ब्रह्मघोषमुदीरयन् । अब्रवीत् प्रश्रितं वाक्यं रहिते राक्षसाधिपः ॥१४॥
तामुत्तमां त्रिलोकानां पद्महीनामिव श्रियम् । विभ्राजमानां वपुषा रावणः प्रशशंस ह ॥१५॥
रौप्यकाञ्चनवर्णाभे पीतकौशेयवासिनि । कमलानां शुभां मालां पद्मिनीव च बिभ्रती ॥१६॥
ह्रीः श्रीः कीर्तिः शुभा लक्ष्मीरप्सरा वा शुभानने । भूतिर्वा त्वं वरारोहे रतिर्वा स्वैरचारिणी ॥१७॥
समाः शिखरिणः स्निग्धाः पाण्डुरा दशनास्तव । विशाले विमले नेत्रे रक्तान्ते कृष्णतारके ॥१८॥
विशालं जघनं पीनमूरू करिकरोपमौ । एतावुपचितौ वृत्तौ संहतौ सम्प्रगल्भितौ ॥१९॥
पीनोन्नतमुखौ कान्तौ स्निग्धतालफलोपमौ । मणिप्रवेकाभरणौ रुचिरौ ते पयोधरौ ॥२०॥

Standing delighted in mind to gaze at that moment on Sītā (a princess of the Videha kingdom), the blessed consort of Śrī Rāma,—who had lovely teeth and lips, a countenance shining brightly as the full moon and eyes resembling the petals of a lotus, was clad in yellow silk,—sitting in her hut of leaves tormented with grief and flooded with tears, the ogre, Rāvaṇa, drew near her. (3—13) Pierced with the darts of Love to see her and chanting Vedic Mantras (in order to impress on her that he was a Brahman recluse), Rāvaṇa (the suzerain lord of ogres) proceeded to address polite words to her in that lonely place. (14) Rāvaṇa, they say, extolled that lady, who was the foremost (among women) in (all) the three worlds, and shone brightly with her body like Lakṣmī (the goddess of beauty and fortune) without a lotus (in the following words) :— (15) "O lady possessing the hue and splendour of silver and gold and clad in yellow silk, and having (in your person) a cluster of lotuses (in the guise of eyes, countenance, hands, feet and so on) like a lotus pond, are you Hrī (the deity presiding over modesty), Śrī (the goddess of elegance), Kīrti (the deity presiding over fame), the blessed Lakṣmī (the goddess of fortune), or a celestial nymph or Bhūti (the goddess presiding over the mystic powers) or Rati (the consort of Love) acting according to her own inclinations, O lady with a charming countenance and other comely limbs ? (16-17) (How) even, smooth and white are your teeth with their surface resembling jasmine buds and (how) large and fair are your eyes red at the end with dark pupils. (18) Broad and fleshy are your hips and thighs resembling the trunk of an elephant; and these breasts of yours are fully developed, round, joined together, and prominent with rounded and elevated teats, lovable and charming, resembling a pair of smooth palmyra fruits and adorned with strings of excellent gems. (19-20)

चारुस्मिते चारुदति चारुनेत्रे विलासिनि । मनो हरसि मे रामे नदीकूलमिवाम्भसा ॥२१॥
करान्तमितमध्यासि सुकेशे संहतस्तनि । नैव देवी न गन्धर्वी न यक्षी न च किंनरी ॥२२॥
नैवंरूपा मया नारी दृष्टपूर्वा महीतले । रूपमग्र्यं च लोकेषु सौकुमार्यं वयश्च ते ॥२३॥
इह वासश्च कान्तारे चित्तमुन्माथयन्ति मे । सा प्रतिक्राम भद्रं ते न त्वं वस्तुमिहार्हसि ॥२४॥
राक्षसानामयं वासो घोराणां कामरूपिणाम् । प्रासादाग्र्याणि रम्याणि नगरोपवनानि च ॥२५॥
सम्पन्नानि सुगन्धीनि युक्तान्याचरितुं त्वया । वरं माल्यं वरं गन्धं वरं वस्त्रं च शोभने ॥२६॥
भर्तारं च वरं मन्ये त्वद्युक्तमसितेक्षणे । का त्वं भवसि रुद्राणां मरुतां वा शुचिस्मिते ॥२७॥
वसूनां वा वरारोहे देवता प्रतिभासि मे । नेह गच्छन्ति गन्धर्वा न देवा न च किंनराः ॥२८॥
राक्षसानामयं वासः कथं तु त्वमिहागता । इह शाखामृगाः सिंहा द्वीपिव्याघ्रमृगा वृकाः ॥२९॥
ऋक्षास्तरक्षवः कङ्काः कथं तेभ्यो न बिभ्यसे । मदान्वितानां घोराणां कुञ्जराणां तरस्विनाम् ॥३०॥
कथमेका महारण्ये न बिभेषि वरानने । कासि कस्य कुतश्च त्वं किंनिमित्तं च दण्डकान् ॥३१॥
एका चरसि कल्याणि घोरान् राक्षससेवितान् ।

"O playful and charming lady with sweet smiles, shapely teeth and lovely eyes, you steal away my heart (even) as a river washes away its banks with its current. (21) Your waist can be enclosed within the tips of one thumb and index finger, O lady with sleek hair and close breasts ! Neither a goddess, nor a Gandharva lady, nor a Yakṣa woman nor a Kinnara girl nor a human lady of such (passing) comeliness was seen by me ever before on the face of the earth. Your comeliness, which is foremost in all the (three) worlds, as also your tenderness and youth (on the one hand) and your residence in this forest (on the other hand) agitate my mind. As such depart (from this place), may prosperity attend on you! You ought no longer to stay here. (23-24) This (forest) is the home of fierce ogres capable of assuming any form at will. The charming topmost storeys of palaces as well as prosperous cities and sweet-smelling gardens (alone) are fit to be occupied and frequented by you. I consider that garland as foremost, that fragrant substance as excellent and that article of wearing apparel as the best and (also) that husband as worth choosing, that is united with you, O charming lady with dark eyes ! Who are you, O lady with bright smiles ? To me you appear to be a goddess married to the (eleven) Rudras, the (forty-nine) wind-gods or the (eight) Vasus, O lady with charming limbs ! Neither Gandharvas nor gods nor Kinnaras visit this forest. (25—28) This (forest) is the home of ogres. How did you come to this place at all ? Here live monkeys, lions, leopards, tigers and deer, wolves, bears, hyenas and buzzards. How do you not feel afraid of them ? How do you not feel afraid of dreadful elephants in rut and full of speed, though living alone in this huge forest, O lady with a charming countenance ? Who are you ? Whose consort are you and where do you hail from ? And for what purpose do you range alone in the frightful Daṇḍaka forest frequented by ogres, O blessed one ?"

इति प्रशस्ता वैदेही रावणेन महात्मना ॥३२॥
द्विजातिवेषेण हि तं दृष्ट्वा रावणमागतम् । सर्वैरतिथिसत्कारैः पूजयामास मैथिली ॥३३॥
उपानीयासनं पूर्वं पाद्येनाभिनिमन्त्र्य च । अब्रवीत् सिद्धमित्येव तदा तं सौम्यदर्शनम् ॥३४॥
द्विजातिवेषेण समीक्ष्य मैथिली समागतं पात्रकुसुम्भधारिणम् ।
अशक्यमुद्द्वेष्टुमुपायदर्शनान्न्यमन्त्रयद् ब्राह्मणवत् तथागतम् ॥३५॥
इयं बृसी ब्राह्मण काममास्यतामिदं च पाद्यं प्रतिगृह्यतामिति ।
इदं च सिद्धं वनजातमुत्तमं त्वदर्थमव्यग्रमिहोपभुज्यताम् ॥३६॥
निमन्त्र्यमाणः प्रतिपूर्णभाषिणीं नरेन्द्रपत्नीं प्रसमीक्ष्य मैथिलीम् ।
प्रसह्य तस्या हरणे दृढं मनः समर्पयामास वधाय रावणः ॥३७॥
ततः सुवेषं मृगयागतं पतिं प्रतीक्षमाणा सहलक्ष्मणं तदा ।
निरीक्षमाणा हरितं ददर्श तन्महद् वनं नैव तु रामलक्ष्मणौ ॥३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Eulogized as above by the high-minded Rāvaṇa and actually seeing the aforesaid Rāvaṇa come in the garb of a Brahman, Sītā, the princess of Mithilā, adored him with all honours due to an unexpected guest. (29—33) Having offered him a seat first and tended upon him with water to wash his feet with, she then said to Rāvaṇa of gentle aspect only this: "Cooked food is ready." (34) Perceiving him arrived without previous notice in the garb of a Brahman, carrying a water-pot (made of marine cocoanut-shell) and clad in saffron-coloured robes and unworthy of neglect because of her having perceived the marks of a Brahman on his person, Sītā invited him (in the following words) to dinner as a Brahman since he had come dressed as such:—(35) "Here is a seat of green grass, O Brahman ! Let yourself be seated at will (on it). Also let this water to wash your feet with be accepted. And here is excellent produce of the forest dressed for you. This may be partaken of (by you) on this spot at ease." (35) Being invited to dinner (in the aforesaid words) and closely observing Queen Sītā (the princess of Mithilā), who had uttered the full formula (with which a guest is invited to dinner), Rāvaṇa fully and resolutely made up his mind to carry her away by force and (thereby) to bring about (his) own death. (37) Then, looking out for her neatly dressed husband,—who had gone a hunting with Lakṣmaṇa,—and casting her eyes round, Sītā only saw at that moment that vast green forest but not Śrī Rāma and Lakṣmaṇa. (38)

Thus ends Canto Forty-six in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Sītā tells Rāvaṇa about herself and her husband and also the reason of their coming to the forest. Rāvaṇa expresses his desire to make her his principal queen. Sītā reproaches him.

रावणेन तु वैदेही तदा पृष्टा जिहीर्षुणा । परिव्राजकरूपेण शशंसात्मानमात्मना ॥ १ ॥
ब्राह्मणश्चातिथिश्चैष अनुक्तो हि शपेत माम् । इति ध्यात्वा मुहूर्तं तु सीता वचनमब्रवीत् ॥ २ ॥
दुहिता जनकस्याहं मैथिलस्य महात्मनः । सीता नाम्नास्मि भद्रं ते रामस्य महिषी प्रिया ॥ ३ ॥
उषित्वा द्वादश समा इक्ष्वाकूणां निवेशने । भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी ॥ ४ ॥
तत्र त्रयोदशे वर्षे राजामन्त्रयत प्रभुः । अभिषेचयितुं रामं समेतो राजमन्त्रिभिः ॥ ५ ॥
तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने । कैकेयी नाम भर्तारं ममार्या याचते वरम् ॥ ६ ॥
परिगृह्य तु कैकेयी श्वशुरं सुकृतेन मे । मम प्रव्राजनं भर्तुर्भरतस्याभिषेचनम् ॥ ७ ॥
द्वावयाचत भर्तारं सत्यसंधं नृपोत्तमम् । नाद्य भोक्ष्ये न च स्वप्स्ये न पास्ये न कदाचन ॥ ८ ॥
एष मे जीवितस्यान्तो रामो यदभिषिच्यते ।

Questioned by Rāvaṇa, who, though disguised as a wandering recluse, intended to carry her away, Sītā (a princess of the Videha territory), for her part, spoke (to him) about herself of her own accord. (1) Reflecting awhile that, being a Brahman and an unexpected guest, he might likely curse her if not told about herself, Sītā for her part spoke (to him) as follows:— (2) "A daughter of the high-souled Janaka, king of Mithilā, Sītā by name, I am the beloved consort of Śrī Rāma. May all be well with you ! (3) Having lived for twelve years in the palace of the kings of Ikṣwāku's line, and enjoying the luxuries available to humankind, I lived in the midst of an abundance of all (kinds of) enjoyments. (4) In the thirteenth year of my stay in that palace, the powerful monarch (my father-in-law), accompanied by his counsellors, decided to install Śrī Rāma as Prince Regent. (5) While the aforesaid installation (on the office of Prince Regent) of Śrī Rāma (a scion of Raghu) was being arranged, my mother-in-law, Kaikeyī by name, asked a boon of her husband. (6) Binding my father-in-law with an oath in the name of virtue, Kaikeyī for her part asked of her lord, that jewel among kings, who was true to his promise, a couple of boons in the shape of exile of my husband and the installation (as Prince Regent) of Bharata (her own son), and added:—"If Rāma is installed today, I shall neither eat nor sleep nor drink any longer. This event, *viz*, the installation of Rāma, will constitute the end of my life."

इति ब्रुवाणां कैकेयीं श्वशुरो मे स पार्थिवः ॥ ९ ॥
अयाचतार्थैरन्वर्थैर्न च याच्ञां चकार सा । मम भर्ता महातेजा वयसा पञ्चविंशकः ॥१०॥
अष्टादश हि वर्षाणि मम जन्मनि गण्यते । रामेति प्रथितो लोके सत्यवाञ्शीलवाञ्शुचिः ॥११॥
विशालाक्षो महाबाहुः सर्वभूतहिते रतः । कामार्तश्च महाराजः पिता दशरथः स्वयम् ॥१२॥
कैकेय्याः प्रियकामार्थं तं रामं नाभ्यषेचयत् । अभिषेकाय तु पितुः समीपं राममागतम् ॥१३॥
कैकेयी मम भर्तारमित्युवाच द्रुतं वचः । तव पित्रा समाज्ञप्तं ममेदं शृणु राघव ॥१४॥
भरताय प्रदातव्यमिदं राज्यमकण्टकम् । त्वया तु खलु वस्तव्यं नव वर्षाणि पञ्च च ॥१५॥
वने प्रव्रज काकुत्स्थ पितरं मोचयानृतात् । तथेत्युवाच तां रामः कैकेयीमकुतोभयः ॥१६॥
चकार तद्वचः श्रुत्वा भर्ता मम दृढव्रतः । दद्यान्न प्रतिगृह्णीयात् सत्यं ब्रूयान्न चानृतम् ॥१७॥
एतद् ब्राह्मण रामस्य व्रतं धृतमनुत्तमम् । तस्य भ्राता तु वैमात्रो लक्ष्मणो नाम वीर्यवान् ॥१८॥
रामस्य पुरुषव्याघ्रः सहायः समरेऽरिहा । स भ्राता लक्ष्मणो नाम ब्रह्मचारी दृढव्रतः ॥१९॥
अन्वगच्छद् धनुष्पाणिः प्रव्रजन्तं मया सह । जटी तापसरूपेण मया सह सहानुजः ॥२०॥
प्रविष्टो दण्डकारण्यं धर्मनित्यो दृढव्रतः ।

"The said king, my father-in-law, sought to win over Kaikeyī, who was speaking in this strain, by means of things worth coveting and enjoying; she, however, did not grant his request. My husband, who is possessed of great energy, was over twenty-five years of age (when he left for the forest), while my age (at the time of our departure from Ayodhya) was calculated to be eighteen years from my birth. Known in the world by the name of Rāma, my husband is truthful, amiable of disposition and virtuous; is possessed of large eyes and mighty arms and devoted to the good of all created beings. Yet, in order to fulfil the cherished object of Kaikeyī's desire, his father, the emperor, who was himself stricken with love (for her), did not install Śrī Rāma (as Prince Regent). To Śrī Rāma, my husband, arrived in the presence of his father for getting installed (as Prince Regent), Kaikeyī for her past promptly spoke as follows:—'Hear from me, O scion of Raghu, the following decree duly issued by your father:—(7—14) This kingdom has to be bestowed on Bharata without any hindrance and you at all events must dwell in the forest for nine years and five. (Therefore) depart, O scion of Kakutstha, to the forest and save your father from (the sin of) falsehood.' "Hearing her command, my husband, Śrī Rāma, who had no fear from any quarter and is firm of vows, replied as follows:—'Let it be so,' and followed it. He would (ever) bestow and never accept a gift. He would (ever) speak the truth and never tell a lie. (15—17) Such, O Brahman, is the unsurpassed vow held fast by Śrī Rāma. A powerful half-brother of his, Lakṣmaṇa by name, a tiger among men and the slayer of his foes on the battle-field, is the companion of Śrī Rāma. The aforesaid (half-) brother, Lakṣmaṇa by name, who is firm of vows and is practising continence, followed, bow in hand, Śrī Rāma, who was going into exile with me. Wearing matted locks, and accompanied by his (aforesaid) half-brother, Śrī Rāma, who is ever devoted to piety and firm of vows, penetrated in the form of an ascetic into the Daṇḍaka forest with me.

ते वयं प्रच्युता राज्यात् कैकेय्यास्तु कृते त्रयः ॥२१॥
विचराम द्विजश्रेष्ठ वनं गम्भीरमोजसा । समाश्वस मुहूर्तं तु शक्यं वस्तुमिह त्वया ॥२२॥
आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम् । रुरून् गोधान् वराहांश्च हत्वाऽऽदायामिषं बहु ॥२३॥
स त्वं नाम च गोत्रं च कुलमाचक्ष्व तत्त्वतः । एकश्च दण्डकारण्ये किमर्थं चरसि द्विज ॥२४॥
एवं ब्रुवत्यां सीतायां रामपत्न्यां महाबलः । प्रत्युवाचोत्तरं तीव्रं रावणो राक्षसाधिपः ॥२५॥
येन वित्रासिता लोकाः सदेवासुरमानुषाः । अहं स रावणो नाम सीते रक्षोगणेश्वरः ॥२६॥
त्वां तु काञ्चनवर्णाभां दृष्ट्वा कौशेयवासिनीम् । रतिं स्वकेषु दारेषु नाधिगच्छाम्यनिन्दिते ॥२७॥
बह्वीनामुत्तमस्त्रीणामाहृतानामितस्ततः । सर्वासामेव भद्रं ते ममाग्रमहिषी भव ॥२८॥
लङ्का नाम समुद्रस्य मध्ये मम महापुरी । सागरेण परिक्षिप्ता निविष्टा गिरिमूर्धनि ॥२९॥
तत्र सीते मया सार्धं वनेषु विचरिष्यसि । न चास्य वनवासस्य स्पृहयिष्यसि भामिनि ॥३०॥
पञ्च दास्यः सहस्राणि सर्वाभरणभूषिताः । सीते परिचरिष्यन्ति भार्या भवसि मे यदि ॥३१॥

"Expelled from the kingdom on account of Kaikeyī, we, the aforesaid three, O jewel among the Brahmans, are ranging the dense forest banking on our (own) strength. Rest awhile if it is possible for you to stay here. (18—22) Having killed Rurus (a species of deer), iguanas and boars (by way of sport), and taking all (kinds of) wild products fit for the consumption of ascetics in abundance (for repast), my husband will come back (very soon). (23) Now (please) make known (to me) accurately your name as well as your family name and descent. (Please) also relate, O Brahman, what for you roam about in the Daṇḍaka forest alone." (24) While Sītā, the consort of Śrī Rāma, was speaking as aforesaid, Rāvaṇa, the suzerain lord of ogres, who was possessed of great might, made the following sharp reply:—(25) "I am the celebrated ruler of the hordes of ogres, Rāvaṇa by name, by whom (all) people, including gods, demons and human beings, have been struck with terror, O Sītā ! (26) Having seen you possessing the hue and brilliance of gold and clad in silk, I no longer find delight in my (own) consorts, O lady beyond reproach (in point of comeliness of form) ! (27) Become the foremost queen among all the numerous excellent women carried away from here and there by me. (28) My great capital, Lankā by name, is set in the midst of the sea, girt by the ocean and built on the summit of a hill. (29) There you will roam about with me in woodlands and will never long for this sojourn in the forest, O youthful Sītā ! (30) Five thousand maid-servants decked with all (kinds of) ornaments will wait on you, if you (choose to) become my wife, O Sītā !" (31)

रावणेनैवमुक्ता तु कुपिता जनकात्मजा । प्रत्युवाचानवद्याङ्गी तमनादृत्य राक्षसम् ॥३२॥
महागिरिमिवाकम्प्यं महेन्द्रसदृशं पतिम् । महोदधिमिवाक्षोभ्यमहं राममनुव्रता ॥३३॥

सर्वलक्षणसम्पन्नं न्यग्रोधपरिमण्डलम् । सत्यसंधं महाभागमहं राममनुव्रता ॥३४॥
महाबाहुं महोरस्कं सिंहविक्रान्तगामिनम् । नृसिंहं सिंहसंकाशमहं राममनुव्रता ॥३५॥
पूर्णचन्द्राननं रामं राजवत्सं जितेन्द्रियम् । पृथुकीर्तिं महाबाहुमहं राममनुव्रता ॥३६॥
त्वं पुनर्जम्बुकः सिंहीं मामिहेच्छसि दुर्लभाम् । नाहं शक्या त्वया स्प्रष्टुमादित्यस्य प्रभा यथा ॥३७॥
पादपान् काञ्चनान् नूनं बहून् पश्यसि मन्दभाक् । राघवस्य प्रियां भार्यां यस्त्वमिच्छसि राक्षस ॥३८॥
क्षुधितस्य च सिंहस्य मृगशत्रोस्तरस्विनः । आशीविषस्य वदनाद् दंष्ट्रामादातुमिच्छसि ॥३९॥
मन्दरं पर्वतश्रेष्ठं पाणिना हर्तुमिच्छसि । कालकूटं विषं पीत्वा स्वस्तिमान् गन्तुमिच्छसि ॥४०॥
अक्षि सूच्या प्रमृजसि जिह्वया लेढि च क्षुरम् । राघवस्य प्रियां भार्यामधिगन्तुं त्वमिच्छसि ॥४१॥
अवसज्य शिलां कण्ठे समुद्रं तर्तुमिच्छसि । सूर्याचन्द्रमसौ चोभौ पाणिभ्यां हर्तुमिच्छसि ॥४२॥
यो रामस्य प्रियां भार्यां प्रधर्षयितुमिच्छसि । अग्निं प्रज्वलितं दृष्ट्वा वस्त्रेणाहर्तुमिच्छसि ॥४३॥
कल्याणवृत्तां यो भार्यां रामस्याहर्तुमिच्छसि ।
अयोमुखानां शूलानामग्रे चरितुमिच्छसि । रामस्य सदृशीं भार्यां योऽधिगन्तुं त्वमिच्छसि ॥४४॥

Enraged when spoken to as above by Rāvaṇa and disdaining that ogre, Sītā (daughter of Janaka) of faultless limbs for her part replied as follows:—(32) "I have taken a vow to follow (the mind of) Śrī Rāma, my husband, who is unshakable like a big mountain, who is a compeer of the mighty Indra, and who is imperturbable (calm) like the ocean. (33) I have taken a vow to follow (the wishes of) the highly blessed Śrī Rāma, who is richly endowed with all auspicious bodily marks, who affords shelter to all like a banyan tree and who is true to his promise. (34) I am devoted to the mighty-armed Śrī Rāma, a lion among men, who is distinguished by a broad chest, who walks with the proud gait of a lion and resembles a lion (in prowess). (35) I follow the vows of the mighty-armed Śrī Rāma, whose countenance resembles the full moon, who delights all, who is the foremost of kings, who has mastered his senses, and who is of wide renown. (36) Nevertheless you, a jackal, covet me, a lioness, (so) hard to win here. I am incapable (even) of being touched by you as the glow of the sun. (37) Surely you behold numerous golden trees (a portentous spectacle beheld by men who are on the verge of death), O short-lived ogre,—you who covet the beloved consort of Śrī Rāma (a scion of Raghu)! (38) You seek to extract a tooth from the jaws of a hungry yet powerful lion, (the avowed) enemy of deer, or a fang from the jaws of a poisonous snake; (nay) you seek to carry away in your hand Mount Mandara, the foremost of mountains, and desire to escape safely (even) after having drunk a deadly poison; nay, you rub your eyes with a needle and lick a razor with your tongue—you who seek to lay your hands on the beloved consort of Śrī Rāma. (39—41) You desire to cross a sea having tied a slab of stone to your neck and wish to snatch away the sun and the moon both with your hands—you who seek to bear away by force the beloved consort of Śrī Rāma! Seeing a blazing fire, you desire to carry it away in a piece of cloth—you who seek to bear away Śrī Rāma's wife of virtuous conduct. (Nay) you desire to tread on the heads of iron-tipped pikes—you who seek to lay your hands on the worthy consort of Śrī Rāma! (42—44)

यदन्तरं सिंहसृगालयोर्वने यदन्तरं स्यन्दनिकासमुद्रयोः ।
सुराग्र्यसौवीरकयोर्यदन्तरं तदन्तरं दाशरथेस्तवैव च ॥४५॥

यदन्तरं काञ्चनसीसलोहयोर्यदन्तरं चन्दनवारिपङ्कयोः ।
यदन्तरं हस्तिबिडालयोर्वने तदन्तरं दाशरथेस्तवैव च ॥४६॥
यदन्तरं वायसवैनतेययोर्यदन्तरं मद्गुमयूरयोरपि ।
यदन्तरं हंसकगृध्रयोर्वने तदन्तरं दाशरथेस्तवैव च ॥४७॥
तस्मिन् सहस्राक्षसमप्रभावे रामे स्थिते कार्मुकबाणपाणौ ।
हृतापि तेऽहं न जरां गमिष्ये आज्यं यथा मक्षिकयावगीर्णम् ॥४८॥
इतीव तद्वाक्यमदुष्टभावा सुदुष्टमुक्त्वा रजनीचरं तम् ।
गात्रप्रकम्पाद् व्यथिता बभूव वातोद्धता सा कदलीव तन्वी ॥४९॥
तां वेपमानामुपलक्ष्य सीतां स रावणो मृत्युसमप्रभावः ।
कुलं बलं नाम च कर्म चात्मनः समाचचक्षे भयकारणार्थम् ॥५०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

The same disparity exists between Śrī Rāma (son of Daśaratha) and yourself as does between a lion and a jackal in a forest, between a brook and a sea, between nectar (the foremost of beverages) and Sauvīraka (a sour and savoury drink prepared by dissolving powdered rye-seeds into water and preserving it for a day or two). (45) (Nay) the same disparity exists between Śrī Rāma (son of Daśaratha) and you as does between gold and a base metal (like lead), between sandal-paste and mud and between an elephant and a cat in a jungle. (46) (Again) the same disparity exists between you and Śrī Rāma (son of Daśaratha) as does between a crow and Garuḍa (son of Vinatā and the king of birds), between a diver bird and a peacock and between a vulture (which feeds on the rotten flesh of carcasses), and a swan (which is believed to feed on pearls). (47) So long as Śrī Rāma, whose might equals that of Indra (the thousand-eyed god), is alive with a bow and an arrow in his hand, I shall not be retained (by you,) even though carried away by you, any more than ghee swallowed by a bee (which ultimately causes its death)." (48) Having thus addressed the foregoing most pungent words to the said ranger of the night, the lean and thin Sītā, who harboured no vile motive (towards him) felt afflicted due to a tremor in her body like a plantain tree shaken by a blast. (49) Perceiving Sītā shaking (through excitement), the said Rāvaṇa, who was mighty as Death, proudly mentioned his (own) descent, strength, name and exploits in order to intimidate her. (50)

Thus ends Canto Forty-seven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Rāvaṇa boasts of his prowess and Sītā twits him sharply.

एवं ब्रुवत्यां सीतायां संरब्धः परुषं वचः । ललाटे भ्रुकुटिं कृत्वा रावणः प्रत्युवाच ह ॥ १ ॥
भ्राता वैश्रवणस्याहं सापत्नो वरवर्णिनि । रावणो नाम भद्रं ते दशग्रीवः प्रतापवान् ॥ २ ॥
यस्य देवाः सगन्धर्वाः पिशाचपतगोरगाः । विद्रवन्ति सदा भीता मृत्योरिव सदा प्रजाः ॥ ३ ॥

येन वैश्रवणो भ्राता वैमात्रः कारणान्तरे । द्वन्द्वमासादितः क्रोधाद् रणे विक्रम्य निर्जितः ॥ ४ ॥
मद्भयार्तः परित्यज्य स्वमधिष्ठानमृद्धिमत् । कैलासं पर्वतश्रेष्ठमध्यास्ते नरवाहनः ॥ ५ ॥
यस्य तत् पुष्पकं नाम विमानं कामगं शुभम् । वीर्यादावर्जितं भद्रे येन यामि विहायसम् ॥ ६ ॥
मम संजातरोषस्य मुखं दृष्ट्वैव मैथिलि । विद्रवन्ति परित्रस्ताः सुराः शक्रपुरोगमाः ॥ ७ ॥
यत्र तिष्ठाम्यहं तत्र मारुतो वाति शङ्कितः । तीव्रांशुः शिशिरांशुश्च भयात् सम्पद्यते दिवि ॥ ८ ॥
निष्कम्पपत्रास्तरवो नद्यश्च स्तिमितोदकाः । भवन्ति यत्र तत्राहं तिष्ठामि च चरामि च ॥ ९ ॥

Knitting his brows on his forehead while Sītā was speaking as aforesaid, Rāvaṇa felt provoked and replied in the following harsh words: so the tradition goes:—(1) "Good luck to you, O lady of excellent complexion! I am the glorious ten-headed half-brother of Kubera (son of Sage Viśravā), Rāvaṇa by name, from whom gods including Gandharvas, (nay) fiends, birds and serpents ever flee in terror as created beings are always afraid of death, (nay) provoked by whom to a conflict on some excuse, his half-brother, Kubera (son of Sage Viśravā) was assailed and utterly vanquished. (2—4) Deserting for good his sumptuous abode (Lankā), stricken as he was with fear of me, Kubera (who is carried from place to place on a palanquin borne by human beings) dwells on (the top of) Kailāsa, the foremost of mountains. (5) His celebrated and beautiful aerial car, Puṣpaka by name, which can go wherever one likes, and in which I range the skies, was snatched (by me) by dint of prowess, O good lady! (6) Alarmed to see my very face when I am provoked to anger, gods headed by Indra take to flight, O princess of Mithilā! (7) Wheresoever I halt the wind blows gently through apprehension and the sun (with its fierce rays) is transformed into the moon (because of its cool rays) in the heavens. (8) Nay, wherever I stay and move, the trees find their leaves motionless and the rivers find their waters still. (9)

मम पारे समुद्रस्य लङ्का नाम पुरी शुभा । सम्पूर्णा राक्षसैर्घोरैर्यथेन्द्रस्यामरावती ॥१०॥
प्राकारेण परिक्षिप्ता पाण्डुरेण विराजिता । हेमकक्ष्या पुरी रम्या वैदूर्यमयतोरणा ॥११॥
हस्त्यश्वरथसम्बाधा तूर्यनादविनादिता । सर्वकामफलैर्वृक्षैः संकुलोद्यानभूषिता ॥१२॥
तत्र त्वं वस हे सीते राजपुत्रि मया सह । न स्मरिष्यसि नारीणां मानुषीणां मनस्विनि ॥१३॥
भुञ्जाना मानुषान् भोगान् दिव्यांश्च वरवर्णिनि । न स्मरिष्यसि रामस्य मानुषस्य गतायुषः ॥१४॥
स्थापयित्वा प्रियं पुत्रं राज्ये दशरथो नृपः । मन्दवीर्यस्ततो ज्येष्ठः सुतः प्रस्थापितो वनम् ॥१५॥
तेन किं भ्रष्टराज्येन रामेण गतचेतसा । करिष्यसि विशालाक्षि तापसेन तपस्विना ॥१६॥

"Beyond the sea stands my beautiful capital, Lankā by name, vying with Amarāvatī, the capital of Indra, and full of fierce ogres. (10) Enclosed and beautified by a white enclosure wall, the city looks charming with the inner apartments of its houses built of gold and outer gates made of cat's-eye jewels. (11) The city is crowded with elephants, horses and chariots and rendered noisy by the sound of musical instruments (of every description); (nay) it abounds in trees yielding all kinds of coveted fruits and is beautified by gardens. (12) Dwell you there with me, O princess Sītā! (There) you will no longer remember mortal women, O proud lady! (13) Enjoying human as well as celestial delights, you will no longer think of the mortal Rāma, whose life has now (well-nigh) departed, O lady of excellent complexion! (14) What use can you have for the aforesaid Rāma, an ascetic practising austerities, who has lost his sovereignty and (consequently) been deprived of his reasoning faculty, and who, possessed as he was of negligible prowess, though the eldest son (of his father), was consequently sent into exile to the forest by King Daśaratha after installing on the throne (as Prince Regent) his pet son (Bharata), O large-eyed lady ? (15-16)

रक्ष राक्षसभर्तारं कामय स्वयमागतम् । न मन्मथशराविष्टं प्रत्याख्यातुं त्वमर्हसि ॥१७॥
प्रत्याख्याय हि मां भीरु पश्चात्तापं गमिष्यसि । चरणेनाभिहत्येव पुरूरवसमुर्वशी ॥१८॥
अङ्गुल्या न समो रामो मम युद्धे स मानुषः । तव भाग्येन सम्प्राप्तं भजस्व वरवर्णिनि ॥१९॥
एवमुक्ता तु वैदेही क्रुद्धा संरक्तलोचना । अब्रवीत् परुषं वाक्यं रहिते राक्षसाधिपम् ॥२०॥
कथं वैश्रवणं देवं सर्वदेवनमस्कृतम् । भ्रातरं व्यपदिश्य त्वमशुभं कर्तुमिच्छसि ॥२१॥
अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः । येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः ॥२२॥
अपहृत्य शचीं भार्यां शक्यमिन्द्रस्य जीवितुम् । नहि रामस्य भार्यां मामानीय स्वस्तिमान् भवेत् ॥२३॥
जीवेच्चिरं वज्रधरस्य पश्चाच्छचीं प्रधृष्याप्रतिरूपरूपाम् ।
न मादृशीं राक्षस धर्षयित्वा पीतामृतस्यापि तवास्ति मोक्षः ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

"Save the lord of ogres, who has sought you in person, and love him. You ought not to spurn me, overpowered as I am by shafts of love. (17) Spurning me, O timid one, you will surely reap repentance as did Urvaśī on having kicked King Purūravā. (18) The mortal Rāma is not equal (even) to my finger on the field of battle. (Therefore) accept me, who have sought you by your good luck, O lady with an excellent complexion !" (19) Enraged when spoken to as aforesaid, Sītā (a princess of the Videha territory) for her part with blood-red eyes addressed the following harsh words to Rāvaṇa (the suzerain lord of ogres) in that lonely place:—(20) "How after calling god Kubera (son of Viśravā), who is hailed by all gods, your (half-) brother, do you seek to perpetrate a foul deed ? (21) All ogres, O Rāvaṇa, will inevitably perish inasmuch as you,—who are (so) hard-hearted and evil-minded and have not been able to subdue your senses,—are their ruler. (22) It may be possible to survive on abducting Śachī, the consort of Indra (the lord of paradise); but none can remain in peace after carrying away me, the consort of Śrī Rāma. (23) Having laid one's hands on Śachī, the consort of Indra (the wielder of the thunderbolt) of peerless beauty, one may survive long; but on treating with indignity a woman like me there is no escape (from death) for you even though you have quaffed the drink of immortality, O ogre ! (24)

Thus ends Canto Forty-eight in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Rāvaṇa takes away Sītā; Sītā wails and catches sight of Jaṭāyu.

सीताया वचनं श्रुत्वा दशग्रीवः प्रतापवान् । हस्ते हस्तं समाहत्य चकार सुमहद् वपुः ॥ १ ॥

स मैथिलीं पुनर्वाक्यं बभाषे वाक्यकोविदः । नोन्मत्तया श्रुतौ मन्ये मम वीर्यपराक्रमौ ॥ २ ॥
उद्वहेयं भुजाभ्यां तु मेदिनीमम्बरे स्थितः । आपिबेयं समुद्रं च मृत्युं हन्यां रणे स्थितः ॥ ३ ॥
अर्कं तुद्यां शरैस्तीक्ष्णैर्विभिन्द्यां हि महीतलम् । कामरूपेण उन्मत्ते पश्य मां कामरूपिणम् ॥ ४ ॥
एवमुक्तवतस्तस्य रावणस्य शिखिप्रभे । क्रुद्धस्य हरिपर्यन्ते रक्ते नेत्रे बभूवतुः ॥ ५ ॥
सद्यः सौम्यं परित्यज्य तीक्ष्णरूपं स रावणः । स्वं रूपं कालरूपाभं भेजे वैश्रवणानुजः ॥ ६ ॥
संरक्तनयनः श्रीमांस्तप्तकाञ्चनभूषणः । क्रोधेन महताऽऽविष्टो नीलजीमूतसंनिभः ॥ ७ ॥
दशास्यो विंशतिभुजो बभूव क्षणदाचरः । स परिव्राजकच्छद्म महाकायो विहाय तत् ॥ ८ ॥

Hearing the rebuke of Sītā, and violently striking his hand against the other (in anger), the mighty Rāvaṇa (the ten-headed monster) revealed his gigantic form. (1) A master of expression, he once more addressed the following words to Sītā (the princess of Mithilā):—"I believe my valour and prowess have not been heard of by you, insane as you are. (2) Standing in the air I can actually lift up the earth with my hands, drink up the ocean on all sides and, stationed on a field of battle, can kill (even) Death. (3) With (my) sharp arrows I can torment the sun and cleave the surface of the earth. Look at me, who can take any form at will, O lady intoxicated with passion and pride of beauty !" (4) By the time he had spoken thus the eyes of the angry Rāvaṇa with dark corners turned red and began to burn as fire. (5) Abandoning his benign aspect at once, the said Rāvaṇa, a younger (half-) brother of Kubera (son of Sage Viśravā), resumed his own (native) fierce form, resembling that of Death. (6) With blood-red eyes the glorious ogre, who was decked with ornaments of refined gold and seized with great anger, looked like a dark cloud. (7) Shaking off the aforesaid disguise of a wandering ascetic, the ranger of the night assumed a colossal form with ten heads and twenty arms. (8)

प्रतिपेदे स्वकं रूपं रावणो राक्षसाधिपः । रक्ताम्बरधरस्तस्थौ स्त्रीरत्नं प्रेक्ष्य मैथिलीम् ॥ ९ ॥
स तामसितकेशान्तां भास्करस्य प्रभामिव । वसनाभरणोपेतां मैथिलीं रावणोऽब्रवीत् ॥१०॥
त्रिषु लोकेषु विख्यातं यदि भर्तारमिच्छसि । मामाश्रय वरारोहे तवाहं सदृशः पतिः ॥११॥
मां भजस्व चिराय त्वमहं श्लाघ्यः पतिस्तव । नैव चाहं क्वचिद् भद्रे करिष्ये तव विप्रियम् ॥१२॥
त्यज्यतां मानुषो भावो मयि भावः प्रणीयताम् । राज्याच्च्युतमसिद्धार्थं रामं परिमितायुषम् ॥१३॥
कैर्गुणैरनुरक्तासि मूढे पण्डितमानिनि । यः स्त्रियो वचनाद् राज्यं विहाय ससुहृज्जनम् ॥१४॥
अस्मिन् व्यालानुचरिते वने वसति दुर्मतिः ।

Rāvaṇa, the suzerain lord of ogres, resumed his native form and gazing on Sītā (the princess of Mithilā), a (veritable) jewel among women, stood clad in a red robe. (9) The said Rāvaṇa spoke (as follows) to that princess of Mithilā, who with her dark ends of hair was (duly) dressed and adorned with jewels and shone like the radiance of the sun :—(10) "If you desire a husband well-known throughout the three worlds (heaven, earth and the intermediate region), betake yourself to me, O lady with charming limbs ! I am a husband worthy of you. (11) Serve me for a long time ! I am a husband worthy of praise for you. I shall certainly never do anything unpalatable to you, O good lady ! (12) Let your affection for a human being be given up and let it be placed on me. Due to what virtues do you feel attached to the silly Rāma, who has been banished from his kingdom, (nay) who has failed to achieve his object and whose days are numbered, O deluded woman accounting yourself wise, and who,. having given up the throne (of Ayodhya) as well as his kith and kin at the instance of a woman, is dwelling in this forest frequented by beasts of prey ?"

इत्युक्त्वा मैथिलीं वाक्यं प्रियार्हां प्रियवादिनीम् ॥१५॥
अभिगम्य सुदुष्टात्मा राक्षसः काममोहितः । जग्राह रावणः सीतां बुधः खे रोहिणीमिव ॥१६॥
वामेन सीतां पद्माक्षीं मूर्धजेषु करेण सः । ऊर्वोस्तु दक्षिणेनैव परिजग्राह पाणिना ॥१७॥
तं दृष्ट्वा गिरिश्रृङ्गाभं तीक्ष्णदंष्ट्रं महाभुजम् । प्राद्रवन् मृत्युसंकाशं भयार्ता वनदेवताः ॥१८॥
स च मायामयो दिव्यः खरयुक्तः खरस्वनः । प्रत्यदृश्यत हेमाङ्गो रावणस्य महारथः ॥१९॥
ततस्तां परुषैर्वाक्यैरभितर्ज्य महास्वनः । अङ्केनादाय वैदेहीं रथमारोपयत् तदा ॥२०॥
सा गृहीतातिचुक्रोश रावणेन यशस्विनी । रामेति सीता दुःखार्ता रामं दूरं गतं वने ॥२१॥
तामकामां स कामार्तः पन्नगेन्द्रवधूमिव । विचेष्टमानामादाय उत्पपाताथ रावणः ॥२२॥
ततः सा राक्षसेन्द्रेण ह्रियमाणा विहायसा । भृशं चुक्रोश मत्तेव भ्रान्तचित्ता यथाऽऽतुरा ॥२३॥

Having spoken as aforesaid to Sītā (the princess of Mithila), who spoke kindly (to all) and deserved kind words (from all), and approaching her, the ogre, Rāvaṇa, who was extremely vile of disposition and was infatuated with passion, caught hold of Sītā (who was like a mother to him) as Budha (the deity presiding over the planet Mercury and son of the moon-god) would seize Rohiṇī (the principal consort of the moon-god and the deity presiding over a constellation of that name). (13—16) With his left hand he caught hold of the lotus-eyed Sītā by her locks, while with his right hand he clasped her by her thighs. (17) Stricken with fear to see him looking like a mountain-peak (in stature) and resembling Death (himself), endowed as he was with sharp teeth and mighty arms, the sylvan deities ran away. (18) And there appeared close by (at that very moment) the well-known enchanted huge celestial car of Rāvaṇa, which was drawn by mules, made a jarring sound, and was made of gold. (19) Then, overawing Sītā (the princess of the Videha territory) with harsh words, and taking her in his arms, Rāvaṇa (who uttered a loud roar) forthwith placed her in the car. (20) Stricken with agony when seized by Rāvaṇa, the illustrious and well-known Sītā cried at the top of her voice : 'O Rāma', addressing Śrī Rāma, who had penetrated deep into the forest. (21) Taking Sītā, who had no desire to meet Rāvaṇa and who was wriggling like a consort of the king of Nāgas, the aforesaid Rāvaṇa, who was stricken with passion, presently rose to the skies (in his aerial car). (22) While being borne away through the air by Rāvaṇa (the ruler of ogres), she then began to wail loudly (as follows) like one mad and injured, her mind distracted (through grief) :—(23)

हा लक्ष्मण महाबाहो गुरुचित्तप्रसादक । ह्रियमाणां न जानीषे रक्षसा कामरूपिणा ॥२४॥
जीवितं सुखमर्थं च धर्महेतोः परित्यजन् । ह्रियमाणामधर्मेण मां राघव न पश्यसि ॥२५॥
ननु नामाविनीतानां विनेतासि परंतप । कथमेवंविधं पापं न त्वं शाधि हि रावणम् ॥२६॥
न तु सद्योऽविनीतस्य दृश्यते कर्मणः फलम् । कालोऽप्यङ्गीभवत्यत्र सस्यानामिव पक्तये ॥२७॥
त्वं कर्म कृतवानेतत् कालोपहतचेतनः । जीवितान्तकरं घोरं रामाद् व्यसनमाप्नुहि ॥२८॥

हन्तेदानीं सकामा तु कैकेयी बान्धवैः सह । ह्रियेयं धर्मकामस्य धर्मपत्नी यशस्विनः ॥२९॥
आमन्त्रये जनस्थाने कर्णिकारांश्च पुष्पितान् । क्षिप्रं रामाय शंसध्वं सीतां हरति रावणः ॥३०॥
हंससारससंघुष्टां वन्दे गोदावरीं नदीम् । क्षिप्रं रामाय शंस त्वं सीतां हरति रावणः ॥३१॥
दैवतानि च यान्यस्मिन् वने विविधपादपे । नमस्करोम्यहं तेभ्यो भर्तुः शंसत मां हृताम् ॥३२॥
यानि कानिचिदप्यत्र सत्त्वानि विविधानि च । सर्वाणि शरणं यामि मृगपक्षिगणानि वै ॥३३॥
ह्रियमाणां प्रियां भर्तुः प्राणेभ्योऽपि गरीयसीम् । विवशा ते हृता सीता रावणेनेति शंसत ॥३४॥
विदित्वा तु महाबाहुरमुत्रापि महाबलः । आनेष्यति पराक्रम्य वैवस्वतहृतामपि ॥३५॥

"O mighty-armed Lakṣmaṇa, O delighter of the mind of your elder brother (Śrī Rāma), you do not perceive me being carried away by an ogre who is able to assume any form at will. (24) (Addressing Śrī Rāma) even though you have fully renounced your happiness and whatever is solicited by all, (nay) staked your (very) life, for the sake of virtue, O scion of Raghu, you are not able to see me being borne away unrighteously. (25) Undoubtedly you are the tamer of the unruly, O scorcher of your enemies ! How, then, do you not punish Rāvaṇa, who is so sinful ? (26) (Turning to Rāvaṇa, she continued :—) Of course the fruit of the (evil) deed of an insolent man is not perceived immediately. Time as well plays a part in the fructifiction of an act, as it does in the ripening of foodgrains. (27) Your understanding having been vitiated by (an adverse) fate, you have perpetrated this (outrageous) act. As such suffer terrible misfortune, which is sure to bring your life to an end, at the hands of Śrī Rāma. (28) Alas, Kaikeyī with her kith and kin has her desire fulfilled in that I, the lawful consort of an illustrious hero, who is covetous of virtue (alone), am being borne away (by a desperado). (29) Nay, I pray to the Karṇikāra trees in blossom in Janasthāna in the following words :—'Kindly tell Śrī Rāma promptly that Rāvaṇa is taking away Sītā.' (30) I salute the river Godavari made noisy by swans and cranes and pray to her (as follows):—'(Please) tell Śrī Rāma (when he comes to you) at once that Rāvaṇa is carrying away Sītā.' (31) Nay I offer salutations to (all) those deities who dwell in this forest full of various trees, and pray to them : '(Kindly) speak to my husband of my having been borne away.' (32) I seek the protection of all the animals of different species, the herds of deer and the flocks of birds, which actually dwell in this forest, and pray :—'Kindly tell my husband of his beloved spouse, more valuable (to him) than his very life, being borne away, and add the following:– Your Sītā has been carried away by Rāvaṇa helpless as she was.' (33-34) Taking recourse to his prowess on coming to know of my presence even in the other world, the mighty-armed prince, possessed as he is of great strength, will recover me even though carried away by Yama (son of the sun-god)." (35)

सा तदा करुणा वाचो विलपन्ती सुदुःखिता । वनस्पतिगतं गृध्रं ददर्शायतलोचना ॥३६॥
सा तमुद्वीक्ष्य सुश्रोणी रावणस्य वशंगता । समाक्रन्दद् भयपरा दुःखोपहतया गिरा ॥३७॥
जटायो पश्य मामार्य ह्रियमाणामनाथवत् । अनेन राक्षसेन्द्रेणाकरुणं पापकर्मणा ॥३८॥
नैष वारयितुं शक्यस्त्वया क्रूरो निशाचरः । सत्त्ववाञ्जितकाशी च सायुधश्चैव दुर्मतिः ॥३९॥
रामाय तु यथातत्त्वं जटायो हरणं मम । लक्ष्मणाय च तत् सर्वमाख्यातव्यमशेषतः ॥४०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Uttering loud laments (as aforesaid), sore distressed as she was, the large-eyed Sītā presently caught sight of the vulture (Jaṭāyu) perched on a tree. (36) Perceiving him, Sītā of comely limbs, who had given way to fear, fallen as she was into the clutches of Rāvaṇa, cried loudly in a voice choked with agony :—(37) "Look at me being ruthlessly borne away, like a woman bereft of her protector, by this Rāvaṇa (king of ogres) of sinful deeds, O noble Jaṭāyu ! (38) This cruel prowler of the night is incapable of being stopped by you, mighty and proud of his victory, armed with weapons and evil-minded too as he is. (39) In any case, O Jaṭāyu, my abduction as well as all that is worth relating in that connection must be correctly reported (by you) to Śrī Rāma and Lakṣmaṇa in full." (40)

Thus ends Canto Forty-nine in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Jaṭāyu tries to deter Rāvaṇa from his evil design and eventually challenges him to a duel.

तं शब्दमवसुप्तस्तु जटायुरथ शुश्रुवे । निरैक्षद् रावणं क्षिप्रं वैदेहीं च ददर्श सः ॥ १ ॥
ततः पर्वतशृङ्गाभस्तीक्ष्णतुण्डः खगोत्तमः । वनस्पतिगतः श्रीमान् व्याजहार शुभां गिरम् ॥ २ ॥
दशग्रीव स्थितो धर्मे पुराणे सत्यसंश्रवः । भ्रातस्त्वं निन्दितं कर्म कर्तुं नार्हसि साम्प्रतम् ॥ ३ ॥
जटायुर्नाम नाम्नाहं गृध्रराजो महाबलः । राजा सर्वस्य लोकस्य महेन्द्रवरुणोपमः ॥ ४ ॥
लोकानां च हिते युक्तो रामो दशरथात्मजः । तस्यैषा लोकनाथस्य धर्मपत्नी यशस्विनी ॥ ५ ॥
सीता नाम वरारोहा यां त्वं हर्तुमिहेच्छसि । कथं राजा स्थितो धर्मे परदारान् परामृशेत् ॥ ६ ॥
रक्षणीया विशेषेण राजदारा महाबल । निवर्तय गतिं नीचां परदाराभिमर्शनात् ॥ ७ ॥

Jaṭāyu, for his part, who was lying fast asleep (at that time), presently heard that call. He forthwith perceived Rāvaṇa and (also) saw Sītā (a princess of the Videha territory). (1) Continuing on the tree, the glorious Jaṭāyu (the foremost of birds), who looked like a mountain-peak and had a sharp bill, thereupon addressed the following wholesome words (to Rāvaṇa) :—(2) "Rāvaṇa (who are endowed with ten heads), I am the well-known king of vultures, Jaṭāyu by name, possessed of great might, devoted to the eternal code of virtue and true to my promise. Brother, you ought not to perpetrate a reproachful act (at least) at this moment (in my presence). Śrī Rāma, son of Daśaratha, is the ruler of the entire globe, vying with the mighty Indra and Varuṇa (the god presiding over the waters) and devoted to the welfare of all beings. This lady, whom you seek to bear away at this moment, is the illustrious and lawfully wedded wife of excellent limbs of the aforesaid protector of the world, Sītā by name. How dare a king, firm on virtue, lay his finger on another's consort ? (3—6) The consorts of kings, O ogre of extraordinary might, are deserving of protection in a special degree. (Therefore) avert a vile destiny which is sure to follow from (the sin of) laying one's finger on another's wife. (7)

न तत् समाचरेद् धीरो यत् परोऽस्य विगर्हयेत् । यथाऽऽत्मनस्तथान्येषां दारा रक्ष्या विमर्शनात् ॥ ८ ॥
अर्थं वा यदि वा कामं शिष्टाः शास्त्रेष्वनागतम् । व्यवस्यन्त्यनु राजानं धर्मं पौलस्त्यनन्दन ॥ ९ ॥
राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः । धर्मः शुभं वा पापं वा राजमूलं प्रवर्तते ॥१०॥
पापस्वभावश्चपलः कथं त्वं रक्षसां वर । ऐश्वर्यमभिसम्प्राप्तो विमानमिव दुष्कृती ॥११॥
कामस्वभावो यः सोऽसौ न शक्यस्तं प्रमार्जितुम् । नहि दुष्टात्मनामार्यमावसत्यालये चिरम् ॥१२॥
विषये वा पुरे वा ते यदा रामो महाबलः । नापराध्यति धर्मात्मा कथं तस्यापराध्यसि ॥१३॥
यदि शूर्पणखाहेतोर्जनस्थानगतः खरः । अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा ॥१४॥
अत्र ब्रूहि यथातत्त्वं को रामस्य व्यतिक्रमः । यस्य त्वं लोकनाथस्य हृत्वा भार्यां गमिष्यसि ॥१५॥

"A wise man should not deliberately do that on account of which another may revile him. The consorts of others should be protected from another's touch in the same way as one's own wife. (8) The cultured pursue wealth or sensuous enjoyment or even virtue not sanctioned in the scriptures following the example of a king, O delight of Pulastya's race! (9) A king embodies virtue and sensuous enjoyment and is an excellent repertory of riches in that virtue, right conduct or sin has its root in a king and proceeds from him. (10) Though sinful of disposition and fickle, how have you stumbled upon lordship, O jewel among ogres, as a man of sinful deeds would come upon an aerial car (which as a rule is the lot of the virtuous alone)? (11) The man who is licentious by nature is not able to get rid of such nature; for eminence does not abide for long in the house of the evil-minded. (12) When Śrī Rāma, who is possessed of extraordinary might and whose mind is set on virtue, does not commit any wrong in your territory or capital, why should you (take into your head to) wrong him? (13) If Khara stationed in Janasthāna, who transgressed his limits in order to wipe the tears of Śūrpaṇakhā, was killed (in action) in the past by Śrī Rāma of unwearied action, tell me truly what the fault of Śrī Rāma was in this matter, for which you are bearing away the spouse of that ruler of the worlds? (14-15)

क्षिप्रं विसृज वैदेहीं मा त्वा घोरेण चक्षुषा । दहेद् दहनभूतेन वृत्रमिन्द्राशनिर्यथा ॥१६॥
सर्पमाशीविषं बद्ध्वा वस्त्रान्ते नावबुध्यसे । ग्रीवायां प्रतिमुक्तं च कालपाशं न पश्यसि ॥१७॥
स भारः सौम्य भर्तव्यो यो नरं नावसादयेत् । तदन्नमपि भोक्तव्यं जीर्यते यदनामयम् ॥१८॥
यत् कृत्वा न भवेद् धर्मो न कीर्तिर्न यशो ध्रुवम् । शरीरस्य भवेत् खेदः कस्तत् कर्म समाचरेत् ॥१९॥
षष्टिवर्षसहस्राणि जातस्य मम रावण । पितृपैतामहं राज्यं यथावदनुतिष्ठतः ॥२०॥
वृद्धोऽहं त्वं युवा धन्वी सरथः कवची शरी । न चाप्यादाय कुशली वैदेहीं मे गमिष्यसि ॥२१॥

"Release Sītā (a princess of the Videha territory) at once. Let not Śrī Rāma consume you with his fearful eye converted into fire, as the thunderbolt of Indra consumed (the demon) Vṛtra. (16) Though having tied a poisonous snake in the end of your cloth you are unconscious of it, and you do not perceive the noose of Death placed round your neck. (17) That load alone, O gentle one, should be borne (by a man), which may not oppress him. (And) that food alone should be eaten, which may be digested without giving rise to an ailment. (18) Who will knowingly perform an act as a sequel to which follows neither religious merit nor glory nor lasting fame, but in whose wake ensues weariness of body? (19) Sixty thousand years have elapsed, O Rāvaṇa, (ever) since I was born, during which I have duly carried on the hereditary rulership of birds. (20) I have grown old, while you are (still) young, and are armed with a bow and arrows, protected by an armour and mounted on a car. Nevertheless you shall not bear away Sītā (a princess of the Videha territory) safely before my eyes. (21)

न शक्तस्त्वं बलाद्धर्तुं वैदेहीं मम पश्यतः । हेतुभिर्न्यायसंयुक्तैर्ध्रुवां वेदश्रुतीमिव ॥२२॥
युध्यस्व यदि शूरोऽसि मुहूर्तं तिष्ठ रावण । शयिष्यसे हतो भूमौ यथा पूर्वं खरस्तथा ॥२३॥
असकृत्संयुगे येन निहता दैत्यदानवाः । न चिराच्चीरवासास्त्वां रामो युधि वधिष्यति ॥२४॥
किं नु शक्यं मया कर्तुं गतौ दूरं नृपात्मजौ । क्षिप्रं त्वं नश्यसे नीच तयोर्भीतो न संशयः ॥२५॥
नहि मे जीवमानस्य नयिष्यसि शुभामिमाम् । सीतां कमलपत्राक्षीं रामस्य महिषीं प्रियाम् ॥२६॥
अवश्यं तु मया कार्यं प्रियं तस्य महात्मनः । जीवितेनापि रामस्य तथा दशरथस्य च ॥२७॥
तिष्ठ तिष्ठ दशग्रीव मुहूर्तं पश्य रावण ।
वृन्तादिव फलं त्वां तु पातयेयं रथोत्तमात् । युद्धातिथ्यं प्रदास्यामि यथाप्राणं निशाचर ॥२८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

You will not be able to carry away Sītā (a princess of the Videha kingdom) by force while I stand looking on, any more than one can alter an unalterable Vedic text by force of arguments consistent with logic. (22) Fight (with me) if you are a hero; halt awhile, O Rāvaṇa! Struck dead (by me) you will lie on the ground as Khara did in the past. (23) Clad in the bark of trees, Śrī Rāma, by whom Daityas and Dānavas have been slain on the battle-field more than once, will make short work of you before long. (24) What can be done by me when the two princes have gone afar? (If I proceed to call them) you will flee at once, afraid of them: there is no doubt about it, O vile ogre! (25) So long as I breathe, you can on no account carry away this blessed lady, Sītā, the beloved consort of Śrī Rāma, whose eyes resemble the petals of a lotus. (26) What is pleasing to him, the high-souled Śrī Rāma, as well as to (the late) King Daśaratha, needs must be done by me at all events even at the cost of my life. (27) Tarry, tarry awhile, O ten-headed monster! See, O Rāvaṇa, how I knock you down from the foremost of chariots (on which you are mounted) as one would dash down a fruit from its stalk. I shall offer hospitality to you on the battle-field according to my strength, O prowler of the night!" (28)

Thus ends Canto Fifty in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Jaṭāyu's encounter with Rāvaṇa; Rāvaṇa kills Jaṭāyu.

इत्युक्तः क्रोधताम्राक्षस्तप्तकाञ्चनकुण्डलः । राक्षसेन्द्रोऽभिदुद्राव पतगेन्द्रममर्षणः ॥ १ ॥

स सम्प्रहारस्तुमुलस्तयोस्तस्मिन् महामृधे । बभूव वातोद्धुतयोर्मेघयोर्गगने यथा ॥ २ ॥
तद् बभूवाद्भुतं युद्धं गृध्रराक्षसयोस्तदा । सपक्षयोर्माल्यवतोर्महापर्वतयोरिव ॥ ३ ॥
ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः । अभ्यवर्षन्महाघोरैर्गृध्रराजं महाबलम् ॥ ४ ॥
स तानि शरजालानि गृध्रः पत्ररथेश्वरः । जटायुः प्रतिजग्राह रावणास्त्राणि संयुगे ॥ ५ ॥
तस्य तीक्ष्णनखाभ्यां तु चरणाभ्यां महाबलः । चकार बहुधा गात्रे व्रणान् पतगसत्तमः ॥ ६ ॥
अथ क्रोधाद् दशग्रीवो जग्राह दश मार्गणान् । मृत्युदण्डनिभान् घोराञ्छत्रोर्निधनकाङ्क्षया ॥ ७ ॥
स तैर्बाणैर्महावीर्यः पूर्णमुक्तैरजिह्मगैः । बिभेद निशितैस्तीक्ष्णैर्गृध्रं घोरैः शिलीमुखैः ॥ ८ ॥
स राक्षसरथे पश्यञ्जानकीं बाष्पलोचनाम् । अचिन्तयित्वा बाणांस्तान् राक्षसं समभिद्रवत् ॥ ९ ॥

When challenged in the aforesaid words, Rāvaṇa (the ruler of ogres), who was adorned with ear-rings of refined gold, indignantly rushed towards Jaṭāyu (the king of winged creatures), his eyes red with anger. (1) The sustained exchange of blows which ensued between the two warriors (*viz*, Jaṭāyu and Rāvaṇa) in that great conflict was tumultuous like a clash between two clouds impelled by a blast in the sky. (2) The said conflict between a vulture (Jaṭāyu) and an ogre (Rāvaṇa) at that time was astounding like the encounter of the two large mountains known by the name of Mālyavān (one situated in the Daṇḍakāraṇya near Kiṣkindhā and the other near Mount Meru) and endowed with wings. (3) Thereupon Rāvaṇa assailed the king of vultures, who was possessed of great might, with most terrible Nālīkas, Nārāchas and sharp-pointed Vikarṇis (three particular varieties of arrows). (4) In the encounter the celebrated vulture, Jaṭāyu, the king of winged creatures, put up with those volleys of arrows discharged by Rāvaṇa. (5) With his feet endowed with sharp talons Jaṭāyu (the foremost of birds), for his part, who was possessed of great might, inflicted many wounds on the person of Rāvaṇa. (6) With intent to compass the death of his adversary Rāvaṇa (the ten-headed monster) presently seized in anger ten dread arrows resembling the rod of Death. (7) Rāvaṇa, who was possessed of extraordinary prowess, pierced the vulture with those straight-going, sharp and terrible barbed arrows whetted on a stone and discharged with full force. (8) Beholding Sītā (daughter of Janaka) in the ogre's car with tears in her eyes, and not minding those arrows, Jaṭāyu darted towards the ogre. (9)

ततोऽस्य सशरं चापं मुक्तामणिविभूषितम् । चरणाभ्यां महातेजा बभञ्ज पतगोत्तमः ॥१०॥
ततोऽन्यद् धनुरादाय रावणः क्रोधमूर्छितः । ववर्ष शरवर्षाणि शतशोऽथ सहस्रशः ॥११॥
शरैरावारितस्तस्य संयुगे पतगेश्वरः । कुलायमभिसम्प्राप्तः पक्षिवच्च बभौ तदा ॥१२॥
स तानि शरजालानि पक्षाभ्यां तु विधूय ह । चरणाभ्यां महातेजा बभञ्जास्य महद् धनुः ॥१३॥
तच्चाग्निसदृशं दीप्तं रावणस्य शरावरम् । पक्षाभ्यां च महातेजा व्यधुनोत् पतगेश्वरः ॥१४॥
काञ्चनोरश्छदान् दिव्यान् पिशाचवदनान् खरान् । तांश्चास्य जवसम्पन्नाञ्जघान समरे बली ॥१५॥
अथ त्रिवेणुसम्पन्नं कामगं पावकार्चिषम् । मणिसोपानचित्राङ्गं बभञ्ज च महारथम् ॥१६॥
पूर्णचन्द्रप्रतीकाशं छत्रं च व्यजनैः सह । पातयामास वेगेन ग्राहिभी राक्षसैः सह ॥१७॥
सारथेश्चास्य वेगेन तुण्डेन च महच्छिरः । पुनर्व्यपहरच्छ्रीमान् पक्षिराजो महाबलः ॥१८॥

Then Jaṭāyu (the foremost of birds), who was possessed of great energy, broke with his feet the bow, fitted with an arrow, of Rāvaṇa, artistically decked with pearls. (10) Thereupon, seizing another bow, Rāvaṇa, who was beside himself with anger, rained showers of arrows in hundreds and thousands. (11) Enclosed by the arrows of Rāvaṇa on the field of battle at that time, Jaṭāyu (the king of birds) looked like a bird having found shelter in a nest. (12) Having shaken off that network of arrows with his wings, Jaṭāyu (who was endowed with great energy) for his part snapped the mighty bow of Rāvaṇa with his feet. (13) The king of birds, who was endowed with great energy, also broke his coat of mail, blazing like fire. (14) The mighty bird further killed in the course of the encounter the celebrated swift-going heavenly mules of Rāvaṇa, endowed with the heads of fiends and protected by breast-plates of gold. (15) Jaṭāyu presently smashed the huge chariot as well (of Rāvaṇa) provided with a pole to which the yoke is fixed and flaming like fire, which could go wherever one liked and whose frame looked charming with its steps of gems. (16) Jaṭāyu also knocked down with vehemence the canopy (over the seat of Rāvaṇa) shining as the full moon, along with the whisks as also with the ogres holding them. (17) Nay, the glorious Jaṭāyu (the king of birds), who was possessed of great might, then vehemently struck off with his bill the big head of the charioteer of Rāvaṇa. (18)

स भग्नधन्वा विरथो हताश्वो हतसारथिः । अङ्केनादाय वैदेहीं पपात भुवि रावणः ॥१९॥
दृष्ट्वा निपतितं भूमौ रावणं भग्नवाहनम् । साधु साध्विति भूतानि गृध्रराजमपूजयन् ॥२०॥
परिश्रान्तं तु तं दृष्ट्वा जरया पक्षियूथपम् । उत्पपात पुनर्हृष्टो मैथिलीं गृह्य रावणः ॥२१॥
तं प्रहृष्टं निधायाङ्के रावणं जनकात्मजाम् । गच्छन्तं खड्गशेषं च प्रणष्टहतसाधनम् ॥२२॥
गृध्रराजः समुत्पत्य रावणं समभिद्रवत् । समावार्य महातेजा जटायुरिदमब्रवीत् ॥२३॥
वज्रसंस्पर्शबाणस्य भार्यां रामस्य रावण । अल्पबुद्धे हरस्येनां वधाय खलु रक्षसाम् ॥२४॥
समित्रबन्धुः सामात्यः सबळः सपरिच्छदः । विषपानं पिबस्येतत् पिपासित इवोदकम् ॥२५॥
अनुबन्धमजानन्तः कर्मणामविचक्षणाः । शीघ्रमेव विनश्यन्ति यथा त्वं विनशिष्यसि ॥२६॥
बद्धस्त्वं काळपाशेन क्व गतस्तस्य मोक्ष्यसे । वधाय बडिशं गृह्य सामिषं जलजो यथा ॥२७॥

Clasping in his arms Sītā (a princess of the Videha territory), Rāvaṇa, whose bow had been broken, (nay) who was left without a car and whose horses and charioteer had been killed,—fell to the ground. (19) Seeing Rāvaṇa dashed to the ground, his car smashed, all beings applauded the king of vultures in the words "Well done, bravo !" (20) Clasping the princess of Mithilā, Rāvaṇa, for his part,—who felt rejoiced to see Jaṭāyu, the ruler of the feathered kingdom, exhausted due to age,—rose once more to the heavens. (21) Springing up on his wings, the king of vultures rushed towards Rāvaṇa, who was (now) on his move, highly rejoiced, clasping the daughter of Janaka in his arms, the sword (alone) being left with him, (all) his (other) implements (of war) destroyed. Intercepting Rāvaṇa, Jaṭāyu (who was —endowed with great energy) spoke as follows (to Rāvaṇa):—(22-23) "Surely it is for the destruction of ogres that you are carrying away this spouse of Śrī Rāma, whose arrows impinge on the body like the thunderbolt, O Rāvaṇa of meagre understanding ! (24) With your near and dear ones, ministers, army and retinue you are drinking this beverage mixed with poison (in the shape of Princess Sītā) as a thirsty man would drink water. (25) Not foreseeing the result of their (evil) acts, unwise men perish very soon as you are going to perish. (26) Caught (as you are) in the noose of Death, where can you (hope to) be delivered from it, like the fish which has swallowed a hook along with the bait? (27)

नहि जातु दुराधर्षौ काकुत्स्थौ तव रावण । धर्षणं चाश्रमस्यास्य क्षमिष्येते तु राघवौ ॥२८॥
यथा त्वया कृतं कर्म भीरुणा लोकगर्हितम् । तस्कराचरितो मार्गो नैष वीरनिषेवितः ॥२९॥
युद्ध्यस्व यदि शूरोऽसि मुहूर्तं तिष्ठ रावण । शयिष्यसे हतो भूमौ यथा भ्राता खरस्तथा ॥३०॥
परेतकाले पुरुषो यत् कर्म प्रतिपद्यते । विनाशायात्मनोऽधर्म्यं प्रतिपन्नोऽसि कर्म तत् ॥३१॥
पापानुबन्धो वै यस्य कर्मणः को नु तत् पुमान् । कुर्वीत लोकाधिपतिः स्वयम्भूर्भगवानपि ॥३२॥
एवमुक्त्वा शुभं वाक्यं जटायुस्तस्य रक्षसः । निपपात भृशं पृष्ठे दशग्रीवस्य वीर्यवान् ॥३३॥
तं गृहीत्वा नखैस्तीक्ष्णैर्विददार समन्ततः । अधिरूढो गजारोहो यथा स्याद् दुष्टवारणम् ॥३४॥
विददार नखैरस्य तुण्डं पृष्ठे समर्पयन् । केशांश्चोत्पाटयामास नखपक्षमुखायुधः ॥३५॥
स तथा गृध्रराजेन क्लिश्यमानो मुहुर्मुहुः । अमर्षस्फुरितोष्ठः सन् प्राकम्पत च राक्षसः ॥३६॥

"Nay, Śrī Rāma and Lakṣmaṇa (the two scions of Raghu), for their part, who are descended from the stock of Kakutstha, and are hard to overcome, will never on any account brook the violation of this hermitage. (28) The way in which an act denounced by the world has been perpetrated by you, a coward that you are, is the path trodden by thieves; it is not the path followed by heroes. (29) Fight (with me), if you are a hero and pause awhile, O Rāvaṇa! Struck dead (by me), you will lie on the ground in the same way as did your brother Khara. (30) For your own destruction you have adopted such an unrighteous conduct as a man does at the hour of death. (31) What man on earth, be he even Lord Brahmā (the self-born) and the ruler of all the worlds, would undertake an action that results invariably in sin?" (32) Uttering these wholesome words, the powerful Jaṭāyu swooped on the back of that ten-headed ogre. (33) Catching hold of the latter, he tore the ogre all over with his sharp talons as the rider of an elephant, mounted on it, would prick the elephant with his goad. (34) Plunging his beak into the ogre's back, Jaṭāyu (who had claws, wings and a bill for his weapons) tore him and pulled his hair with his talons. (35) Nay, being tormented again and again by the king of vultures as aforesaid, the said ogre trembled (with rage), his lips throbbing through indignation. (36)

सम्परिष्वज्य वैदेहीं वामेनाङ्केन रावणः । तलेनाभिजघानार्तो जटायुं क्रोधमूर्च्छितः ॥३७॥
जटायुस्तमतिक्रम्य तुण्डेनास्य खगाधिपः । वामबाहून् दश तदा व्यपाहरदरिंदमः ॥३८॥
संछिन्नबाहोः सद्यो वै बाहवः सहसाभवन् । विषज्वालावलीयुक्ता वल्मीकादिव पन्नगाः ॥३९॥
ततः क्रोधाद् दशग्रीवः सीतामुत्सृज्य वीर्यवान् । मुष्टिभ्यां चरणाभ्यां च गृध्रराजमपोथयत् ॥४०॥
ततो मुहूर्तं संग्रामो बभूवातुलवीर्ययोः । राक्षसानां च मुख्यस्य पक्षिणां प्रवरस्य च ॥४१॥
तस्य व्यायच्छमानस्य रामस्यार्थे स रावणः । पक्षौ पादौ च पार्श्वौ च खड्गमुद्धृत्य सोऽच्छिनत् ॥४२॥
स च्छिन्नपक्षः सहसा रक्षसा रौद्रकर्मणा । निपपात महागृध्रो धरण्यामल्पजीवितः ॥४३॥
तं दृष्ट्वा पतितं भूमौ क्षतजार्द्रं जटायुषम् । अभ्यधावत वैदेही स्वबन्धुमिव दुःखिता ॥४४॥
तं नीलजीमूतनिकाशकल्पं सपाण्डुरोरस्कमुदारवीर्यम् ।
ददर्श लङ्काधिपतिः पृथिव्यां जटायुषं शान्तमिवाग्निदावम् ॥४५॥

ततस्तु तं पत्ररथं महीतले निपातितं रावणवेगमर्दितम् ।
पुनश्च संगृह्य शशिप्रभानना रुरोद सीता जनकात्मजा तदा ॥४६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

Pressing Sītā (a princess of the Videha territory) tightly in his left lap, the afflicted Rāvaṇa, who was beside himself with rage, struck Jaṭāyu with the palm of his hand. (37) Dodging that blow, Jaṭāyu, the king of birds, the chastiser of his foes, presently tore off his ten left arms with his beak. (38) Even though his (ten) arms had been severed, fresh arms sprang up all of a sudden (even) like serpents issuing from an ant-hill and emitting flames of poison. (39) Thereupon, letting alone Sītā, the powerful Rāvaṇa (the ten-headed monster) angrily struck the king of vultures with his fists and feet. (40) Then, for an hour or so, a duel ensued between the two warriors of incomparable prowess, Rāvaṇa (the foremost of ogres) and Jaṭāyu (the chief of vultures). (41) Again, unsheathing his sword, the said Rāvaṇa lopped off the wings, the feet and the flanks too of Jaṭāyu, who was contending in the cause of Śrī Rāma. (42) With his wings sundered all at once by the ogre of fierce deeds, the great vulture, whose life was (now) of short duration, dropped down on the ground. (43) Distressed to see Jaṭāyu fallen on the ground drenched with blood, Sītā (a princess of the Videha territory) rushed towards him as towards one of her own kin. (44) The said Rāvaṇa (the sovereign ruler of Lankā) beheld the celebrated Jaṭāyu of exalted prowess,—who approached the splendour of a dark-blue cloud and was marked with a white breast,—lying on the ground like an extinguished forest fire. (45) Then, embracing the aforesaid bird, who had been fatally injured by the vehemence of Rāvaṇa and thrown on the ground, Sītā, daughter of Janaka, for her part, whose countenance shone like the moon, cried once more on that occasion. (46)

Thus ends Canto Fifty-one in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Rāvaṇa carries away Sīta.

सा तु ताराधिपमुखी रावणेन निरीक्ष्य तम् । गृध्रराजं विनिहतं विललाप सुदुःखिता ॥ १ ॥
निमित्तं लक्षणं स्वप्नं शकुनिस्वरदर्शनम् । अवश्यं सुखदुःखेषु नराणां परिदृश्यते ॥ २ ॥
न नूनं राम जानामि महद् व्यसनमात्मनः । धावन्ति नूनं काकुत्स्थ मदर्थं मृगपक्षिणः ॥ ३ ॥
अयं हि कृपया राम मां त्रातुमिह संगतः । शेते विनिहतो भूमौ ममाभाग्याद् विहंगमः ॥ ४ ॥
त्राहि मामद्य काकुत्स्थ लक्ष्मणेति वराङ्गना । सुसंत्रस्ता समाक्रन्दच्छृण्वतां तु यथान्तिके ॥ ५ ॥
तां क्लिष्टमाल्याभरणां विलपन्तीमनाथवत् । अभ्यधावत वैदेहीं रावणो राक्षसाधिपः ॥ ६ ॥
तां लतामिव वेष्टन्तीमालिङ्गन्तीं महाद्रुमान् । मुञ्च मुञ्चेति बहुशः प्राप तां राक्षसाधिपः ॥ ७ ॥
क्रोशन्तीं राम रामेति रामेण रहितां वने । जीवितान्ताय केशेषु जग्राहान्तकसंनिभः ॥ ८ ॥

Sore distressed to perceive the aforesaid king of vultures mortally wounded by Rāvaṇa, Sītā, whose countenance resembled the (full) moon (the king of stars), for her part wailed as follows (addressing Śrī Rāma):—(1) "Omens, dreams and the sight of (the movement of) birds and deer etc. (to one's left or right) and the hearing of their cries are invariably found to foreshadow joy and sorrow in the case of human beings. (2) Surely, O Rāma, you do not perceive the great calamity (in the shape of my abduction) which has befallen you, although deer and birds are moving in a direction foreboding evil in order to indicate my abduction, O scion of Kakutstha ! (3) Here lies on the ground, mortally wounded due to my misfortune, the bird (Jaṭāyu) who actually arrived here to rescue me out of compassion, O Rāma ! (4) Deliver me today, O Rāma (a scion of Kakutstha) and Lakṣmaṇa !" So did Sītā (a lovely lady), who was greatly alarmed, cry bitterly at such a pitch that those listening at close quarters (at least) might hear her. (5) Rāvaṇa, the suzerain lord of ogres, darted towards the aforesaid Sītā (a princess of the Videha territory), whose garland and ornaments had been squeezed and who was wailing like a woman without her lord. (6) Rāvaṇa (the suzerain lord of ogres) approached the aforesaid Sītā,—who was embracing huge trees like a climber entwining them—saying again and again, "Quit, O quit, the trees !" (7) For his destruction the ogre (who resembled Death) seized by the hair Sītā, who was crying "Rāma, O Rāma !", bereft as she was of Śrī Rāma in the forest. (8)

प्रधर्षितायां वैदेह्यां बभूव सचराचरम् । जगत् सर्वममर्यादं तमसान्धेन संवृतम् ॥ ९ ॥
न वाति मारुतस्तत्र निष्प्रभोऽभूद् दिवाकरः । दृष्ट्वा सीतां परामृष्टां देवो दिव्येन चक्षुषा ॥१०॥
कृतं कार्यमिति श्रीमान् व्याजहार पितामहः । प्रहृष्टा व्यथिताश्चासन् सर्वे ते परमर्षयः ॥११॥
दृष्ट्वा सीतां परामृष्टां दण्डकारण्यवासिनः । रावणस्य विनाशं च प्राप्तं बुद्ध्वा यदृच्छया ॥१२॥
स तु तां राम रामेति रुदतीं लक्ष्मणेति च । जगामादाय चाकाशं रावणो राक्षसेश्वरः ॥१३॥
तप्ताभरणवर्णाङ्गी पीतकौशेयवासिनी । रराज राजपुत्री तु विद्युत्सौदामनी यथा ॥१४॥
उद्धूतेन च वस्त्रेण तस्याः पीतेन रावणः । अधिकं परिबभ्राज गिरिर्दीप्त इवाग्निना ॥१५॥
तस्याः परमकल्याण्यास्ताम्राणि सुरभीणि च । पद्मपत्राणि वैदेह्या अभ्यकीर्यन्त रावणम् ॥१६॥
तस्याः कौशेयमुद्धूतमाकाशे कनकप्रभम् । बभौ चादित्यरागेण ताम्रमभ्रमिवातपे ॥१७॥

When Sītā (a princess of the Videha territory) was assaulted (in this way), the whole world including the animate and inanimate creation went out of order and was enveloped in thick darkness. (9) The wind did not blow at that moment and the sun grew lustreless. Perceiving by his divine eye Sītā laid violent hands on (by Rāvaṇa), the glorious Lord Brahmā (the grandfather of the entire creation) exclaimed: "Our purpose is accomplished !" Seeing Sītā seized (by Rāvaṇa) all the great sages dwelling in the Daṇḍaka forest and mentioned before felt agonized. They were also highly rejoiced to foresee the destruction of Rāvaṇa brought about as a matter of course. (10—12) Nay, laying hold of Sītā, who was crying "Rāma, O Rāma, O Lakṣmaṇa !", Rāvaṇa, the ruler of ogres, rose to the skies. (13) With her limbs possessing the hue of her ornaments of molten gold and clad in yellow silk, the princess for her part shone like lightning athwart a cloud. (14) Because of her yellow garment shaken violently (by the wind) Rāvaṇa shone all the more brightly like a mountain illumined by a fire. (15) The coppery and fragrant petals of lotuses dropping from the person of the aforesaid supremely blessed Sītā (a princess of the Videha territory) covered Rāvaṇa. (16) Nay, shaken violently in the air, her silken garment possessing a golden hue shone like a cloud rendered coppery by the sun's rays at dusk. (17)

तस्यास्तद् विमलं वक्त्रमाकाशे रावणाङ्कगम् । न रराज विना रामं विनालमिव पङ्कजम् ॥१८॥
बभूव जलदं नीलं भित्त्वा चन्द्र इवोदितः । सुललाटं सुकेशान्तं पद्मगर्भाभमव्रणम् ॥१९॥
शुक्लैः सुविमलैर्दन्तैः प्रभावद्भिरलंकृतम् । तस्याः सुनयनं वक्त्रमाकाशे रावणाङ्कगम् ॥२०॥
रुदितं व्यपमृष्टास्रं चन्द्रवत्प्रियदर्शनम् । सुनासं चारुताम्रोष्ठमाकाशे हाटकप्रभम् ॥२१॥
राक्षसेन्द्रसमाधूतं तस्यास्तद् वदनं शुभम् । शुशुभे न विना रामं दिवा चन्द्र इवोदितः ॥२२॥
सा हेमवर्णा नीलाङ्गं मैथिली राक्षसाधिपम् । शुशुभे काञ्चनी काञ्ची नीलं गजमिवाश्रिता ॥२३॥
सा पद्मपीता हेमाभा रावणं जनकात्मजा । विद्युद् घनमिवाविश्य शुशुभे तप्तभूषणा ॥२४॥
तस्या भूषणघोषेण वैदेह्या राक्षसेश्वरः । बभूव विमलो नीलः सघोष इव तोयदः ॥२५॥

Lying in the lap of Rāvaṇa in the air, that fair countenance of Sītā did not shine, bereft as it was of Śrī Rāma, any more than a lotus detached from its stalk. (18) Marked with a fair brow, lovely locks and charming eyes and resembling the interior of a lotus in hue, nay, devoid of scars and adorned with white, entirely spotless and brilliant teeth, her countenance placed in the lap of Rāvaṇa in the air resembled the moon emerged after splitting a cloud. (19-20) Shaken with fear of Rāvaṇa (the ruler of ogres), that lovely face of Sītā,—which had (just) burst into tears, although her tears had been wiped off, (nay) which was pleasing like the moon to look upon, was marked with a shapely nose and beautiful coppery lips and possessed a golden hue,—did not look charming in the heavens in the absence of Śrī Rāma any more than the moon risen during the day. (21-22) Resting in the lap of the dark-bodied Rāvaṇa (the suzerain lord of ogres), the said princess of Mithilā, who possessed a golden hue, shone brightly like a zone of gold encircling a dark blue elephant. (23) Resting on Rāvaṇa, the said daughter of Janaka,—who possessed a yellowish hue, resembling the filaments of a lotus, and was bright as gold, nay, who was adorned with jewels of refined gold,—shone like lightning flashing athwart a cloud. (24) Due to the jingling of ornaments of the aforesaid Sītā (a princess of the Videha territory) the king of ogres appeared like a clear dark-blue rumbling rain-cloud. (25)

उत्तमाङ्गच्युता तस्याः पुष्पवृष्टिः समन्ततः । सीताया ह्रियमाणायाः पपात धरणीतले ॥२६॥
सा तु रावणवेगेन पुष्पवृष्टिः समन्ततः । समाधूता दशग्रीवं पुनरेवाभ्यवर्तत ॥२७॥
अभ्यवर्तत पुष्पाणां धारा वैश्रवणानुजम् । नक्षत्रमाला विमला मेरुं नगमिवोन्नतम् ॥२८॥
चरणान्नूपुरं भ्रष्टं वैदेह्या रत्नभूषितम् । विद्युन्मण्डलसंकाशं पपात धरणीतले ॥२९॥
तरुप्रवालरक्ता सा नीलाङ्गं राक्षसेश्वरम् । प्राशोभयत वैदेही गजं कक्ष्येव काञ्चनी ॥३०॥
तां महोल्कामिवाकाशे दीप्यमानां स्वतेजसा । जहाराकाशमाविश्य सीतां वैश्रवणानुजः ॥३१॥
तस्यास्तान्यग्निवर्णानि भूषणानि महीतले । सघोषाण्यवशीर्यन्त क्षीणास्तारा इवाम्बरात् ॥३२॥
तस्याः स्तनान्तराद् भ्रष्टो हारस्ताराधिपद्युतिः । वैदेह्या निपतन् भाति गङ्गेव गगनच्युता ॥३३॥

While Sītā was being borne away, a shower of flowers dropped from her head rained on all sides on the earth's surface. (26) Raised on all sides by the tempest released by the vehemence of Rāvaṇa however, the rain of blossoms covered the ten-headed monster once more. (27) That shower of flowers descended on Rāvaṇa (a younger half-brother of Kubera) as does the immaculate belt of the lunar mansions descend on Mount Meru, the foremost of mountains. (28) A bejewelled anklet (of gold), loosed from a foot of Sītā (a princess of the Videha territory) and resembling a circular flash of lightning, dropped on the earth's surface. (29) Ruddy like the shoots of certain trees, the aforesaid princess of the Videha kingdom adorned the dark-limbed king of ogres as a girth of gold would adorn an elephant. (30) Betaking himself to the heavens, the younger brother of Kubera (son of Sage Viśravā), bore away the celebrated Sītā, who was blazing with her own effulgence as a big meteor in the heavens. (31) The aforesaid jewels of Sītā, shining like fire, dropped on the earth's surface with a jingling sound like worn-away meteors falling from the firmament. (32) Dissociated from the heart of the aforesaid princess of the Videha territory and dropping down, the necklace of pearls, which shone like the moon (the suzerain lord of stars) looked like the Ganga descending from the heavens. (33)

उत्पातवाताभिहता नानाद्विजगणायुताः । मा भैरिति विधूताग्रा व्याजह्रुरिव पादपाः ॥३४॥
नलिन्यो ध्वस्तकमलास्त्रस्तमीनजलेचराः । सखीमिव गतोत्साहां शोचन्तीव स्म मैथिलीम् ॥३५॥
समन्तादभिसम्पत्य सिंहव्याघ्रमृगद्विजाः । अन्वधावंस्तदा रोषात् सीताच्छायानुगामिनः ॥३६॥
जलप्रपातास्रमुखाः शृङ्गैरुच्छ्रितबाहुभिः । सीतायां ह्रियमाणायां विक्रोशन्तीव पर्वताः ॥३७॥
ह्रियमाणां तु वैदेहीं दृष्ट्वा दीनो दिवाकरः । प्रविध्वस्तप्रभः श्रीमानासीत् पाण्डुरमण्डलः ॥३८॥
नास्ति धर्मः कुतः सत्यं नार्जवं नानृशंसता । यत्र रामस्य वैदेहीं सीतां हरति रावणः ॥३९॥
इति भूतानि सर्वाणि गणशः पर्यदेवयन् । वित्रस्तका दीनमुखा रुरुदुर्मृगपोतकाः ॥४०॥
उद्वीक्ष्योद्वीक्ष्य नयनैर्भयादिव विलक्षणैः । सुप्रवेपितगात्राश्च बभूवुर्वनदेवताः ॥४१॥
विक्रोशन्तीं दृढं सीतां दृष्ट्वा दुःखं तथा गताम् । तां तु लक्ष्मण रामेति क्रोशन्तीं मधुरस्वराम् ॥४२॥
अवेक्षमाणां बहुशो वैदेहीं धरणीतलम् ।
स तामाकुलकेशान्तां विप्रमृष्टविशेषकाम् । जहारात्मविनाशाय दशग्रीवो मनस्विनीम् ॥४३॥
ततस्तु सा चारुदती शुचिस्मिता विनाकृता बन्धुजनेन मैथिली ।
अपश्यती राघवलक्ष्मणावुभौ विवर्णवक्त्रा भयभारपीडिता ॥४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

Violently shaken by a portentous blast (released by the flight of Rāvaṇa) and inhabited by birds of every description, the trees with their topmost branches set into motion said (to Sītā) as it were:—"Don't be afraid !" (34) With their faded lotuses and frightened fishes and other aquatic creatures, the lotus-ponds as it were felt sorry for the princess of Mithilā as for a dispirited friend. (35) Collecting from all sides, lions, tigers as well as other beasts and birds angrily rushed behind on that occasion following the shadow of Sītā. (36) While Sītā was being carried away (by Rāvaṇa), mountains with their faces bathed in tears in the form of cataracts and with their arms uplifted in the form of peaks screamed as it were. (37) Seeing Sītā (a princess of the Videha territory) being borne away (by Rāvaṇa), the glorious sun itself felt wretched with its splendour totally eclipsed and its orb rendered pale. (38) "Righteousness is extinct, how (then) could truth prevail? Guilelessness is no more nor is there kindness, now that Rāvaṇa is carrying away Sītā, a princess of the Videha kingdom and the consort of Śrī Rāma!" (39) So did all living beings lament in multitudes. (Even) fawns shed tears with dejected looks, greatly alarmed. (40) Seeing Sītā fallen in great distress as aforesaid and uttering a loud cry, and looking at her again and again with eyes shorn of their lustre, the deities presiding over the forest found their limbs seized with a violent tremor through fear (of Rāvaṇa). To his own destruction Ravaṇa (the ten-headed monster), however, carried away the aforesaid princess of the Videha territory, that strong-minded lady, who was crying in sweet accents: "Lakṣmaṇa, O Rāma !!" and repeatedly looking towards the earth's surface, whose hair had got dishevelled and whose auspicious mark on the forehead had been effaced. (41—43) Bereft of her own kin and failing to perceive both Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, the aforesaid princess of Mithilā for her part, who had beautiful teeth and was distinguished by a bright smile, was oppressed by the weight of fear and her face grew pale. (44)

Thus ends Canto Fifty-two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Sītā reproaches Rāvaṇa.

खमुत्पतन्तं तं दृष्ट्वा मैथिली जनकात्मजा । दुःखिता परमोद्विग्ना भये महति वर्तिनी ॥ १ ॥
रोषरोदनताम्राक्षी भीमाक्षं राक्षसाधिपम् । रुदती करुणं सीता ह्रियमाणा तमब्रवीत् ॥ २ ॥
न व्यपत्रपसे नीच कर्मणानेन रावण । ज्ञात्वा विरहितां यो मां चोरयित्वा पलायसे ॥ ३ ॥
त्वयैव नूनं दुष्टात्मन् भीरुणा हर्तुमिच्छता । ममापवाहितो भर्ता मृगरूपेण मायया ॥ ४ ॥
यो हि मामुद्यतस्त्रातुं सोऽप्ययं विनिपातितः । गृध्रराजः पुराणोऽसौ श्वशुरस्य सखा मम ॥ ५ ॥
परमं खलु ते वीर्यं दृश्यते राक्षसाधम । विश्राव्य नामधेयं हि युद्धे नास्मि जिता त्वया ॥ ६ ॥
ईदृशं गर्हितं कर्म कथं कृत्वा न लज्जसे । स्त्रियाश्चाहरणं नीच रहिते च परस्य च ॥ ७ ॥
कथयिष्यन्ति लोकेषु पुरुषाः कर्म कुत्सितम् । सुनृशंसमधर्मिष्ठं तव शौटीर्यमानिनः ॥ ८ ॥
धिक् ते शौर्यं च सत्त्वं च यत्त्वया कथितं तदा । कुलाक्रोशकरं लोके धिक् ते चारित्रमीदृशम् ॥ ९ ॥

Distressed and greatly alarmed to see the aforesaid Rāvaṇa (the suzerain lord of ogres) of fearful eyes rising to the heavens, Sītā, a princess of Mithilā and daughter of Janaka,—who was involved in a great risk (of losing her honour and chastity) and whose eyes had grown red through indignation and weeping,—spoke to him (as follows) crying piteously while being borne away (through the air):—(1-2) "Do you not feel ashamed of this act, O vile Rāvaṇa,—you, who, having stealthily removed me, knowing me to be alone, are fleeing away (like a coward)? (3) Seeking to abduct me, surely it was you alone, O evil-minded fellow, who caused my husband to be lured away by an ogre appearing in the disguise of a deer through a conjuring trick, timid as you are. (4) Even the yonder aged Jaṭāyu (the king of vultures), a friend of my father-in-law, who actually strove to rescue me,—lies killed there. (5) Indeed the highest valour is seen in you in that I have not been won by you in a combat (with my husband) even after disclosing your name, O vile ogre! (6) How do you not feel ashamed even after perpetrating such a reproachful act as bearing away a woman, much more the wife of another, and that too in a lonely place (where there is none to protect her)? (7) People will poclaim throughout the worlds the (aforesaid) act of yours,—even though you pride yourself on your valour,—as reproachful, extremely cruel and most unrighteous. (8) Fie upon your valour and energy too, of which you spoke at that time. (And) accursed in the world is such conduct of yours, which brings reproach on your race! (9)

किं शक्यं कर्तुमेवं हि यज्जवेनैव धावसि । मुहूर्तमपि तिष्ठ त्वं न जीवन् प्रतियास्यसि ॥१०॥
नहि चक्षुःपथं प्राप्य तयोः पार्थिवपुत्रयोः । ससैन्योऽपि समर्थस्त्वं मुहूर्तमपि जीवितुम् ॥११॥
न त्वं तयोः शरस्पर्शं सोढुं शक्तः कथंचन । वने प्रज्वलितस्येव स्पर्शमग्नेर्विहंगमः ॥१२॥
साधु कृत्वाऽऽत्मनः पथ्यं साधु मां मुञ्च रावण । मत्प्रधर्षणसंक्रुद्धो भ्रात्रा सह पतिर्मम ॥१३॥
विधास्यति विनाशाय त्वं मां यदि न मुञ्चसि । येन त्वं व्यवसायेन बलान्मां हर्तुमिच्छसि ॥१४॥
व्यवसायस्तु ते नीच भविष्यति निरर्थकः । नह्यहं तमपश्यन्ती भर्तारं विबुधोपमम् ॥१५॥
उत्सहे शत्रुवशगा प्राणान् धारयितुं चिरम् । न नूनं चात्मनः श्रेयः पथ्यं वा समवेक्षसे ॥१६॥
मृत्युकाले यथा मर्त्यो विपरीतानि सेवते । मुमूर्षूणां तु सर्वेषां यत् पथ्यं तन्न रोचते ॥१७॥
पश्यामीह हि कण्ठे त्वां कालपाशावपाशितम् । यथा चास्मिन् भयस्थाने न बिभेषि निशाचर ॥१८॥

Of course what can be done (just at this moment) when you are flying with such speed? Halt you but for an hour or so and you will not return alive. (10) Having reached the range of sight of those two princes (Śrī Rāma and Lakṣmaṇa) you will surely not be able to survive even for an hour or so no matter if you are followed by an army. (11) You will in no way be able to bear the impact of their arrows any more than a bird is able to bear the impact of a blazing fire in a forest. (12) (Therefore) duly considering your own welfare, you had better leave me alone, O Rāvaṇa! Enraged by my abduction, my lord with his (younger half-) brother (Lakṣmaṇa) will strive for your destruction if you do not let me go. Your (sinister) purpose, for which you seek to bear me away by force, O mean fellow, will undoubtedly prove infructuous. For if, when fallen into the clutches of an enemy, I fail to behold my husband, who vies with gods, I shall not be able to sustain my life for long. Surely you do not look to your own immediate good or your lasting good and, (even) as a man who has reached the hour of death is near objects which run counter to his interests, you also do the same. As a rule, that which is good for one's health does not find favour with all those who are about to die. (13—17) I know you to be caught in the noose of Death about your neck indeed in that you do not feel diffident in embarking on this risky adventure (of abducting the virtuous wife of a hero), O prowler of the night ! (18)

व्यक्तं हिरण्मयांस्त्वं हि सम्पश्यसि महीरुहान् । नदीं वैतरणीं घोरां रुधिरौघविवाहिनीम् ॥१९॥
खड्गपत्रवनं चैव भीमं पश्यसि रावण । तप्तकाञ्चनपुष्पां च वैदूर्यप्रवरच्छदाम् ॥२०॥
द्रक्ष्यसे शाल्मलीं तीक्ष्णामायसैः कण्टकैश्चिताम् । नहि त्वमीदृशं कृत्वा तस्यालीकं महात्मनः ॥२१॥
धारितुं शक्ष्यसि चिरं विषं पीत्वेव निर्घृण । बद्धस्त्वं कालपाशेन दुर्निवारेण रावण ॥२२॥
क्व गतो लप्स्यसे शर्म मम भर्तुर्महात्मनः । निमेषान्तरमात्रेण विना भ्रातरमाहवे ॥२३॥
राक्षसा निहता येन सहस्राणि चतुर्दश । कथं स राघवो वीरः सर्वास्त्रकुशलो बली ॥२४॥
न त्वां हन्याच्छरैस्तीक्ष्णैरिष्टभार्यापहारिणम् ।
एतच्चान्यच्च परुषं वैदेही रावणाङ्कगा । भयशोकसमाविष्टा करुणं विललाप ह ॥२५॥
तदा भृशार्तां बहु चैव भाषिणीं विलापपूर्वं करुणं च भामिनीम् ।
जहार पापस्तरुणीं विचेष्टतीं नृपात्मजामागतगात्रवेपथुः ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Obviously you are vividly viewing trees as made of gold (an unmistakable sign of approaching death). (Nay) you are going to see (in the near future), O Rāvaṇa, the fearful river Vaitaraṇī carrying a flood of blood (in place of water) as well as the dreadful grove known by the name of Asipatravana (a hell of this name depicted as consisting of a cluster of trees or shrubs with leaves sharp-edged as a sword) and will behold a dentate Śālmalī (a silk-cotton tree) containing flowers of heated gold and leaves of excellent cat's eye gems and bristling with thorns of steel. Having done such a (grievous) wrong to the high-souled Śrī Rāma, you shall not be able to survive long any more than on drinking poison, O merciless ogre ! You are caught in the noose of Death, which is difficult to repulse. O Rāvaṇa ! (19—22) Transferred to which place will you get shelter from (the rage of) my high-minded husband ? How will the aforesaid Śrī Rāma (a scion of Raghu), a mighty hero, who is adept in the use of all mystic missiles, not despatch with sharp arrows you, who are carrying away his beloved spouse ?" Having uttered these and (many) other harsh words, while (still) lying in the lap of Rāvaṇa, Sītā (a princess of the Videha territory), who was fully possessed with fear and grief, wailed piteously : so the tradition goes. (23—25) The villain (however) continued to bear away the lovely and youthful princess,—who was talking much in a pathetic tone in the wake of crying, sore distressed as she was, and was struggling hard (all the time) to get released, although a tremor ran through his limbs. (26)

Thus ends Canto Fifty-three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुष्पञ्चाशः सर्गः

Canto LIV

Sītā throws her jewels and articles of wearing apparel in the midst of five monkeys, Reaching Lankā, Rāvaṇa keeps Sītā in his gynaeceum and sends eight ogres to Janasthāna for espionage.

ह्रियमाणा तु वैदेही कंचिन्नाथमपश्यती । ददर्श गिरिशृङ्गस्थान् पञ्च वानरपुंगवान् ॥ १ ॥
तेषां मध्ये विशालाक्षी कौशेयं कनकप्रभम् । उत्तरीयं वरारोहा शुभान्याभरणानि च ॥ २ ॥
मुमोच यदि रामाय शंसेयुरिति भामिनी । वस्त्रमुत्सृज्य तन्मध्ये निक्षिप्तं सहभूषणम् ॥ ३ ॥
सम्भ्रमात् तु दशग्रीवस्तत्कर्म च न बुद्धवान् । पिङ्गाक्षास्तां विशालाक्षीं नेत्रैरनिमिषैरिव ॥ ४ ॥
विक्रोशन्तीं तदा सीतां ददृशुर्वानरोत्तमाः । स च पम्पामतिक्रम्य लङ्कामभिमुखः पुरीम् ॥ ५ ॥
जगाम मैथिलीं गृह्य रुदतीं राक्षसेश्वरः । तां जहार सुसंहृष्टो रावणो मृत्युमात्मनः ॥ ६ ॥
उत्सङ्गेनेव भुजगीं तीक्ष्णदंष्ट्रां महाविषाम् । वनानि सरितः शैलान् सरांसि च विहायसा ॥ ७ ॥
स क्षिप्रं समतीयाय शरश्चापादिव च्युतः । तिमिनक्रनिकेतं तु वरुणालयमक्षयम् ॥ ८ ॥
सरितां शरणं गत्वा समतीयाय सागरम् । सम्भ्रमात् परिवृत्तोर्मी रुद्धमीनमहोरगः ॥ ९ ॥
वैदेह्यां ह्रियमाणायां बभूव वरुणालयः । अन्तरिक्षगता वाचः ससृजुश्चारणास्तदा ॥१०॥
एतदन्तो दशग्रीव इति सिद्धास्तथाब्रुवन् ।

Not finding any saviour while being carried away (by Rāvaṇa), Sītā (a princess of the Videha territory) for her part caught sight of five Vānara (monkey) chiefs sitting on a mountain-peak. (1) The lovely lady with large eyes and other comely limbs took off (from her person) her silken upper garment, brilliant as gold, as well as her shining jewels. Having placed other articles of her wearing apparel in the said garment, the latter was dropped along with the jewels in the midst of the monkeys in the hope that they might break the news of her being carried away (by Rāvaṇa) to Śrī Rāma (if he ever happened to meet them). (2-3) In his flurry, however, Rāvaṇa (the ten-headed monster) did not at all perceive the aforesaid act (of Sītā). The tawny-eyed monkey chiefs then beheld with unwinking eyes as it were (through wonder and compassion) that large-eyed Sītā crying loudly. Having passed beyond the Pampā lake, that ruler of ogres proceeded with his face towards the city of Lankā, taking the princess of Mithilā, who continued to cry (all the time). Extremely delighted, Rāvaṇa bore in his arms his own death in the form of Sītā as one would carry in one's arms a highly venomous female serpent with sharp fangs. Coursing through the air like an arrow shot from a bow, he quickly left clearly behind forests, rivers, mountains and lakes. Having reached the (Indian) ocean, the abode of Timis (a species of fish of an enormous size) and crocodiles, the seat of Varuṇa (the god of waters), which knows no depletion, and the resting-place of rivers, Rāvaṇa for his part passed clearly beyond it. While Sītā (a princess of the Videha territory) was being carried away (by Rāvaṇa), the ocean (the seat of Varuṇa) found its billows brought to a standstill and its fishes and large (aquatic) serpents rendered motionless due to fear (of Rāvaṇa). At that moment Chāraṇas

(the celestial bards) standing in the air uttered the following remark :—"This (act of bearing away Sītā) marks the end of Rāvaṇa (the ten-headed monster)." The Siddhas (too) spoke likewise.

स तु सीतां विचेष्टन्तीमङ्केनादाय रावणः ॥११॥
प्रविवेश पुरीं लङ्कां रूपिणीं मृत्युमात्मनः । सोऽभिगम्य पुरीं लङ्कां सुविभक्तमहापथाम् ॥१२॥
संरूढकक्ष्यां बहुलां स्वमन्तःपुरमाविशत् । तत्र तामसितापाङ्गीं शोकमोहसमन्विताम् ॥१३॥
निदधे रावणः सीतां मयो मायामिवासुरीम् । अब्रवीच्च दशग्रीवः पिशाचीर्घोरदर्शनाः ॥१४॥
यथा नैनां पुमान् स्त्री वा सीतां पश्यत्यसम्मतः । मुक्तामणिसुवर्णानि वस्त्राण्याभरणानि च ॥१५॥
यद् यदिच्छेत् तदैवास्या देयं मच्छन्दतो यथा । या च वक्ष्यति वैदेहीं वचनं किंचिदप्रियम् ॥१६॥
अज्ञानाद् यदि वा ज्ञानान्न तस्या जीवितं प्रियम् । तथोक्त्वा राक्षसीस्तास्तु राक्षसेन्द्रः प्रतापवान् ॥१७॥
निष्क्रम्यान्तःपुरात् तस्मात् किं कृत्यमिति चिन्तयन् । ददर्शाष्टौ महावीर्यान् राक्षसान् पिशिताशनान् ॥१८॥
स तान् दृष्ट्वा महावीर्यो वरदानेन मोहितः । उवाच तानिदं वाक्यं प्रशस्य बलवीर्यतः ॥१९॥

Bearing in his arms Sītā, his death incarnate, the said Rāvaṇa for his part entered the city of Lankā. Reaching the large city of Lankā, which contained well-ramified roads and whose gateways remained thronged with people, he entered his own gynaeceum. There Rāvaṇa lodged the celebrated Sītā, who was noted for the dark corners of her eyes and was seized with grief and infatuation,—(even) as (the demon) Maya (the suzerain lord of Tripura) would shed his demoniac Māyā (conjuring trick). Nay, Rāvaṇa commanded fiendesses of terrible aspect as follows :—"Take care that no unauthorized man or woman looks on Sītā. Pearls, gems and gold, articles of wearing apparel and ornaments—whatever she desires should be supplied to her that very moment in deference to my wishes according to her choice. Nay, (I presume) life is not dear to her who utters any harsh word to her through ignorance or consciously." Having instructed the aforesaid ogresses accordingly and sallying forth from that gynaeceum contemplating as to what should be done (next), the powerful Rāvaṇa (the king of ogres) for his part granted interview to eight exceptionally powerful flesh-eating ogres. (4—18) Having met and extolled them on the score of their strength and prowess, and blinded by the boon (he had received from Brahmā), the exceptionally powerful Rāvaṇa spoke to them as follows :—(19)

नानाप्रहरणाः क्षिप्रमितो गच्छत सत्वराः । जनस्थानं हतस्थानं भूतं पूर्वं खरालयम् ॥२०॥
तत्रास्यतां जनस्थाने शून्ये निहतराक्षसे । पौरुषं बलमाश्रित्य त्रासमुत्सृज्य दूरतः ॥२१॥
बहुसैन्यं महावीर्यं जनस्थाने निवेशितम् । सदूषणखरं युद्धे निहतं रामसायकैः ॥२२॥
ततः क्रोधो ममापूर्वो धैर्यस्योपरि वर्धते । वैरं च सुमहज्जातं रामं प्रति सुदारुणम् ॥२३॥
निर्यातयितुमिच्छामि तच्च वैरं महारिपोः । नहि लप्स्याम्यहं निद्रामहत्वा संयुगे रिपुम् ॥२४॥
तं त्विदानीमहं हत्वा खरदूषणघातिनम् । रामं शर्मोपलप्स्यामि धनं लब्ध्वेव निर्धनः ॥२५॥
जनस्थाने वसद्भिस्तु भवद्भी राममाश्रिता । प्रवृत्तिरुपनेतव्या किं करोतीति तत्त्वतः ॥२६॥
अप्रमादाच्च गन्तव्यं सर्वैरेव निशाचरैः । कर्तव्यश्च सदा यत्नो राघवस्य वधं प्रति ॥२७॥
युष्माकं तु बलं ज्ञातं बहुशो रणमूर्धनि । अतश्चास्मिञ्जनस्थाने मया यूयं निवेशिताः ॥२८॥

ततः प्रियं वाक्यमुपेत्य राक्षसा महार्थमष्टावभिवाद्य रावणम् ।
विहाय लङ्कां सहिताः प्रतस्थिरे यतो जनस्थानमलक्ष्यदर्शनाः ॥२९॥
ततस्तु सीतामुपलभ्य रावणः सुसम्प्रहृष्टः परिगृह्य मैथिलीम् ।
प्रसज्य रामेण च वैरमुत्तमं बभूव मोहान्मुदितः स रावणः ॥३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुष्पञ्चाशः सर्गः ॥ ५४ ॥

"Equipped with diverse weapons proceed at once from this place with all speed to Janasthāna, which was formerly the abode of Khara, but whose dwellings have since been laid waste (by Rāma). (20) Relying on your (own) manliness and strength and casting off fear at a distance, get yourself established in the said Janasthāna, which is (now) desolate, the ogres (living there) having been exterminated (by Rāma). (21) The very powerful and large army stationed in Janasthāna has been wiped out on the battle-field along with Dūṣaṇa and Khara by the arrows of Rāma. (22) As a sequel to it a rage which was never known before has taken possession of me and is growing beyond the limits of forbearance. Nay, a very great and fierce enmity has (since then) been set up with Rāma. (23) I wish to put an end to the enmity by being quits with my great enemy (Rāma) and I shall not get (a wink of) sleep till I have slain the enemy in battle. (24) I shall have peace of mind now only after killing the slayer of Khara and Dūṣaṇa, as a destitute would on obtaining wealth. (25) Information bearing on Rāma as to what he is doing should be correctly made available to me by you while staying in Janasthāna. (26) Journey should be undertaken by all the rangers of the night with vigilance and an endeavour should always be made for the destruction of Rāma. (27) Your strength of course has been witnessed on many an occasion in the van of fight and hence you have been selected by me for being stationed in yonder Janasthāna." (28) Receiving the command couched in endearing terms and full of deep meaning, nay, greeting Rāvaṇa and quitting Lankā, (all) the eight ogres thereupon set out towards the quarter in which lay Janasthāna, their body remaining invisible. (29) Extremely rejoiced to secure Sītā, the princess of Mithilā, and place her within the four walls of his gynaeceum and having set up bitter enmity with Śrī Rāma, the aforesaid Rāvaṇa, for his part, who made people cry (by his cruel deeds), felt happy through ignorance. (30)

Thus ends Canto Fifty-four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Rāvaṇa shows his gynaeceum to Sītā and coaxes her to become his wife.

संदिश्य राक्षसान् घोरान् रावणोऽष्टौ महाबलान् । आत्मानं बुद्धिवैक्लव्यात् कृतकृत्यममन्यत ॥ १ ॥
स चिन्तयानो वैदेहीं कामबाणैः प्रपीडितः । प्रविवेश गृहं रम्यं सीतां द्रष्टुमभित्वरन् ॥ २ ॥

स प्रविश्य तु तद्वेश्म रावणो राक्षसाधिपः । अपश्यद् राक्षसीमध्ये सीतां दुःखपरायणाम् ॥ ३ ॥
अश्रुपूर्णमुखीं दीनां शोकभारावपीडिताम् । वायुवेगैरिवाक्रान्तां मज्जन्तीं नावमर्णवे ॥ ४ ॥
मृगयूथपरिभ्रष्टां मृगीं श्वभिरिवावृताम् । अधोगतमुखीं सीतां तामभ्येत्य निशाचरः ॥ ५ ॥
तां तु शोकवशाद् दीनामवशां राक्षसाधिपः । स बलाद् दर्शयामास गृहं देवगृहोपमम् ॥ ६ ॥

Having given instruction to the eight fierce ogres of inordinate strength (to leave for Janasthāna), Rāvaṇa thought due to perversity of intellect that he had accomplished his object. (1) Thinking of Sītā (a princess of the Videha territory), sore stricken as he was with darts of love, and being in a great hurry to see Sītā, he directly entered his delightful gynaeceum. (2) Having duly entered that palace, Rāvaṇa, the suzerain lord of ogres, for his part saw Sītā given over to woe in the mind of ogresses, her face bathed in tears, distressed as she was, (nay) weighed down by the load of grief (she carried in her bosom) and resembling a bark buffeted by blasts of wind and foundering in the ocean or a female deer strayed from the herd of deer and beset by hounds. Approaching the aforesaid Sītā, who sat with her face bent down (through humiliation and shame), afflicted as she was through grief, the night-stalker, Rāvaṇa, the ruler of ogres, for his part, forcibly showed her, even though she was unwilling (to see it), his palace resembling an abode of gods. (3—6)

हर्म्यप्रासादसम्बाधं स्त्रीसहस्रनिषेवितम् । नानापक्षिगणैर्जुष्टं नानारत्नसमन्वितम् ॥ ७ ॥
दान्तकैस्तापनीयैश्च स्फाटिकै राजतैस्तथा । वज्रवैदूर्यचित्रैश्च स्तम्भैर्दृष्टिमनोरमैः ॥ ८ ॥
दिव्यदुन्दुभिनिर्घोषं तप्तकाञ्चनभूषणम् । सोपानं काञ्चनं चित्रमारुरोह तया सह ॥ ९ ॥
दान्तका राजताश्चैव गवाक्षाः प्रियदर्शनाः । हेमजालावृताश्चासंस्तत्र प्रासादपङ्क्तयः ॥१०॥
सुधामणिविचित्राणि भूमिभागानि सर्वशः । दशग्रीवः स्वभवने प्रादर्शयत मैथिलीम् ॥११॥
दीर्घिकाः पुष्करिण्यश्च नानापुष्पसमावृताः । रावणो दर्शयामास सीतां शोकपरायणाम् ॥१२॥
दर्शयित्वा तु वैदेहीं कृत्स्नं तद्भवनोत्तमम् । उवाच वाक्यं पापात्मा सीतां लोभितुमिच्छया ॥१३॥

The palace was thickly set with mansions and seven-storeyed buildings, was occupied by thousands of women, inhabited by flocks of birds of every description and full of jewels of various kinds. (7) It was supported on pillars of ivory, gold, crystal and silver, and studded with diamonds and cat's-eye jewels and was pleasing to the sight as well as to the mind. (8) The palace resounded with the crash of large kettle-drums and was decked with ornaments of refined gold. (In order to show her the palace) he ascended with her the magnificent stairway of gold. (9) Along the stairway there were air-holes of ivory as well as of silver and above them ranged rows of palaces pleasing to look at and covered with trellises of gold. (10) Rāvaṇa (the ten-headed monster) showed Sītā (the princess of Mithilā) the floors in his palace paved with mortar and inlaid with gems and hence looking picturesque on all sides. (11) Rāvaṇa (also) showed Sītā, who was given over to grief, spacious wells with staircases and ponds hemmed in with flowers of various kinds. (12) Having shown Sītā (a princess of the Videha territory) the whole of that excellent palace, Rāvaṇa (whose mind was set on sin) for his part spoke as follows to Sītā with intent to seduce her:—(13)

दश राक्षसकोट्यश्च द्वाविंशतिरथापराः । वर्जयित्वा जरावृद्धान् बालांश्च रजनीचरान् ॥१४॥
तेषां प्रभुरहं सीते सर्वेषां भीमकर्मणाम् । सहस्रमेकमेकस्य मम कार्यपुरस्सरम् ॥१५॥
यदिदं राज्यतन्त्रं मे त्वयि सर्वं प्रतिष्ठितम् । जीवितं च विशालाक्षि त्वं मे प्राणैर्गरीयसी ॥१६॥
बह्वीनामुत्तमस्त्रीणां मम योऽसौ परिग्रहः । तासां त्वमीश्वरी सीते मम भार्या भव प्रिये ॥१७॥
साधु किं तेऽन्यथाबुद्ध्या रोचयस्व वचो मम । भजस्व माभितप्तस्य प्रसादं कर्तुमर्हसि ॥१८॥
परिक्षिप्ता समुद्रेण लङ्केयं शतयोजना । नेयं धर्षयितुं शक्या सेन्द्रैरपि सुरासुरैः ॥१९॥
न देवेषु न यक्षेषु न गन्धर्वेषु नर्षिषु । अहं पश्यामि लोकेषु यो मे वीर्यसमो भवेत् ॥२०॥
राज्यभ्रष्टेन दीनेन तापसेन पदातिना । किं करिष्यसि रामेण मानुषेणाल्पतेजसा ॥२१॥
भजस्व सीते मामेव भर्ताहं सदृशस्तव । यौवनं त्वध्रुवं भीरु रमस्वेह मया सह ॥२२॥

"Barring the aged ones and infant rangers of the night there are ten and twenty-two other crores of ogres (in my kingdom). (14) I am the lord, O Śītā, of all the aforesaid ogres of terrible deeds. One thousand (of them) remain at my beck and call for doing my work alone. (15) The entire administration of this state of mine as well as my life, O large-eyed lady, stands consecrated to you. You are more valuable to me (even) than my life. (16) Be my wife, O beloved Sītā, and (as such) the queen of (all) the numerous excellent women who are my wives. (17) Accept my wholesome advice; what will you gain by thinking otherwise (fixing your mind on Rāma)? (Therefore) look favourably on me; you ought to show grace to me, who am sore stricken with love. (18) This (city of) Lankā surrounded by the ocean, covers an area of eight hundred miles. It cannot be taken by storm even by gods and demons (taken together) including Indra (the ruler of gods). (19) I do not perceive in (all) the (three) worlds anyone among the gods or the Yakṣas or the Gandharvas or the seers of Vedic Mantras, who may prove my equal in prowess. (20) What will you do with the human Rāma of scant energy, who has been deprived of his sovereignty, is a pauper given to austerities and travels on foot? (21) Accept me alone, O Sītā; I am a consort worthy of you. Youth is but fleeting, O timid lady; enjoy life with me here (in Lankā). (22)

दर्शने मा कृथा बुद्धिं राघवस्य वरानने । कास्य शक्तिरिहागन्तुमपि सीते मनोरथैः ॥२३॥
न शक्यो वायुराकाशे पाशैर्बद्धुं महाजवः । दीप्यमानस्य वाप्यग्नेर्ग्रहीतुं विमलाः शिखाः ॥२४॥
त्रयाणामपि लोकानां न तं पश्यामि शोभने । विक्रमेण नयेद् यस्त्वां मद्बाहुपरिपालिताम् ॥२५॥
लङ्कायाः सुमहद्राज्यमिदं त्वमनुपालय । त्वत्प्रेष्या मद्विधाश्चैव देवाश्चापि चराचरम् ॥२६॥
अभिषेकजलक्लिन्ना तुष्टा च रमयस्व च । दुष्कृतं यत्पुरा कर्म वनवासेन तद्गतम् ॥२७॥
यच्च ते सुकृतं कर्म तस्येह फलमाप्नुहि । इह सर्वाणि माल्यानि दिव्यगन्धानि मैथिलि ॥२८॥
भूषणानि च मुख्यानि तानि सेव मया सह । पुष्पकं नाम सुश्रोणि भ्रातुर्वैश्रवणस्य मे ॥२९॥
विमानं सूर्यसंकाशं तरसा निर्जितं रणे । विशालं रमणीयं च तद्विमानं मनोजवम् ॥३०॥
तत्र सीते मया सार्धं विहरस्व यथासुखम् । वदनं पद्मसंकाशं विमलं चारुदर्शनम् ॥३१॥
शोकार्तं तु वरारोहे न भ्राजति वरानने ।

"Do not harbour (even) the thought of beholding (again in this life) Rāma (a scion of Raghu), O lady of charming countenance! What power has he to reach this place even in thought, O Sītā? (23) A very powerful wind cannot be bound with ropes in the sky nor can the smokeless flames of a blazing fire be seized. (24) In all the three worlds (*viz*, heaven, earth and the intermediate region) I do not perceive a man who may snatch by dint of prowess you, who are protected by my arms, O beautiful lady ! (25) Rule you over this vast dominion of Lankā. (If you agree to this proposal of mine) those like me (*viz*, the ogres) as well as gods, nay, the (entire) mobile and immobile creation will (automatically) become your servants (inasmuch as they are all subservient to my will and I shall be at your beck and call). (26) Nay, *drenched with the water meant for bath and gratified (on beingt relieved from fatigue), afford deligh to me. Whatever sinful act was done by you in the past has been exhausted through exile in the forest. And enjoy here the fruit of such meritorious acts as stand to your credit (yet). Share with me all these garlands emitting a heavenly fragrance as well as the excellent ornments that are available here, O princess of Mithilā. Moreover there exists an aerial car, Puṣpaka by name, belonging to my (half-) brother, Kubera (son of Sage Viśravā), which shines brightly as the sun and was won by me in an encounter by (sheer) dint of (superior) strength, O lady of comely limbs ! Spacious and delightful, the said aerial car is swift as thought. (27—30) Divert yourself with me in that car so long as it gratifies you, O Sītā ! Your flawless countenance resembling a lotus and lovely to look at, does not look charming, oppressed as it is with grief, O lady with a beautiful face and other limbs !"

एवं वदति तस्मिन् सा वस्त्रान्तेन वराङ्गना ॥३२॥
पिधायेन्दुनिभं सीता मन्दमश्रूण्यवर्तयत् । ध्यायन्तीं तामिवास्वस्थां सीतां चिन्ताहतप्रभाम् ॥३३॥
उवाच वचनं वीरो रावणो रजनीचरः । अलं व्रीडेन वैदेहि धर्मलोपकृतेन ते ॥३४॥
आर्षोऽयं देवि निष्पन्दो यस्त्वामभिभविष्यति । एतौ पादौ मया स्निग्धौ शिरोभिः परिपीडितौ ॥३५॥
प्रसादं कुरु मे क्षिप्रं वश्यो दासोऽहमस्मि ते । इमाः शून्या मया वाचः शुष्यमाणेन भाषिताः ॥३६॥
न चापि रावणः कांचिन्मूर्ध्ना स्त्रीं प्रणमेत ह ।
एवमुक्त्वा दशग्रीवो मैथिलीं जनकात्मजाम् । कृतान्तवशमापन्नो ममेयमिति मन्यते ॥३७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Covering her moonlike face while Rāvaṇa was speaking thus, that lovely lady, Sītā, gently allowed her tears to flow. Rāvaṇa, the valiant prowler of the night, addressed the following words to the aforesaid Sītā, who was definitely ill at ease, her splendour having been bedimmed through anxiety, and was contemplating on Śrī Rāma:—"Have done with bashfulness occasioned by transgrassion of the prescribed course of conduct (in the shape of leaving one's husband and accepting another). The tie of love which is going to be established with you (by me), O queen, is permitted by the seers of Vedic Mantras (who allow marriage† by force, giving it the name of Rākṣasa-Vivāha). These tender soles (of yours) are being lovingly pressed with my heads. (31—35) Show (your) grace to me at once; I am your obedient servant. Let not these words uttered by me pining from love fall flat (on your ears). It is well-known that Rāvaṇa never salutes any woman whatsoever with his head bent low." Having spoken as aforesaid to Sītā (the princess of Mithilā), daughter of Janaka, Rāvaṇa (the ten-headed monster) who had fallen a prey to Death, thought to himself, "She is (now) mine." (36-37)

---

* This shows that Sītā had not washed herself (ever since her abduction by Rāvaṇa).

† Rāvaṇa is evidently trying here to twist the scriptural passages, which allow such marriages only in the case of virgins and not in the case of a married woman.

Thus ends Canto Fifty-five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Giving expression to her undivided love for Śrī Rāma, Sītā reproaches Rāvaṇa, whereupon under his orders ogresses take her to the Aśoka Garden and intimidate her.

सा तथोक्ता तु वैदेही निर्भया शोककर्शिता । तृणमन्तरतः कृत्वा रावणं प्रत्यभाषत ॥ १ ॥
राजा दशरथो नाम धर्मसेतुरिवाचलः । सत्यसंधः परिज्ञातो यस्य पुत्रः स राघवः ॥ २ ॥
रामो नाम स धर्मात्मा त्रिषु लोकेषु विश्रुतः । दीर्घबाहुर्विशालाक्षो दैवतं स पतिर्मम ॥ ३ ॥
इक्ष्वाकूणां कुले जातः सिंहस्कन्धो महाद्युतिः । लक्ष्मणेन सह भ्रात्रा यस्ते प्राणान् वधिष्यति ॥ ४ ॥
प्रत्यक्षं यद्यहं तस्य त्वया वै धर्षिता बलात् । शयिता त्वं हतः संख्ये जनस्थाने यथा खरः ॥ ५ ॥
य एते राक्षसाः प्रोक्ता घोररूपा महाबलाः । राघवे निर्विषाः सर्वे सुपर्णे पन्नगा यथा ॥ ६ ॥
तस्य ज्याविप्रमुक्तास्ते शराः काञ्चनभूषणाः । शरीरं विधमिष्यन्ति गङ्गाकूलमिवोर्मयः ॥ ७ ॥

Interposing a blade of grass* between herself and Rāvaṇa when spoken to as aforesaid, Sītā (a princess of the Videha territory), for her part, emaciated as she was through grief, fearlessly replied (as follows) to Rāvaṇa:—(1) "There was a king, Daśaratha by name, who was as it were an unflinching bulwark of righteousness, was true to his promise and well-known (for these virtues all over the world), whose son is the celebrated scion of Raghu, Śrī Rāma by name. The latter, whose mind is set on virtue, is (equally) well-known in (all) the three worlds, and distinguished by long arms and large eyes. He is my husband, and the object of my adoration. (2-3) Born in the line of Ikṣwākus, he has shoulders like those of a lion and is possessed of extraordinary splendour. It is he who, with his (younger half-) brother, Lakṣmaṇa, will put an end to your life. (4) Had I been forcibly laid violent hands upon by you before his eyes, you would have surely lain on the ground killed in battle (by him) as Khara in Janasthāna. (5) These ogres of grim visage and extraordinary might, who have (just) been commanded (by you to proceed to Janasthāna) will all become powerless in the presence of Śrī Rāma (a scion of Raghu) as serpents turn venomless in the presence of Garuḍa (of beautiful wings). (6) Shafts decked with gold, loosed from his bow-string, will tear your body to pieces as the waters of the (sacred) Ganga wear away its banks. (7)

---

* According to the Hindu etiquette a virtuous lady must not talk to a male stranger, much less to a sinner like Rāvaṇa, without a medium. Being forced to violate this rule at this emergency, Sītā takes recourse to this expedient.

असुरैर्वा सुरैर्वा त्वं यद्यवध्योऽसि रावण । उत्पाद्य सुमहद् वैरं जीवंस्तस्य न मोक्ष्यसे ॥८॥
स ते जीवितशेषस्य राघवोऽन्तकरो बली । पशोर्यूपगतस्येव जीवितं तव दुर्लभम् ॥९॥
यदि पश्येत् स रामस्त्वां रोषदीप्तेन चक्षुषा । रक्षस्त्वमद्य निर्दग्धो यथा रुद्रेण मन्मथः ॥१०॥
यश्चन्द्रं नभसो भूमौ पातयेन्नाशयेत वा । सागरं शोषयेद् वापि स सीतां मोचयेदिह ॥११॥
गतासुस्त्वं गतश्रीको गतसत्त्वो गतेन्द्रियः । लङ्का वैधव्यसंयुक्ता त्वत्कृतेन भविष्यति ॥१२॥
न ते पापमिदं कर्म सुखोदर्कं भविष्यति । याहं नीता विनाभावं पतिपार्श्वात् त्वया बलात् ॥१३॥
स हि देवरसंयुक्तो मम भर्ता महाद्युतिः । निर्भयो वीर्यमाश्रित्य शून्ये वसति दण्डके ॥१४॥

"In case you cannot be killed by demons or say by gods (by virtue of the boon granted in your favour by Brahmā, the creator), O Rāvaṇa, you shall not be allowed to escape alive having set up bitter enmity (as you have done) with him. (8) That mighty scion of Raghu will put an end to the remnant of your life. Your life, like that of the animal tied to a sacrificial post, is (now) difficult to save. (9) If the said Rāma were to regard you with an eye inflamed with anger, O ogre, you will be consumed this (very) day as Love was by Lord Śiva (the Destroyer of the universe). (10) He who is able to bring the moon down to the earth or destroy it or again to dry up the ocean is able (even) to be here and deliver Sītā. (11) Your life has (all but) departed; your (royal) fortune (too) is gone; gone (too) is your strength and your organs (of perception and action) have (also) left you. (Nay) Lankā (too) will be endowed with widowhood through your fault. (12) This sinful act of yours will not result in happiness inasmuch as I have been forcibly weaned by you from the side of my husband. (13) Actually depending on his (own) prowess and accompanied by my brother-in-law, the aforesaid husband of mine, possessed as he is of extraordinary splendour, lives fearlessly in the desolate Daṇḍaka forest indeed. (14)

स ते वीर्यं बलं दर्पमुत्सेकं च तथाविधम् । अपनेष्यति गात्रेभ्यः शरवर्षेण संयुगे ॥१५॥
यदा विनाशो भूतानां दृश्यते कालचोदितः । तदा कार्ये प्रमाद्यन्ति नराः कालवशं गताः ॥१६॥
मां प्रधृष्य स ते कालः प्राप्तोऽयं राक्षसाधम । आत्मनो राक्षसानां च वधायान्तःपुरस्य च ॥१७॥
न शक्या यज्ञमध्यस्था वेदिः स्रुग्भाण्डमण्डिता । द्विजातिमन्त्रसम्पूता चण्डालेनावमर्दितुम् ॥१८॥
तथाहं धर्मनित्यस्य धर्मपत्नी दृढव्रता । त्वया स्प्रष्टुं न शक्याहं राक्षसाधम पापिना ॥१९॥
क्रीडन्ती राजहंसेन पद्मखण्डेषु नित्यशः । हंसी सा तृणमध्यस्थं कथं द्रक्ष्येत मद्गुकम् ॥२०॥
इदं शरीरं निस्संज्ञं बन्ध वा घातयस्व वा । नेदं शरीरं रक्ष्यं मे जीवितं वापि राक्षस ॥२१॥
न तु शक्यमपक्रोशं पृथिव्यां दातुमात्मनः ।

"By the shower of his arrows on the battle-field he will squeeze out of your limbs your prowess, strength, arrogance and impropriety of conduct of aforesaid description. (15) When the destruction of beings as ordained by the god of death is at hand, people under the sway of Death commit lapses in their duty. (16) Death, O vile ogre, has arrived at your door consequent on your having laid violent hands upon me—for your own destruction as also the (entire) ogre race and of the inmates of your gynaeceum. (17) An altar existing in the centre of a sacrificial pavilion, adorned with ladles for pouring ghee etc. on the sacred fire with and (other) sacrificial vessels and consecrated with the sacred texts uttered by Brahmans, cannot be trampled upon by a pariah. (18) I, the lawful wife, firm of vows, of him who is constantly devoted to virtue, cannot likewise be laid hands upon by you, a sinner as you are, O vile ogre! (19) How can a female swan, well-known for its rare virtues, and ever sporting with a male swan among tufts of lotuses, cast its (wistful) eyes on a diver bird standing in the midst of reeds? (20) Put this body, which is insentient (by itself), in chains or cause it to be put to death as you will. This body is not to be preserved by me, not even life, O ogre! (21) It is not possible for me to give a bad name to myself on earth."

एवमुक्त्वा तु वैदेही क्रोधात् सुपरुषं वचः ॥२२॥
रावणं जानकी तत्र पुनर्नोवाच किंचन । सीताया वचनं श्रुत्वा परुषं रोमहर्षणम् ॥२३॥
प्रत्युवाच ततः सीतां भयसंदर्शनं वचः । शृणु मैथिलि मद्वाक्यं मासान् द्वादश भामिनि ॥२४॥
कालेनानेन नाभ्येषि यदि मां चारुहासिनि । ततस्त्वां प्रातराशार्थं सूदाश्छेत्स्यन्ति लेशशः ॥२५॥
इत्युक्त्वा परुषं वाक्यं रावणः शत्रुरावणः । राक्षसीश्च ततः क्रुद्ध इदं वचनमब्रवीत् ॥२६॥
शीघ्रमेव हि राक्षस्यो विरूपा घोरदर्शनाः । दर्पमस्यापनेष्यन्तु मांसशोणितभोजनाः ॥२७॥
वचनादेव तास्तस्य सुघोरा घोरदर्शनाः । कृतप्राञ्जलयो भूत्वा मैथिलीं पर्यवारयन् ॥२८॥
स ताः प्रोवाच राजासौ रावणो घोरदर्शनाः । प्रचल्य चरणोत्कर्षैर्दारयन्निव मेदिनीम् ॥२९॥

Having spoken very harsh words as aforesaid in anger to Rāvaṇa, Sītā (a princess of the Videha territory), daughter of King Janaka, for her part, said nothing further on that occasion. Hearing the harsh words of Sītā, which made his hair stand on their end, Rāvaṇa now made the following threatening reply to Sītā:—"Hear my warning, O princess of Mithilā: I allow you (an interval of) twelve months, O comely and youthful lady! (22—24) If you do not yield to me within this period, O lady with lovely smiles, my cooks will then cut you into small pieces for my breakfast." (25) Having given this stern warning (to Sītā), Rāvaṇa, who made his enemies cry (by his cruel action), then angrily addressed the following words to the ogresses (guarding Sītā):—(26) "Take away without delay the vanity of this lady, O misshapen ogresses of terrible aspect, subsisting on flesh and blood!" (27) Joining their palms at his very command, those ferocious ogresses of grim visage surrounded the princess of Mithilā. (28) Taking a few strides, the celebrated King Rāvaṇa, referred to above, spoke to those ogresses of terrifying looks (as follows), rending the earth with his (very) footsteps as it were—(29)

अशोकवनिकामध्ये मैथिली नीयतामिति । तत्रेयं रक्ष्यतां गूढं युष्माभिः परिवारिता ॥३०॥
तत्रैनां तर्जनैर्घोरैः पुनः सान्त्वैश्च मैथिलीम् । आनयध्वं वशं सर्वा वन्यां गजवधूमिव ॥३१॥
इति प्रतिसमादिष्टा राक्षस्यो रावणेन ताः । अशोकवनिकां जग्मुर्मैथिलीं परिगृह्य तु ॥३२॥
सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृताम् । सर्वकालमदैश्चापि द्विजैः समुपसेविताम् ॥३३॥
सा तु शोकपरीताङ्गी मैथिली जनकात्मजा । राक्षसीवशमापन्ना व्याघ्रीणां हरिणी यथा ॥३४॥
शोकेन महता ग्रस्ता मैथिली जनकात्मजा । न शर्म लभते भीरुः पाशबद्धा मृगी यथा ॥३५॥

न विन्दते तत्र तु शर्मं मैथिली विरूपनेत्राभिरतीव तर्जिता ।
पतिं स्मरन्ती दयितं च देवरं विचेतनाभूद् भयशोकपीडिता ॥३६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्पञ्चाशः सर्गः ॥ ५६ ॥

"Let the princess of Mithilā be taken to the heart of the Aśoka grove. Let her remain surrounded by you and guarded in a clandestine way. (30) Win over all of you this princess of Mithilā there by recourse to fearful threats and again with conciliatory words as one would tame a wild she-elephant." (31) Taking the princess of Mithilā with them when commanded thus by Rāvaṇa, those ogresses for their part left for the Aśoka grove encompassed with trees yielding all one's desires and laden with flowers and fruits of every description and inhabited by birds remaining in heat every moment. (32-33) The aforesaid princess of Mithilā, Sītā (daughter of Janaka), however, found her limbs overpowered by grief. Fallen into the clutches of the ogresses she was reduced to the plight of a female deer fallen into the clutches of tigresses. (34) Overwhelmed with excessive grief, the timid Sītā (a princess of Mithilā), daughter of Janaka, did not find peace of mind any more than a female deer caught in a snare. (35) Threatened in an excessive measure by those misshapen ogresses of deformed eyes, the princess of Mithilā, however, did not find rest there. Remembering her beloved lord as well as her brother-in-law (Lakṣmaṇa), she lost her consciousness, oppressed as she was with fear and grief. (36)

Thus ends Canto Fifty-six in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

◆

प्रक्षिप्तः सर्गः

An interpolated Canto*

At the command of Brahmā (the creator) Indra (the ruler of gods) goes to Lankā with Nidrā and offers a heavenly menu in the form of milk boiled with rice and sugar to Sītā.

प्रवेशितायां सीतायां लङ्कां प्रति पितामहः । तदा प्रोवाच देवेन्द्रं परितुष्टं शतक्रतुम् ॥ १ ॥
त्रैलोक्यस्य हितार्थाय रक्षसामहिताय च । लङ्कां प्रवेशिता सीता रावणेन दुरात्मना ॥ २ ॥
पतिव्रता महाभागा नित्यं चैव सुखैधिता । अपश्यन्ती च भर्तारं पश्यन्ती राक्षसीजनम् ॥ ३ ॥
राक्षसीभिः परिवृता भर्तृदर्शनलालसा । निविष्टा हि पुरी लङ्का तीरे नदनदीपतेः ॥ ४ ॥
कथं ज्ञास्यति तां रामस्तत्रस्थां तामनिन्दिताम् । दुःखं संचिन्तयन्ती सा बहुशः परिदुर्लभा ॥ ५ ॥
प्राणयात्रामकुर्वाणा प्राणांस्त्यक्ष्यत्यसंशयम् । स भूयः संशयो जातः सीतायाः प्राणसंक्षये ॥ ६ ॥
स त्वं शीघ्रमितो गत्वा सीतां पश्य शुभाननाम् । प्रविश्य नगरीं लङ्कां प्रयच्छ हविरुत्तमम् ॥ ७ ॥
एवमुक्तोऽथ देवेन्द्रः पुरीं रावणपालिताम् । आगच्छन्निद्रया सार्धं भगवान् पाकशासनः ॥ ८ ॥

---

* This canto is believed by some to be an interpolation since it has not been commented upon by classical commentators. However, it is being included in this Volume since it serves as an interesting and fitting interlude to the main story.

निद्रां चोवाच गच्छ त्वं राक्षसान् सम्प्रमोहय । सा तथोक्ता मघवता देवी परमहर्षिता ॥ ९ ॥
देवकार्यार्थसिद्ध्यर्थं प्रामोहयत राक्षसान् ।

When Sītā had been brought into Lankā, Brahmā (the progenitor of the entire creation) presently instructed (as follows) Indra (who had performed in his previous existences a hundred Aśwamedha sacrifices as a condition precedent for Indrahood), the ruler of gods, who felt highly gratified (to hear the news as the event, to his mind, had sealed the fate of Rāvaṇa). (1) "To the good of the three worlds and the detriment of ogres Sītā has been brought by the evil-minded Rāvaṇa into Lankā. (2) The highly blessed Sītā, who is pledged to the service of her lord and has ever been brought up in comfort, is (now) unable to see her husband and sees (all around her) ogresses (alone), surrounded as she (always) is by them, and is eager to see her husband. The city of Lankā is located on the brink of the ocean (the lord of rivers and streams). (3-4) How will Śrī Rāma (come to) know of that irreproachable lady being present there? Being very hard to find (for her lord), she frequently remains brooding on her suffering. (5) (Nay) failing to support her life (by refusing any nourishment) she will undoubtedly give up the ghost. In the event of Sītā's life coming to an end, doubt will arise again about the success of our plans. (6) Therefore, departing from this place without delay and penetrating into the city of Lankā, see Sītā of charming countenance and offer to her the foremost food worth offering to the sacred fire (in the shape of milk boiled with rice and sugar)." (7) Commanded thus (by Brahmā), the glorious Indra (the tamer of the demon Pāka), the ruler of gods, presently reached along with Nidrā (the deity presiding over sleep) the city (of Lankā) protected by Rāvaṇa, and commanded Nidrā (as follows):—"Depart you and stupefy the ogres (by burying them in sleep)." Supremely gratified when instructed thus by Indra, the goddess (of sleep) stupefied the ogres in order to accomplish the object aimed at by gods.

एतस्मिन्नन्तरे देवः सहस्राक्षः शचीपतिः ॥१०॥
आससाद वनस्थां तां वचनं चेदमब्रवीत् । देवराजोऽस्मि भद्रं ते इह चास्मि शुचिस्मिते ॥११॥
अहं त्वां कार्यसिद्ध्यर्थं राघवस्य महात्मनः । साहाय्यं कल्पयिष्यामि मा शुचो जनकात्मजे ॥१२॥
मत्प्रसादात् समुद्रं स तरिष्यति बलैः सह । मयैवेह च राक्षस्यो मायया मोहिताः शुभे ॥१३॥
तस्मादन्नमिदं सीते हविष्यान्नमहं स्वयम् । स त्वां संगृह्य वैदेहि आगतः सह निद्रया ॥१४॥
एतदत्स्यसि मद्धस्तान्न त्वां बाधिष्यते शुभे । क्षुधा तृषा च रम्भोरु वर्षाणामयुतैरपि ॥१५॥
एवमुक्ता तु देवेन्द्रमुवाच परिशङ्किता । कथं जानामि देवेन्द्रं त्वामिहस्थं शचीपतिम् ॥१६॥
देवलिङ्गानि दृष्टानि रामलक्ष्मणसंनिधौ । तानि दर्शय देवेन्द्र यदि त्वं देवराट् स्वयम् ॥१७॥
सीताया वचनं श्रुत्वा तथा चक्रे शचीपतिः । पृथिवीं नास्पृशत् पद्भ्यामनिमेषेक्षणानि च ॥१८॥
अरजोऽम्बरधारी च नम्लानकुसुमस्तथा ।

In the meanwhile Indra (the consort of Śachī), the thousand-eyed god, approached Sītā (residing in the Aśoka grove) and spoke to her as follows:—"I am Indra (the ruler of gods) and am now here, O lady of bright smiles! May all be well with you! (8—11) I will render assistance to you in order to accomplish the object of the high-souled Śrī Rāma (a scion of Raghu). (Pray) do not grieve, O daughter of Janaka! (12) Through my goodwill he will (be able to) cross the ocean with his (armed) forces. (Nay) by me alone have the ogresses been stupefied by dint of Māyā (my enchanting potency) here, O good lady ! (13) Therefore, procuring this food fit to be offered as an oblation to the sacred fire, I have personally come to you with Nidrā, O Sītā, princess of the Videha territory ! (14) If you partake of this from my hand, O good lady, neither hunger nor thirst will trouble you, O lady with charming limbs, even for myriads of years." (15) Full of misgiving, when requested as aforesaid (by Indra), Sītā for her part replied (as follows) to Indra (the ruler of gods):—"How can I know you to be the ruler of gods, the lord of Śachī, present here ? (16) The distinguishing marks of gods have been seen by me in the presence of Śrī Rāma and Lakṣmaṇa. (Kindly) reveal them (to me), O ruler of gods, if you are Indra (the king of gods) himself." (17) Hearing the request of Sītā, Indra (the spouse of Śachī) did the same. He did not touch the ground with his feet and his eyes did not wink. (18) His clothes were free from dust and the flowers of his garland did not fade (even after his very long journey).

तं ज्ञात्वा लक्षणैः सीता वासवं परिहर्षिता ॥१९॥
उवाच वाक्यं रुदती भगवन् राघवं प्रति । सह भ्रात्रा महाबाहुर्दिष्ट्या मे श्रुतिमागतः ॥२०॥
यथा मे श्वशुरो राजा यथा च मिथिलाधिपः । तथा त्वामद्य पश्यामि सनाथो मे पतिस्त्वया ॥२१॥
तवाज्ञया च देवेन्द्र पयोभूतमिदं हविः । अशिष्यामि त्वया दत्तं रघूणां कुलवर्धनम् ॥२२॥
इन्द्रहस्ताद् गृहीत्वा तत् पायसं सा शुचिस्मिता । न्यवेदयत भर्त्रे सा लक्ष्मणाय च मैथिली ॥२३॥
यदि जीवति मे भर्ता सह भ्रात्रा महाबलः । इदमस्तु तयोर्भक्त्या तदाश्नात् पायसं स्वयम् ॥२४॥
इतीव तत् प्राश्य हविर्वरानना जहौ क्षुधादुःखसमुद्भवं च तम् ।
इन्द्रात् प्रवृत्तिमुपलभ्य जानकी काकुत्स्थयोः प्रीतमना बभूव ॥२५॥
स चापि शक्रस्त्रिदिवालयं तदा प्रीतो ययौ राघवकार्यसिद्धये ।
आमन्त्र्य सीतां स ततो महात्मा जगाम निद्रासहितः स्वमालयम् ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे प्रक्षिप्तः सर्गः ॥

Greatly rejoiced to recognize him by his distinguishing marks to be (no other than) Indra, Sītā spoke as follows (to Indra), shedding tears for Śrī Rāma (a scion of Raghu):—"The mighty-armed prince (Śrī Rāma) with his (younger half-) brother (Lakṣmaṇa) has by good luck reached my ears (in the form of their names). (19-20) I view you today to be the same as my father-in-law, the (late) king (of Ayodhya) and as my father (the sovereign ruler of Mithilā). My lord (Śrī Rāma) has found a protector in you. (21) Nay, at your bidding, O ruler of gods, I shall partake of this food fit to be offered as an oblation to the sacred fire in the form of milk (boiled with rice and sugar) offered by you, which may prove to be the promoter of Raghu's race." (22) Taking that preparation of milk and rice sweetened with sugar from the hands of Indra, that renowned princess of Mithilā of bright smiles (mentally) offered it to her husband and (her brother-in-law) Lakṣmaṇa (in the following words:—) (23) "If my husband, who is possessed of extraordinary might, is (yet) alive with his (younger half-) brother, let this (food) offered with devotion (by me) conduce to their gratification." Then she partook of it herself. (24) Having thus partaken of that food fit to be offered as an oblation to the sacred fire, Sītā (the daughter of King Janaka), who was possessed of a charming countenance, bade adieu to the agony caused by the pangs of hunger and experienced by all hunger-stricken creatures, and felt delighted in mind to gather from Indra the news of Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha). (25) Taking leave of Sītā, the said celebrated and high-souled Indra too, accompanied by Nidrā, then joyously left forthwith for the heaven-world in order to accomplish the purpose of Śrī Rāma (a scion of Raghu) and reached his own abode (in Amarāvatī, the capital of heaven. (26)

Thus ends the interpolated canto in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

सप्तपञ्चाशः सर्गः

Canto LVII

While returning to his hermitage Śrī Rāma feels concerned to perceive ill omens and on meeting Lakṣmaṇa scolds him for leaving Sītā unprotected and feels apprehensive about Sītā's safety.

राक्षसं मृगरूपेण चरन्तं कामरूपिणम् । निहत्य रामो मारीचं तूर्णं पथि न्यवर्तत ॥ १ ॥
तस्य संत्वरमाणस्य द्रष्टुकामस्य मैथिलीम् । क्रूरस्वनोऽथ गोमायुर्विननादास्य पृष्ठतः ॥ २ ॥
स तस्य स्वरमाज्ञाय दारुणं रोमहर्षणम् । चिन्तयामास गोमायोः स्वरेण परिशङ्कितः ॥ ३ ॥
अशुभं बत मन्येऽहं गोमायुर्वाश्यते यथा । स्वस्ति स्यादपि वैदेह्या राक्षसैर्भक्षणं विना ॥ ४ ॥
मारीचेन तु विज्ञाय स्वरमालक्ष्य मामकम् । विक्रुष्टं मृगरूपेण लक्ष्मणः शृणुयाद् यदि ॥ ५ ॥
स सौमित्रिः स्वरं श्रुत्वा तां च हित्वाथ मैथिलीम् । तयैव प्रहितः क्षिप्रं मत्सकाशमिहैष्यति ॥ ६ ॥
राक्षसैः संहितैर्नूनं सीताया ईप्सितो वधः । काञ्चनश्च मृगो भूत्वा व्यपनीयाश्रमात् तु माम् ॥ ७ ॥
दूरं नीत्वाथ मारीचो राक्षसोऽभूच्छराहतः । हा लक्ष्मण हतोऽस्मीति यद्वाक्यं व्याजहार ह ॥ ८ ॥
अपि स्वस्ति भवेद् द्वाभ्यां रहिताभ्यां मया वने । जनस्थाननिमित्तं हि कृतवैरोऽस्मि राक्षसैः ॥ ९ ॥
निमित्तानि च घोराणि दृश्यन्तेऽद्य बहूनि च ।

Having slain the ogre Mārīcha, who was capable of changing his form at will, moving about in the form of a deer, Śrī Rāma quickly returned to the trodden path (leading to his hermitage). (1) While he was making all possible haste (to return to the hermitage), eager as he was to see Sītā (a princess of Mithilā), a jackal uttering a fierce yell presently cried loudly at his back. (2) Concluding the yell of that jackal, which made one's hair stand on end, to be of fearful consequence, Śrī Rāma, who was (already) seized with apprehension to hear Mārīcha's voice (in imitation of his own), became thoughtful. (3) (He said to himself) "From the way in which the jackal is yelling, alas, I apprehend some evil. Is all well with Sītā (a princess of the Videha territory)? Has she escaped being devoured by the ogres? (4) If Lakṣmaṇa happens to have heard the piteous wail knowingly uttered in imitation of my voice by Mārīcha appearing in the disguise of a deer, then, hearing that voice and forthwith leaving the said Sītā (a princess of Mithilā), and sent by that very lady, the aforesaid son of Sumitrā will speedily seek my presence here. (5-6) The destruction of Sītā is surely sought by the ogres joined together. From the way in which the ogre, Mārīcha appearing as a golden deer, nay, luring me away from my hermitage and taking me afar, uttered the cry, 'Alas, O Lakṣmaṇa, I am killed indeed !' when he was pierced with my arrow, I for my part am (very) doubtful that all is well with Sītā and Lakṣmaṇa bereft of me in the forest; for I stand antagonized by the ogres on the score of my having devastated (their colony at) Janasthāna. (7—9) Nay, many evil portents too of a fearful nature are seen (by me) today."

इत्येवं चिन्तयन् रामः श्रुत्वा गोमायुनिःस्वनम् ॥ १० ॥
निवर्तमानस्त्वरितो जगामाश्रममात्मवान् । आत्मनश्चापनयनं मृगरूपेण रक्षसा ॥११॥
आजगाम जनस्थानं राघवः परिशङ्कितः । तं दीनमानसं दीनमासेदुर्मृगपक्षिणः ॥१२॥
सव्यं कृत्वा महात्मानं घोरांश्च ससृजुः स्वरान् ।
तानि दृष्ट्वा निमित्तानि महाघोराणि राघवः । न्यवर्तताथ त्वरितो जवेनाश्रममात्मनः ॥१३॥
ततो लक्ष्मणमायान्तं ददर्श विगतप्रभम् । ततोऽविदूरे रामेण समीयाय स लक्ष्मणः ॥१४॥
विषण्णः सन् विषण्णेन दुःखितो दुःखभागिना । स जगर्हेऽथ तं भ्राता दृष्ट्वा लक्ष्मणमागतम् ॥१५॥
विहाय सीतां विजने वने राक्षससेविते । गृहीत्वा च करं सव्यं लक्ष्मणं रघुनन्दनः ॥१६॥
उवाच मधुरोदर्कमिदं परुषमार्तवत् ।

Reflecting thus on hearing the cry of the jackal, and hastily retracing his steps, Śrī Rāma, the master of his self, proceeded towards his hermitage. Reviewing with apprehension the event of his having been lured away by the ogre (Mārīcha) appearing in the disguise of a deer, Śrī Rāma (a scion of Raghu) proceeded on his way back to Janasthāna. Beasts and birds passed Śrī Rāma,—who felt miserable and distressed in mind,—keeping the high-souled prince to their left, and uttered fearful cries. Witnessing those exceedingly fearful portents and taking rapid strides, Śrī Rāma (a scion of Raghu) presently retraced his steps with expedition to his hermitage. (10—13) In the meantime he espied Lakṣmaṇa approaching, his splendour entirely gone. Presently at no considerable distance the said Lakṣmaṇa, who was feeling despondent and afflicted, got united with Śrī Rāma, who (too) looked dejected and shared the agony (of Lakṣmaṇa). Seeing Lakṣmaṇa come having abandoned Sītā in a lonely forest frequented by ogres, the aforesaid brother (Śrī Rāma) forthwith proceeded to censure him. Taking hold of his left hand, Śrī Rāma (the delight of the Raghus), like one distressed, addressed to Lakṣmaṇa the following harsh words, though agreeable in consequence:—

अहो लक्ष्मण गर्ह्यं ते कृतं यत् त्वं विहाय ताम् ॥१७॥
सीतामिहागतः सौम्य कच्चित् स्वस्ति भवेदिति । न मेऽस्ति संशयो वीर सर्वथा जनकात्मजा ॥१८॥
विनष्टा भक्षिता वापि राक्षसैर्वनचारिभिः । अशुभान्येव भूयिष्ठं यथा प्रादुर्भवन्ति मे ॥१९॥
अपि लक्ष्मण सीतायाः सामग्र्यं प्राप्नुयामहे । जीवन्त्याः पुरुषव्याघ्र सुताया जनकस्य वै ॥२०॥
यथा वै मृगसंघाश्च गोमायुश्चैव भैरवम् ।
वाश्यन्ते शकुनाश्चापि प्रदीप्तामभितो दिशम् । अपि स्वस्ति भवेत् तस्या राजपुत्र्या महाबल ॥२१॥

इदं हि रक्षो मृगसंनिकाशं प्रलोभ्य मां दूरमनुप्रयातम् ।
हतं कथंचिन्महता श्रमेण स राक्षसोऽभून्म्रियमाण एव ॥२२॥
मनश्च मे दीनमिहाप्रहृष्टं चक्षुश्च सव्यं कुरुते विकारम् ।
असंशयं लक्ष्मण नास्ति सीता हृता मृता वा पथि वर्तते वा ॥२३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

"Ah Lakṣmaṇa, a reproachful act has been done by you in that you came away here leaving alone Sītā, who deserved protection, O gentle brother! Can she (be expected to) be doing well? No doubt lurks in my mind, O heroic brother, but that the daughter of Janaka has at all events been removed out of sight or even devoured by ogres ranging in the forest, as (is evident from the fact) that evil portents alone appear before me in abundance. (14--19) Shall we actually (be able to) find, O Lakṣmaṇa, the entire being of Sītā, daughter of Janaka, continuing to live, O tiger among men? (20) Nay, from the way in which herds of deer as well as the jackal as also birds actually utter fierce cries facing the quarter brightened by the sun it is doubtful that all may be well with that princess, O brother possessed of extraordinary might! (21) This ogre (Mārīcha), who, having seduced me, in a form closely resembling a deer, had gone far away, reappeared as an ogre only while dying when killed anyhow by me with great exertion. (22) My mind is distressed at this moment and not much rejoiced as my left eye is throbbing. Without doubt, O Lakṣmaṇa, Sītā is no more (in the hermitage); she has either been borne away (to some other place) or is dead or is on the way (to some unknown destination being forcibly carried away by someone). (23)

Thus ends Canto Fifty-seven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Indulging in various speculations about the fate of Sītā, Śrī Rāma with Lakṣmaṇa arrives at his hermitage and is pained not to find Sītā there.

स दृष्ट्वा लक्ष्मणं दीनं शून्यं दशरथात्मजः । पर्यपृच्छत धर्मात्मा वैदेहीमागतं विना ॥ १ ॥
प्रस्थितं दण्डकारण्यं या मामनुजगाम ह । क्व सा लक्ष्मण वैदेही यां हित्वा त्वमिहागतः ॥ २ ॥
राज्यभ्रष्टस्य दीनस्य दण्डकान् परिधावतः । क्व सा दुःखसहाया मे वैदेही तनुमध्यमा ॥ ३ ॥
यां विना नोत्सहे वीर मुहूर्तमपि जीवितुम् । क्व सा प्राणसहाया मे सीता सुरसुतोपमा ॥ ४ ॥
पतित्वममराणां हि पृथिव्याश्चापि लक्ष्मण । विना तां तपनीयाभां नेच्छेयं जनकात्मजाम् ॥ ५ ॥
कच्चिज्जीवति वैदेही प्राणैः प्रियतरा मम । कच्चित् प्रव्राजनं वीर न मे मिथ्या भविष्यति ॥ ६ ॥
सीतानिमित्तं सौमित्रे मृते मयि गते त्वयि । कच्चित् सकामा कैकेयी सुखिता सा भविष्यति ॥ ७ ॥
सपुत्रराज्यां सिद्धार्थां मृतपुत्रा तपस्विनी । उपस्थास्यति कौसल्या कच्चित् सौम्येन कैकयीम् ॥ ८ ॥

यदि जीवति वैदेही गमिष्याम्याश्रमं पुनः । संवृत्ता यदि वृत्ता सा प्राणांस्त्यक्ष्यामि लक्ष्मण ॥ ९ ॥
यदि मामाश्रमगतं वैदेही नाभिभाषते । पुरः प्रहसिता सीता विनशिष्यामि लक्ष्मण ॥१०॥

Seeing Lakṣmaṇa distressed and cheerless and arrived without Sītā (a princess of the Videha territory), Śrī Rāma, son of Daśaratha, whose mind was set on virtue, anxiously questioned him as follows:—(1) "Where is that Sītā (a princess of the Videha kingdom) who actually followed me as I set out towards the Daṇḍaka forest, and leaving whom you have come hither? (2) Where is that Sītā (a princess of the Videha kingdom) of graceful limbs who shared my sufferings as I knocked about in the Daṇḍaka forest, deprived of my sovereignty and dispirited? (3) Where is that Sītā, my life's companion, who resembled a daughter of the gods and without whom, O heroic Lakṣmaṇa, I cannot live even for a while? (4) Bereft of that daughter of Janaka, who possessed the lustre of gold, I do not really seek even the lordship of gods, much less the sovereignty of the earth, O Lakṣmaṇa! (5) Is Sītā (a princess of the Videha territory), who is dearer to me than life, still living? I hope my exile (to the forest for a period of fourteen years) will not be rendered void (by my death due to separation from Sītā before the expirity of this period). I am sure Kaikeyī will have her desire fulfilled and feel gratified when I, O Lakṣmaṇa (son of Sumitrā), am dead because of (my separation from) Sītā and you return (to Ayodhya alone). (6-7) Will (my mother) the wretched Kausalyā with her son (myself) dead wait with reverence on Kaikeyī, who is with her son (by her side) and (also) enjoying sovereignty, and has her object accomplished? (8) If Sītā (a princess of the Videha kingdom) is alive, I shall enter my hermitage once more. If (however) that lady of excellent conduct is dead (and gone), I shall yield up my life, O Lakṣmaṇa! (9) If Sītā, (a princess of the Videha territory), does not speak to me with her smiling face before me, when I reach the hermitage, I shall perish. (10)

ब्रूहि लक्ष्मण वैदेही यदि जीवति वा न वा । त्वयि प्रमत्ते रक्षोभिर्भक्षिता वा तपस्विनी ॥११॥
सुकुमारी च बाला च नित्यं चादुःखभागिनी । मद्वियोगेन वैदेही व्यक्तं शोचति दुर्मनाः ॥१२॥
सर्वथा रक्षसा तेन जिह्मेन सुदुरात्मना । वदता लक्ष्मणेत्युच्चैस्तवापि जनितं भयम् ॥१३॥
श्रुतश्च मन्ये वैदेह्या स स्वरः सदृशो मम । त्रस्तया प्रेषितस्त्वं च द्रष्टुं मां शीघ्रमागतः ॥१४॥
सर्वथा तु कृतं कष्टं सीतामुत्सृजता वने । प्रतिकर्तुं नृशंसानां रक्षसां दत्तमन्तरम् ॥१५॥
दुःखिताः खरघातेन राक्षसाः पिशिताशनाः । तैः सीता निहता घोरैर्भविष्यति न संशयः ॥१६॥
अहोऽस्मि व्यसने मग्नः सर्वथा रिपुनाशन । किं त्विदानीं करिष्यामि शङ्के प्राप्तव्यमीदृशम् ॥१७॥
इति सीतां वरारोहां चिन्तयन्नेव राघवः । आजगाम जनस्थानं त्वरया सहलक्ष्मणः ॥१८॥
विगर्हमाणोऽनुजमार्तरूपं क्षुधाश्रमेणैव पिपासया च ।
विनिःश्वसञ्शुष्कमुखो विषण्णः प्रतिश्रयं प्राप्य समीक्ष्य शून्यम् ॥१९॥
स्वमाश्रमं स प्रविगाह्य वीरो विहारदेशाननुसृत्य कांश्चित् ।
एतत्तदित्येव निवासभूमौ प्रहृष्टरोमा व्यथितो बभूव ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

"Speak, O Lakṣmaṇa, if Sītā (a princess of the Videha kingdom) is (still) alive. And if not, has the poor lady been, on the other hand, devoured by ogres since you failed in your duty (of protecting her)? (11) Tender

and youthful, and having never experienced agony, Sītā (a princess of the Videha territory) is evidently feeling disconsolate and grieving due to separation from me. (12) Fear was in all probability inspired even in you by that crooked and most evil-minded ogre, crying out 'Lakṣmaṇa!' (13) That cry (for help), uttered in a voice resembling mine, was I believe heard by Sītā (a princess of the Videha kingdom) too. And sent by her, alarmed as she was, you came away with all speed to see me. (14) But an error which was grievous in every respect has been committed by you, leaving Sītā alone in the forest, inasmuch as an opportunity has been afforded (thereby) to the cruel ogres to retaliate. (15) The flesh-eating ogres were feeling aggrieved on account of the destruction of Khara; Sītā must have been slain by those fearful ogres: there is no doubt about it. (16) Alas, I stand plunged in adversity in every way, O exterminator of foes! But what shall I do now (to avert this tragedy)? I fear such a calamity must be faced." (17) Thus thinking solely of Sītā of excellent limbs, Śrī Rāma (a scion of Raghu) hastened to (his hermitage in) Janasthāna with Lakṣmaṇa. (18) Severely reproaching his (younger half-) brother (Lakṣmaṇa), who wore a distressed appearance, nay, heaving a deep breath, Śrī Rāma, whose mouth was parched from hunger, fatigue and thirst, grew despondent to perceive the site of his hermitage desolate on reaching it. (19) Directly entering his own hermitage, nay, exploring some of Sītā's sporting grounds and saying to himself that it was the same place where she used to disport, the aforesaid hero felt disquieted in his own abode, his hair standing on end (through agony). (20)

Thus ends Canto Fifty-eight in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Dialogue between Śrī Rāma and Lakṣmaṇa

अथाश्रमादुपावृत्तमन्तरा रघुनन्दनः । परिपप्रच्छ सौमित्रिं रामो दुःखादिदं वचः ॥ १ ॥
तमुवाच किमर्थं त्वमागतोऽपास्य मैथिलीम् । यदा सा तव विश्वासाद् वने विरहिता मया ॥ २ ॥
दृष्ट्वैवाभ्यागतं त्वां मे मैथिलीं त्यज्य लक्ष्मण । शङ्कमानं महत् पापं यत्सत्यं व्यथितं मनः ॥ ३ ॥
स्फुरते नयनं सव्यं बाहुश्च हृदयं च मे । दृष्ट्वा लक्ष्मण दूरे त्वां सीताविरहितं पथि ॥ ४ ॥
एवमुक्तस्तु सौमित्रिर्लक्ष्मणः शुभलक्षणः । भूयो दुःखसमाविष्टो दुःखितं राममब्रवीत् ॥ ५ ॥
न स्वयं कामकारेण तां त्यक्त्वाहमिहागतः । प्रचोदितस्तयैवोग्रैस्त्वत्सकाशमिहागतः ॥ ६ ॥
आर्येणेव परिक्रुष्टं लक्ष्मणेति सुविस्वरम् । परित्राहीति यद्वाक्यं मैथिल्यास्तच्छ्रुतिं गतम् ॥ ७ ॥
सा तमार्तस्वरं श्रुत्वा तव स्नेहेन मैथिली । गच्छ गच्छेति मामाशु रुदती भयविक्लवा ॥ ८ ॥
प्रचोद्यमानेन मया गच्छेति बहुशस्तया । प्रत्युक्ता मैथिली वाक्यमिदं तत्प्रत्ययान्वितम् ॥ ९ ॥

Earlier Śrī Rāma, the delight of the Raghus, painfully proceeded to put the following question to Lakṣmaṇa (son of Sumitrā), returned from his hermitage, meeting him half way. (1) Śrī Rāma said to him, "What for have you come leaving

Sītā (the princess of Mithilā) alone, when she had been confided by me to your care in the forest? (2) Apprehending grave danger, my mind was forsooth filled with pain the moment I saw you come back leaving Sītā (the princess of Mithilā) alone, O Lakṣmaṇa! (3) Seeing you bereft of Sītā on the way at some distance, my left eye and arm as well as the heart began to throb, O Lakṣmaṇa!" (4) Twitted in these words, Lakṣmaṇa, son of Sumitrā, for his part, who was endowed with auspicious bodily marks, and was overcome with sorrow all the more, submitted (as follows) to the afflicted Śrī Rāma:—(5) "I have not come here leaving her of myself by voluntary action. I have sought your presence here only when urged by her in pungent words. (6) (The fact is that) the shrill cry in the words "Lakṣmaṇa, protect me!" which was uttered by your noble self as it were reached the ears of Sītā (the princess of Mithilā). (7) Unnerved with fear to hear that plaintive cry and crying through affection for you, Sītā (a princess of Mithilā) urged me at once in the words "Go, depart!" (8) By me (however), who was being repeatedly goaded by her to depart, Sītā (a princess of Mithilā) was answered in the following words calculated to inspire confidence in her:—(9)

न तत् पश्याम्यहं रक्षो यदस्य भयमावहेत् । निर्वृता भव नास्त्येतत् केनाप्येतदुदाहृतम् ॥१०॥
विगर्हितं च नीचं च कथमार्योऽभिधास्यति । त्राहीति वचनं सीते यस्त्रायेत् त्रिदशानपि ॥११॥
किंनिमित्तं तु केनापि भ्रातुरालम्ब्य मे स्वरम् । विस्वरं व्याहृतं वाक्यं लक्ष्मण त्राहि मामिति ॥१२॥
राक्षसेनेरितं वाक्यं त्रासात् त्राहीति शोभने । न भवत्या व्यथा कार्या कुनारीजनसेविता ॥१३॥
अलं विक्लवतां गन्तुं स्वस्था भव निरुत्सुका । न चास्ति त्रिषु लोकेषु पुमान् यो राघवं रणे ॥१४॥
जातो वा जायमानो वा संयुगे यः पराजयेत् । अजेयो राघवो युद्धे देवैः शक्रपुरोगमैः ॥१५॥
एवमुक्ता तु वैदेही परिमोहितचेतना । उवाचाश्रूणि मुञ्चन्ती दारुणं मामिदं वचः ॥१६॥
भावो मयि तवात्यर्थं पाप एव निवेशितः । विनष्टे भ्रातरि प्राप्तुं न च त्वं मामवाप्स्यसे ॥१७॥
संकेताद् भरतेन त्वं रामं समनुगच्छसि । क्रोशन्तं हि यथात्यर्थं नैनमभ्यवपद्यसे ॥१८॥
रिपुः प्रच्छन्नचारी त्वं मदर्थमनुगच्छसि । राघवस्यान्तरं प्रेप्सुस्तथैनं नाभिपद्यसे ॥१९॥
एवमुक्तस्तु वैदेह्या संरब्धो रक्तलोचनः । क्रोधात् प्रस्फुरमाणोष्ठ आश्रमादभिनिर्गतः ॥२०॥

"I do not know of that ogre who could inspire fear in Śrī Rāma. Be at ease. It was not his cry; it was uttered by a stranger. (10) How could my eldest brother, who can protect even the gods (who pass through only three stages in life, *viz*, childhood, adolescence and youth), O Sītā, utter the reproachful and mean words "Save me!"? (11) In fact, imitating the voice of my (eldest half-) brother (Śrī Rāma) with some sinister motive, the words 'Lakṣmaṇa, save me!' were loudly uttered by a stranger. (12) The words 'Save me' were uttered through fear by the ogre (himself), O good lady! (Hence) no agony, which is harboured (only) by bad women, should be entertained by you. (13) You should not yield to nervousness. Be at ease and free from anxiety. There is no man born or going to be born in all the three worlds, who can vanquish Śrī Rāma (a scion of Raghu) in an encounter. Śrī Rāma (a scion of Raghu) cannot be conquered in battle (even) by gods headed by Indra." (14-15) Reassured in these words (by me), Sītā (a princess of the Videha territory) for her part, whose judgment was utterly clouded, addressed the following poignant words, shedding tears (all the time):—(16) 'The grossly sinful intention of winning me when your (eldest half-) brother has been slain has definitely been cherished by you with regard to me; but you shall never secure me. (17) You are closely following Śrī Rāma in pursuance of a pact entered into (by you) with Bharata in that you do not actually run to the side of Śrī Rāma, who is crying (for your help) at the top of his voice! (18) An enemy (of Śrī Rāma) in disguise, you have been following him for my sake (only), seeking an opportunity to harm him. Hence you do not run to his succour.' (19) Waxing wroth, when accused thus by Sītā (a princess of the Videha kingdom), with eyes red and lips quivering from anger, I for my part came away straight from the hermitage." (20)

एवं ब्रुवाणं सौमित्रिं रामः संतापमोहितः । अब्रवीद् दुष्कृतं सौम्य तां विना त्वमिहागतः ॥२१॥
जानन्नपि समर्थं मां रक्षसामपवारणे । अनेन क्रोधवाक्येन मैथिल्या निर्गतो भवान् ॥२२॥
नहि ते परितुष्यामि त्यक्त्वा यदसि मैथिलीम् । क्रुद्धायाः परुषं श्रुत्वा स्त्रिया यत् त्वमिहागतः ॥२३॥
सर्वथा त्वपनीतं ते सीतया यत् प्रचोदितः । क्रोधस्य वशमागम्य नाकरोः शासनं मम ॥२४॥
असौ हि राक्षसः शेते शरेणाभिहतो मया । मृगरूपेण येनाहमाश्रमादपवाहितः ॥२५॥
विकृष्य चापं परिधाय सायकं सलीलबाणेन च ताडितो मया ।
मार्गीं तनुं त्यज्य च विक्लवस्वरो बभूव केयूरधरः स राक्षसः ॥२६॥
शराहतेनैव तदाऽऽर्तया गिरा स्वरं ममालम्ब्य सुदूरसुश्रवम् ।
उदाहृतं तद् वचनं सुदारुणं त्वमागतो येन विहाय मैथिलीम् ॥२७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनषष्टितमः सर्गः ॥ ५९ ॥

Distracted with agony, Śrī Rāma replied (as follows) to Lakṣmaṇa (son of Sumitrā) when he was speaking as aforesaid:—"An unbecoming act has been done by you in that you came hither without her. (21) Though knowing me to be capable of repulsing the ogres, you came away annoyed by this angry rebuke from Sītā (a princess of Mithilā)! (22) Surely I am not much pleased with you for the fact that you came hither leaving Sītā (a princess of Mithilā) and that (too) on hearing a harsh word uttered by an angry woman. (23) It was wholly unjustifiable on your part that, falling a prey to anger when goaded by Sītā (to leave her), you did not carry out my behest. (24) Indeed the ogre by whom, disguised as a deer, I was lured away from our hermitage, lies there killed with an arrow by me. (25) Giving up the form of a deer when struck by me with an arrow sportfully discharged after pulling my bow at full length and fitting the arrow to it, the fellow appeared as an ogre adorned with armlets and emitting a cry of agony. (26) Feigning my voice, that most poignant cry, which could be easily heard at a long distance, was uttered in plaintive tones by the ogre on that occasion the moment he was hit with the shaft, led by which you came away leaving Sītā (the princess of Mithilā) alone. (27)

Thus ends Canto Fifty-nine in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Uttering a loud wail Śrī Rāma inquires of the trees about the whereabouts of Sītā, cries like one distracted and looks about for her again and again.

मृशमाव्रजमानस्य तस्याधो वामलोचनम् । प्रास्फुरच्चास्खलद् रामो वेपथुश्चास्य जायते ॥ १ ॥
उपालक्ष्य निमित्तानि सोऽशुभानि मुहुर्मुहुः । अपि क्षेमं तु सीताया इति वै व्याजहार ह ॥ २ ॥
त्वरमाणो जगामाथ सीतादर्शनलालसः । शून्यमावसथं दृष्ट्वा बभूवोद्विग्नमानसः ॥ ३ ॥
उद्भ्रमन्निव वेगेन विक्षिपन् रघुनन्दनः । तत्र तत्रोटजस्थानमभिवीक्ष्य समन्ततः ॥ ४ ॥
ददर्श पर्णशालां च सीतया रहितां तदा । श्रिया विरहितां ध्वस्तां हेमन्ते पद्मिनीमिव ॥ ५ ॥
रुदन्तमिव वृक्षैश्च ग्लानपुष्पमृगद्विजम् । श्रिया विहीनं विध्वस्तं संत्यक्तं वनदैवतैः ॥ ६ ॥
विप्रकीर्णाजिनकुशं विप्रविद्धबृसीकटम् । दृष्ट्वा शून्योटजस्थानं विललाप पुनः पुनः ॥ ७ ॥
हृता मृता वा नष्टा वा भक्षिता वा भविष्यति । निलीनाप्यथवा भीरुरथवा वनमाश्रिता ॥ ८ ॥
गता विचेतुं पुष्पाणि फलान्यपि च वा पुनः । अथवा पद्मिनीं याता जलार्थं वा नदीं गता ॥ ९ ॥
यत्नान्मृगयमाणस्तु नाससाद वने प्रियाम् । शोकरक्तेक्षणः श्रीमानुन्मत्त इव लक्ष्यते ॥१०॥

While Śrī Rāma was returning (to his hermitage) his lower left eyelid *violently throbbed again and again, he (himself) stumbled and a tremor ran through his limbs. (1) Observing the evil omens appearing again and again, he instinctively spoke as follows, so the tradition goes:—"Is all well with Sītā?" (2) Eager to see Sītā, he went with hasty steps; but he felt perturbed in mind to find the dwelling deserted. (3) Appearing on account of his speed as though he were flying and moving his hands etc. with impatience (on his not finding Sītā anywhere), nay, closely examining the site of the hut made of leaves all over on every side, Śrī Rāma (the delight of the Raghus) found the hut at the moment bereft of Sītā and resembling a lotus flower blighted and deprived of its charm in winter. (4-5) Seeing the site of the lonely hut desolate and shorn of its charm, deserted by the sylvan deities and crying as it were through its (creaking) trees, its flowers faded, deer and birds ill at ease, deerskin and blades of Kuśa grass scattered all round and seats of fresh grass and mats lying in disorder, he wailed again and again (as follows)—(6-7) "The timid lady (Sītā) must have been carried away or devoured or is dead or lost (in the way) or she lies hidden (somewhere out of fun) or has entered the forest. (8) Or she has gone (out) to pluck flowers or even fruits for that matter or has gone to the lotus pond (for a bath) or to the river to bring water." (9) Though looking about (for her) in that forest with effort, he did not find his darling. His eyes red through grief, the glorious one looked as though mad. (10)

---

* We read in books on the science of omens: अधोवामदृशः स्फूर्तौ बह्वनिष्टं भजेत्पुमान् ।
"When a man's left lower eyelid throbs, he meets with grave danger."

प्रयाणकाले स्खलनं करोतीष्टस्य भञ्जनम् ।

"The act of stumbling at the time of one's leaving a place is sure to shatter one's cherished purpose."

वृक्षाद् वृक्षं प्रधावन् स गिरींश्चापि नदीनदम् । बभ्राम विलपन् रामः शोकपङ्कार्णवप्लुतः ॥११॥
अस्ति कच्चित्त्वया दृष्टा सा कदम्बप्रिया प्रिया । कदम्ब यदि जानीषे शंस सीतां शुभाननाम् ॥१२॥
स्निग्धपल्लवसंकाशां पीतकौशेयवासिनीम् । शंसस्व यदि सा दृष्टा बिल्व बिल्वोपमस्तनी ॥१३॥
अथवार्जुन शंस त्वं प्रियां तामर्जुनप्रियाम् । जनकस्य सुता तन्वी यदि जीवति वा न वा ॥१४॥
ककुभः ककुभोरुं तां व्यक्तं जानाति मैथिलीम् । लतापल्लवपुष्पाढ्यो भाति ह्येष वनस्पतिः ॥१५॥
भ्रमरैरुपगीतश्च यथा द्रुमवरो ह्यसि । एष व्यक्तं विजानाति तिलकस्तिलकप्रियाम् ॥१६॥
अशोक शोकापनुद शोकोपहतचेतनम् । त्वन्नामानं कुरु क्षिप्रं प्रियासंदर्शनेन माम् ॥१७॥
यदि ताल त्वया दृष्टा पक्वतालोपमस्तनी । कथयस्व वरारोहां कारुण्यं यदि ते मयि ॥१८॥
यदि दृष्टा त्वया जम्बो जाम्बूनदसमप्रभा । प्रियां यदि विजानासि निःशङ्कं कथयस्व मे ॥१९॥
अहो त्वं कर्णिकाराद्य पुष्पितः शोभसे भृशम् । कर्णिकारप्रियां साध्वीं शंस दृष्टा यदि प्रिया ॥२०॥

Running fast from tree to tree the said Śrī Rāma roamed about along the slopes of mountains as well as on the banks of rivers and streams wailing (and accosting trees as below) plunged as he was in an ocean of bog in the form of grief:—(11) "Was my celebrated darling, who is (so) fond of Kadamba flowers, seen by you, O Kadamba? If you know (anything) about Sītā of charming countenance, (pray) tell me. (12) If Sītā, whose breasts resemble a Bilva fruit (in shape) O Bilva, was seen by you, (please) tell me the whereabouts of that lady, who is tender as a soft shoot and is clad in yellow silk. (13) Else, O Arjuna, give you me the news of my aforesaid darling, who is fond of Arjuna flowers. Tell me if the frail daughter of Janaka is (still) alive or not. (14) The Kakubha tree evidently knows the aforesaid princess of Mithilā, whose thighs are smooth as the boughs of a Kakubha tree. Enriched with climbers, shoots and blossoms this tree looks charming indeed. (15) As you are no doubt the foremost of trees (O Tilaka), whose praises are sung by bees (humming close by), you the Tilaka tree, evidently know the truth about her, who is fond of Tilaka flowers. (16) O Aśoka tree, the dispeller of grief by bringing my darling clearly to my view, make me, whose understanding has been clouded by grief, your namesake soon (by ridding me of my grief). (17) O palmyra, if Sītā (whose breasts resemble a ripe palmyra fruit), has been seen by you (pray) give me the news about that lady of excellent limbs, if there is (any) compassion in your heart for me. (18) If, O Jambu (a rose-apple tree), Sītā (who possesses the splendour of gold) has been seen by you or if you know the truth about my darling (pray) let me know without fear. (19) Laden with flowers, O Karṇikāra tree, you look most charming today. Tell me the whereabouts of the virtuous Sītā (who is fond of Karṇikāra flowers), if my darling has been seen by you." (20)

चूतनीपमहासालान् पनसान् कुरवान् धवान् । दाडिमानपि तान् गत्वा दृष्ट्वा रामो महायशाः ॥२१॥
बकुलानथ पुंनागांश्चन्दनान् केतकांस्तथा । पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते ॥२२॥
अथवा मृगशावाक्षीं मृग जानासि मैथिलीम् । मृगविप्रेक्षणी कान्ता मृगीभिः सहिता भवेत् ॥२३॥
गज सा गजनासोरुर्यदि दृष्टा त्वया भवेत् । तां मन्ये विदितां तुभ्यमाख्याहि वरवारण ॥२४॥
शार्दूल यदि सा दृष्टा प्रिया चन्द्रनिभानना । मैथिली मम विस्रब्धः कथयस्व न ते भयम् ॥२५॥
किं धावसि प्रिये नूनं दृष्टासि कमलेक्षणे । वृक्षैराच्छाद्य चात्मानं किं मां न प्रतिभाषसे ॥२६॥
तिष्ठ तिष्ठ वरारोहे न तेऽस्ति करुणा मयि । नात्यर्थं हास्यशीलासि किमर्थं मामुपेक्षसे ॥२७॥

पीतकौशेयकेनासि सूचिता वरवर्णिनि । धावन्त्यपि मया दृष्टा तिष्ठ यद्यस्ति सौहृदम् ॥२८॥
नैव सा नूनमथवा हिंसिता चारुहासिनी । कृच्छ्रं प्राप्तं न मां नूनं यथोपेक्षितुमर्हति ॥२९॥
व्यक्तं सा भक्षिता बाला राक्षसैः पिशिताशनैः । विभज्याङ्गानि सर्वाणि मया विरहिता प्रिया ॥३०॥

Seeing the familiar mango and Nīpa trees, gigantic sal trees, jack-fruit and Kurava and Dhava trees as also pomegranate trees, the highly illustrious Śrī Rāma went up to them. Nay, addressing questions to Bakula, Punnāga, sandalwood and Ketaka trees, while roaming about in the forest, Śrī Rāma looked mad as it were. (21-22) (Addressing the animals of the forest, he said:) "O deer, do you know of Sītā (a princess of Mithilā), whose eyes resemble those of a fawn ? My darling, who glances round like a female deer, is likely to be with female deer. (23) O elephant, tell me if Sītā, whose thighs resemble the proboscis of an elephant (in their tapering shape), has been seen by you. I conclude her to be known to you, O excellent elephant ! (24) Tell me without fear, O tiger, if that darling, the princess of Mithilā, who has a moon-like countenance, has been seen by you. There is no cause for fear to you. (25) (Imagining to see Sītā before him, he addresses her :—) Why do you run, my darling ? You have undoubtedly been seen by me, O lotus-eyed one ! Screening yourself behind the trees, why do you not answer me ? (26) Stay, tarry (awhile), O Sītā with excellent limbs ! Is there no compassion (in your heart) for me ? You are not excessively given to fun; why (then) do you disregard me ? (27) You stand disclosed by your yellow silk garment, O lady with an excellent complexion ! You have been seen by me even while running. (Therefore) halt if there is any affection (left in you for me). (28) Or it was definitely not Sītā of charming smiles, who has most probably been killed; surely she could not have ignored me, fallen in adversity. (29) Bereft of me, my youthful darling has evidently been devoured by flesh-eating ogres, dividing all her limbs (among themselves). (30)

नूनं तच्छुभदन्तोष्ठं सुनासं शुभकुण्डलम् । पूर्णचन्द्रनिभं ग्रस्तं मुखं निष्प्रभतां गतम् ॥३१॥
सा हि चम्पकवर्णाभा ग्रीवा ग्रैवेयकोचिता । कोमला विलपन्त्यास्तु कान्ताया भक्षिता शुभा ॥३२॥
नूनं विक्षिप्यमाणौ तौ बाहू पल्लवकोमलौ । भक्षितौ वेपमानाग्रौ सहस्ताभरणाङ्गदौ ॥३३॥
मया विरहिता बाला रक्षसां भक्षणाय वै । सार्थेनेव परित्यक्ता भक्षिता बहुबान्धवा ॥३४॥
हा लक्ष्मण महाबाहो पश्यसे त्वं प्रियां क्वचित् । हा प्रिये क्व गता भद्रे हा सीतेति पुनः पुनः ॥३५॥
इत्येवं विलपन् रामः परिधावन् वनाद् वनम् । क्वचिदुद्भ्रमते वेगात् क्वचिद् विभ्रमते बलात् ॥३६॥
क्वचिन्मत्त इवाभाति कान्तान्वेषणतत्परः ।
स वनानि नदीः शैलान् गिरिप्रस्रवणानि च । काननानि च वेगेन भ्रमत्यपरिसंस्थितः ॥३७॥
तदा स गत्वा विपुलं महद् वनं परीत्य सर्वं त्वथ मैथिलीं प्रति ।
अनिष्ठिताशः स चकार मार्गणे पुनः प्रियायाः परमं परिश्रमम् ॥३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षष्टितमः सर्गः ॥ ६० ॥

"Seized by the ogres, that face (of Sītā),—which was distinguished by charming teeth and lips and a shapely nose and adorned with beautiful ear-rings and resembled the full moon,—must have surely been eclipsed. (31) That lovely and delicate neck,—possessing the hue and splendour of a Champaka flower and worthy of being adorned with a necklace,—of my wailing darling has undoubtedly been devoured (by the ogres). (32) Being thrown restlessly, those arms (of hers), tender as shoots and adorned with bracelets and armlets, with their fore parts trembling (through fear) have surely been eaten up. (33) The youthful lady was left alone by me only for being eaten up by the ogres. Though having numerous kinsfolk, she has been devoured (by the ogres) like a women deserted by co-travellers. (34) Ah, mighty-armed Lakṣmaṇa, do you perceive my darling anywhere? Ah Sītā, my darling, where have you gone, O blessed one?" Wailing in these words again and again and running about from grove to grove, Śrī Rāma now sprang up with impetuosity and now violently revolved (like a whirlwind). (35 36) Intent on finding out his darling, he now appeared as though drunk and (now) he would range with rapidity forests, rivers, mountains, cataracts falling from mountains and woodlands too, knowing no rest. (37) Then entering the large and dense forest and forthwith ransacking it all with a view to tracing out Sītā (the princess of Mithilā) the aforesaid Śrī Rāma, who had not (yet) given up hope (of finding out Sītā), once more put forth great exertion for tracing out his darling. (38)

Thus ends Canto Sixty in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The quest of Śrī Rāma and Lakṣmaṇa for Sītā; not finding her, Śrī Rāma gets unnerved.

दृष्ट्वाऽऽश्रमपदं शून्यं रामो दशरथात्मजः । रहितां पर्णशालां च प्रविद्धान्यासनानि च ॥ १ ॥
अदृष्ट्वा तत्र वैदेहीं संनिरीक्ष्य च सर्वशः । उवाच रामः प्राक्रुश्य प्रगृह्य रुचिरौ भुजौ ॥ २ ॥
क्व नु लक्ष्मण वैदेही कं वा देशमितो गता । केनाहृता वा सौमित्रे भक्षिता केन वा प्रिया ॥ ३ ॥
वृक्षेणावार्य यदि मां सीते हसितुमिच्छसि । अलं ते हसितेनाद्य मां भजस्व सुदुःखितम् ॥ ४ ॥
यैः परिक्रीडसे सीते विश्वस्तैर्मृगपोतकैः । एते हीनास्त्वया सौम्ये ध्यायन्त्यस्राविलेक्षणाः ॥ ५ ॥
सीतया रहितोऽहं वै नहि जीवामि लक्ष्मण । वृतं शोकेन महता सीताहरणजेन माम् ॥ ६ ॥
परलोके महाराजो नूनं द्रक्ष्यति मे पिता । कथं प्रतिज्ञां संश्रुत्य मया त्वमभियोजितः ॥ ७ ॥
अपूरयित्वा तं कालं मत्सकाशमिहागतः । कामवृत्तमनार्यं वा मृषावादिनमेव च ॥ ८ ॥
धिक् त्वामिति परे लोके व्यक्तं वक्ष्यति मे पिता । विवशं शोकसंतप्तं दीनं भग्नमनोरथम् ॥ ९ ॥
मामिहोत्सृज्य करुणं कीर्तिर्नरमिवानृजुम् । क्व गच्छसि वरारोहे मा मोत्सृज सुमध्यमे ॥१०॥
त्वया विरहितश्चाहं त्यक्ष्ये जीवितमात्मनः ।

Seeing the site of the hermitage desolate, the hut made of leaves deserted and the grassy seats cast away, nay, fully casting his eyes all round and yet not finding Sītā (a princess of the Videha territory) there, Śrī Rāma spoke (as follows to Lakṣmaṇa), calling out Sītā at the top of his voice and lifting up his charming arms:—(1-2) "Where on earth, O Lakṣmaṇa, could Sītā (a princess of the Videha kingdom) be? Nay, to what territory has she gone from this place? Or by whom, O darling of Sumitrā, has she been borne away or by whom has she been devoured? (3) (Addressing Sītā, he continued) If, hiding yourself behind a tree, O Sītā, you want to jest with me, have done with your jest today. (Pray) betake yourself to me, sore distressed as I am. (4) Bereft of you, the fearless offsprings of deer with which you used to sport, O gentle Sītā, are thoughtful, their eyes bedimmed with tears. (5) Deprived of Sītā I shall certainly not survive, O Lakṣmaṇa! My father, the (late) emperor, will surely find me in the other world, overwhelmed as I am with excessive grief sprung from abduction of Sītā. 'How, having plighted your word (to remain in exile in the forest for fourteen years) when charged by me (to do so), have you sought my presence here without completing the stipulated period (of fourteen years)? Fie upon you, who are licentious or ignoble as well as a liar.' In the foregoing words will my father reproach me without doubt in the other world. Deserting at this place me, helpless, tormented with grief, afflicted and pitiable as I am, my aspirations shattered,—(even) as a fair name forsakes a crooked man,—where are you going, O lady with charming limbs? (Pray) do not, O do not leave me, O lovely Sītā! (6—10) Bereft of you I shall yield up my life."

इतीव विलपन् रामः सीतादर्शनलालसः ॥११॥
न ददर्श सुदुःखार्तो राघवो जनकात्मजाम् । अनासादयमानं तं सीतां शोकपरायणम् ॥१२॥
पङ्कमासाद्य विपुलं सीदन्तमिव कुञ्जरम् । लक्ष्मणो राममत्यर्थमुवाच हितकाम्यया ॥१३॥
मा विषादं महाबुद्धे कुरु यत्नं मया सह । इदं गिरिवरं वीर बहुकन्दरशोभितम् ॥१४॥
प्रियकाननसंचारा वनोन्मत्ता च मैथिली । सा वनं वा प्रविष्टा स्यान्नलिनीं वा सुपुष्पिताम् ॥१५॥
सरितं वापि सम्प्राप्ता मीनवञ्जुलसेविताम् । वित्रासयितुकामा वा लीना स्यात् कानने क्वचित् ॥१६॥
जिज्ञासमाना वैदेही त्वां मां च पुरुषर्षभ । तस्या ह्यन्वेषणे श्रीमन् क्षिप्रमेव यतावहे ॥१७॥
वनं सर्वं विचिनुवो यत्र सा जनकात्मजा । मन्यसे यदि काकुत्स्थ मा स्म शोके मनः कृथाः ॥१८॥

Wailing as aforesaid, Śrī Rāma, who was longing for a sight of Sītā, felt sore stricken with agony. Śrī Rāma (a scion of Raghu) could not (however) see Janaka's daughter (anywhere). To the said Śrī Rāma,—who was given over to grief, unable as he was to find Sītā, and resembled an elephant feeling afflicted on getting stuck into a large stretch of marshy land,—Lakṣmaṇa spoke as follows out of extreme solicitude for his welfare:—(11—13) "Don't give way to despondency, O prince possessed of great wisdom! Put forth endeavour with me. The yonder crown of mountains, O heroic prince, is adorned with many caves. (14) And Sītā (a princess of Mithilā) is fond of frequenting groves and is enraptured at the sight of a forest. (As such) she must have penetrated deep into the forest or dived into a lotus pond abounding in (lotus) flowers or may have reached a river teeming with fishes and cane. Sītā (a princess of the Videha territory) may be hiding somewhere in a woodland with intent to alarm us and in order to test your and mine capacity to trace her out, O jewel among men! Hence, O glorious prince, let us both strive to search for her at once. (15—17) We shall explore the whole forest where the said daughter of Janaka is likely to be, if you deem fit, O scion of Kakutstha! (Pray) do not give over your mind to grief." (18)

एवमुक्तः स सौहार्दाल्लक्ष्मणेन समाहितः । सह सौमित्रिणा रामो विचेतुमुपचक्रमे ॥१९॥
तौ वनानि गिरींश्चैव सरितश्च सरांसि च । निखिलेन विचिन्वन्तौ सीतां दशरथात्मजौ ॥२०॥
तस्य शैलस्य सानूनि शिलाश्च शिखराणि च । निखिलेन विचिन्वन्तौ नैव तामभिजग्मतुः ॥२१॥
विचित्य सर्वतः शैलं रामो लक्ष्मणमब्रवीत् । नेह पश्यामि सौमित्रे वैदेहीं पर्वते शुभाम् ॥२२॥
ततो दुःखाभिसंतप्तो लक्ष्मणो वाक्यमब्रवीत् । विचरन् दण्डकारण्यं भ्रातरं दीप्ततेजसम् ॥२३॥
प्राप्स्यसे त्वं महाप्राज्ञ मैथिलीं जनकात्मजाम् । यथा विष्णुर्महाबाहुर्बलिं बद्ध्वा महीमिमाम् ॥२४॥
एवमुक्तस्तु वीरेण लक्ष्मणेन स राघवः । उवाच दीनया वाचा दुःखाभिहतचेतनः ॥२५॥
वनं सुविचितं सर्वं पद्मिन्यः फुल्लपङ्कजाः ।
गिरिश्चायं महाप्राज्ञ बहुकन्दरनिर्झरः । नहि पश्यामि वैदेहीं प्राणेभ्योऽपि गरीयसीम् ॥२६॥
एवं स विलपन् रामः सीताहरणकर्शितः । दीनः शोकसमाविष्टो मुहूर्तं विह्वलोऽभवत् ॥२७॥
स विह्वलितसर्वाङ्गो गतबुद्धिर्विचेतनः । विषसादातुरो दीनो निःश्वस्याशीतमायतम् ॥२८॥
बहुशः स तु निःश्वस्य रामो राजीवलोचनः । हा प्रियेति विचुक्रोश बहुशो बाष्पगद्गदः ॥२९॥
तं सान्त्वयामास ततो लक्ष्मणः प्रियबान्धवम् । बहुप्रकारं शोकार्तः प्रश्रितः प्रश्रिताञ्जलिः ॥३०॥
अनादृत्य तु तद् वाक्यं लक्ष्मणोष्ठपुटच्युतम् । अपश्यंस्तां प्रियां सीतां प्राक्रोशत् स पुनः पुनः ॥३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकषष्टितमः सर्गः ॥ ६१ ॥

Getting composed when exhorted in these words by Lakṣmaṇa out of affection, Śrī Rāma with Lakṣmaṇa (son of Sumitrā) proceeded to search for Sītā. (19) Looking about for Sītā, the aforesaid two sons of Daśaratha fully explored forests as well as mountains, rivers and lakes too. (20) Nay, even while ransacking the tablelands of the Prasravaṇa mountain as well as its rocks and peaks in their entirety, they did not at all meet her. (21) Having searched the mountain on all sides Śrī Rāma said to Lakṣmaṇa, "I do not behold, O darling of Sumitrā, the lovely Sītā (a princess of the Videha kingdom) on this mountain anywhere. (22) Overwhelmed with agony, while ranging the forest of Daṇḍaka, Lakṣmaṇa thereupon submitted as follows to his (eldest half-) brother (Śrī Rāma) of flaming energy:—(23) "You will recover Sītā (a princess of Mithilā), Janaka's daughter, O highly sagacious prince, (even) as the mighty-armed Lord Viṣṇu (in the form of the Divine Dwarf) got (back) this globe (for his elder brother, Indra) after tying down Bali (as a captive)." (24) Consoled in these words by the gallant Lakṣmaṇa, the aforesaid Śrī Rāma (a scion of Raghu) for his part, whose understanding had been dulled by agony, replied in a piteous tone:—(25) "The entire forest has been fully explored as well as the lotus ponds with expanded lotuses. This mountain (Prasravaṇa) too, abounding in caves and cascades, has been thoroughly searched, O highly wise brother! But I do not find Sītā (a princess of the Videha territory), who is more valuable (to me) even than my life." (26) Wailing thus, Śrī Rāma, who looked emaciated due to (agony caused by) the abduction of Sītā and felt miserable, overwhelmed as he was with grief, was beside himself for a while. (27) Drawing hot and deep breaths, Śrī Rāma, all whose limbs had become out of control, (nay) who had lost his reason and stood motionless, and who was feeling over-anxious and miserable, gave way to despondency. (28) Sighing again and again, the aforesaid Śrī Rāma, for his part, who had lotus-like eyes and had his voice choked through tears, repeatedly cried out: "Ah, my darling!" (29) Thereupon Lakṣmaṇa, though (himself) stricken with grief, humbly comforted with joined palms in many ways his beloved kinsman, Śrī Rāma. (30) Turning a deaf ear to that submission, issued from the lips of Lakṣmaṇa, which looked like a cup of tender leaves, Śrī Rāma, however, continued to cry again and again, unable as he was to see his aforesaid darling, Sītā. (31)

Thus ends Canto Sixty-one in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Rāma's Lament

सीतामपश्यन् धर्मात्मा शोकोपहतचेतनः । विललाप महाबाहू रामः कमललोचनः ॥ १ ॥
पश्यन्निव च तां सीतामपश्यन्मन्मथार्दितः । उवाच राघवो वाक्यं विलापाश्रयदुर्वचम् ॥ २ ॥
त्वमशोकस्य शाखाभिः पुष्पप्रियतरा प्रिये । आवृणोषि शरीरं ते मम शोकविवर्धनी ॥ ३ ॥
कदलीकाण्डसदृशौ कदल्या संवृतावुभौ । ऊरू पश्यामि ते देवि नासि शक्ता निगूहितुम् ॥ ४ ॥
कर्णिकारवनं भद्रे हसन्ती देवि सेवसे । अलं ते परिहासेन मम बाधावहेन वै ॥ ५ ॥
विशेषेणाश्रमस्थाने हासोऽयं न प्रशस्यते । अवगच्छामि ते शीलं परिहासप्रियं प्रिये ॥ ६ ॥
आगच्छ त्वं विशालाक्षि शून्योऽयमुटजस्तव ।

Not perceiving Sītā, Śrī Rāma, whose mind was set on virtue, and who was distinguished by mighty arms and lotus-like eyes, began to wail, his understanding having been dulled by grief. (1) As though seeing her (seized as he was with hallucination) though (actually) not seeing Sītā, Śrī Rāma (a scion of Raghu), who was tormented with love, uttered the following words, which could not be easily articulated due to his sobs:—(2) "Very fond of flowers, you are hiding your body behind the boughs of an Aśoka tree, (thereby) augmenting my grief all the more, my darling! (3) I descry, O queen, both your thighs, even though screened with the plantain tree, resembling as they do the stem of a plantain tree; you are no longer able to hide them (from my view). (4) Jestingly you have taken cover in the grove of Karṇikāra trees, O blessed lady! But have done with your jest, which is causing annoyance to me. (5) Such fun is not praiseworthy in a hermitage in particular, although I know your nature, which is fond of sport, O darling! (6) Return, O large-eyed one! This hut of yours is desolate."

सुव्यक्तं राक्षसैः सीता भक्षिता वा हृतापि वा ॥ ७ ॥
न हि सा विलपन्तं मामुपसम्प्रेति लक्ष्मण । एतानि मृगयूथानि साश्रुनेत्राणि लक्ष्मण ॥ ८ ॥
शंसन्तीव हि मे देवीं भक्षितां रजनीचरैः । हा ममार्ये क्व यातासि हा साध्वि वरवर्णिनि ॥ ९ ॥
हा सकामाद्य कैकेयी देवि मेऽद्य भविष्यति । सीतया सह निर्यातो विना सीतामुपागतः ॥१०॥
कथं नाम प्रवेक्ष्यामि शून्यमन्तःपुरं मम । निर्वीर्य इति लोको मां निर्दयश्चेति वक्ष्यति ॥११॥
कातरत्वं प्रकाशं हि सीतापनयनेन मे । निवृत्तवनवासश्च जनकं मिथिलाधिपम् ॥१२॥
कुशलं परिपृच्छन्तं कथं शक्ष्ये निरीक्षितुम् । विदेहराजो नूनं मां दृष्ट्वा विरहितं तया ॥१३॥
सुताविनाशसंतप्तो मोहस्य वशमेष्यति ।

(Getting disillusioned soon after, he said to Lakṣmaṇa:—) "Clearly enough, Sītā has either been devoured or borne away by ogres; for she does not hasten to me, O Lakṣmaṇa, even though I am wailing (for her). These herds of deer with tearful eyes inform me as it were of my queen having actually been devoured by ogres, O Lakṣmaṇa ! (Addressing Sītā, he continued :—) Ah my worthy queen, where have you gone ? Ah, pious lady with excellent complexion ! (7—9) Alas, my queen, Kaikeyī will have her desire fulfilled this day. Come away (from Ayodhya) with Sītā and returned (to Ayodhya) without Sītā, how, I wonder, shall I (be able to) enter my gynaeceum, which will be desolate (now) ? People will brand me as powerless and merciless. (10-11) My cowardice too will be manifest through the abduction of Sītā. Again, how, when my exile is over, shall I stare Janaka, the suzerain lord of Mithilā, in the face as he lovingly inquires about my welfare ? Agonized by the death of his daughter on seeing me bereft of her, the ruler of the Videha kingdom will surely fall a prey to infatuation.

अथवा न गमिष्यामि पुरीं भरतपालिताम् ॥१४॥
स्वर्गोऽपि हि तया हीनः शून्य एव मतो मम । तन्मामुत्सृज्य हि वने गच्छायोध्यापुरीं शुभाम् ॥१५॥
न त्वहं तां विना सीतां जीवेयं हि कथचन । गाढमाश्लिष्य भरतो वाच्यो मद्वचनात् त्वया ॥१६॥
अनुज्ञातोऽसि रामेण पालयेति वसुंधराम् । अम्बा च मम कैकेयी सुमित्रा च त्वया विभो ॥१७॥
कौसल्या च यथान्यायमभिवाद्या ममाज्ञया । रक्षणीया प्रयत्नेन भवता सूक्तचारिणा ॥१८॥
सीतायाश्च विनाशोऽयं मम चामित्रसूदन । विस्तरेण जनन्या मे विनिवेद्यस्त्वया भवेत् ॥१९॥
इति विलपति राघवे तु दीने वनमुपगम्य तया विना सुकेश्या ।
भयविकलमुखस्तु लक्ष्मणोऽपि व्यथितमना भृशमातुरो बभूव ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विषष्टितमः सर्गः ॥ ६२ ॥

"Or I shall never return to the city (of Ayodhya) ruled over by Bharata. (12—14) Devoid of her, heaven too is deemed by me as desolate without doubt. Therefore, leaving me in the forest itself, (O Lakṣmaṇa !) return (alone) to the lovely city of Ayodhya. (15) I for my part may not actually survive without the said Sītā in any case. Closely embracing Bharata, he should be spoken to by you in my name (as follows):—(16) 'Rule over the earth. You have been permitted by Śrī Rāma to do so.' Again, my mother, Kaikeyī, as well as Sumitrā as also Kausalyā should be properly greeted (by you) in obedience to my command, O powerful brother, and should be protected by you with diligence, following good counsel. (17-18) The death of Sītā, which has already taken place, as also mine (which is going to happen very soon) should be reported *in extenso* to my mother (Kausalyā) by you O destroyer of foes !" (19) While, having entered the forest, Śrī Rāma (a scion of Raghu) was wailing as aforesaid, feeling miserable in the absence of that lady of lovely locks. Lakṣmaṇa too for his part, whose countenance looked withered through fear, afflicted as he was in mind, grew extremely sick at heart. (20)

Thus ends Canto Sixty-two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Śrī Rāma's Lament Continued

स राजपुत्रः प्रियया विहीनः शोकेन मोहेन च पीड्यमानः ।
विषादयन् भ्रातरमार्तरूपो भूयो विषादं प्रविवेश तीव्रम् ॥ १ ॥
स लक्ष्मणं शोकवशाभिपन्नं शोके निमग्नो विपुले तु रामः ।
उवाच वाक्यं व्यसनानुरूपमुष्णं विनिःश्वस्य रुदन् सशोकम् ॥ २ ॥
न मद्विधो दुष्कृतकर्मकारी मन्ये द्वितीयोऽस्ति वसुंधरायाम् ।
शोकानुशोको हि परम्पराया मामेति भिन्दन् हृदयं मनश्च ॥ ३ ॥
पूर्वं मया नूनमभीप्सितानि पापानि कर्माण्यसकृत्कृतानि ।
तत्रायमद्यापतितो विपाको दुःखेन दुःखं यदहं विशामि ॥ ४ ॥
राज्यप्रणाशः स्वजनैर्वियोगः पितुर्विनाशो जननीवियोगः ।
सर्वाणि मे लक्ष्मण शोकवेगमापूरयन्ति प्रविचिन्तितानि ॥ ५ ॥
सर्वं तु दुःखं मम लक्ष्मणेदं शान्तं शरीरे वनमेत्य क्लेशम् ।
सीतावियोगात् पुनरप्युदीर्णं काष्ठैरिवाग्निः सहसोपदीप्तः ॥ ६ ॥

Filling his (younger half-) brother (Lakṣmaṇa) with despondency, the aforesaid prince (Śrī Rāma), who was being tormented with grief and infatuation, bereft as he was of his beloved consort and wore a distressed air, once more sank into (the slough of) acute despondency. (1) Drawing a hot and deep breath, and crying with grief, Śrī Rāma for his part, who was plunged in profound grief, addressed to Lakṣmaṇa, who had (likewise) fallen a prey to grief, the following words befitting the misfortune (in the shape of his sister-in-law's abduction that had befallen him):—(2) "I believe none else on earth has perpetrated sinful deeds as I have done, in that grief after grief is overtaking me in uninterrupted succession, breaking my heart and disturbing the mind (located in it). (3) Surely in my previous existences sinful deeds fondly designed were perpetrated by me more than once. The fruit of some of them has appeared suddenly (before me) today in that through one sorrow I pass to another. (4) The loss of sovereignty, separation from my kith and kin, the demise of my father, the parting from my mother (Kausalyā)—all these, when pondered deeply over, aggravate the force of my grief, O Lakṣmaṇa ! (5) All this agony, which was followed by bodily discomfort, O Lakṣmaṇa, on my reaching the forest had disappeared (because of Sītā's presence). It has flared up once more consequent on separation from Sītā (even) as a fire would burst into flames all of a sudden with the addition of pieces of firewood. (6)

सा नूनमार्या मम राक्षसेन ह्यभ्याहृता खं समुपेत्य भीरुः ।
अपस्वरं सुस्वरविप्रलापा भयेन विक्रन्दितवत्यभीक्ष्णम् ॥ ७ ॥

तौ लोहितस्य प्रियदर्शनस्य सदोचितावुत्तमचन्दनस्य ।
वृत्तौ स्तनौ शोणितपङ्कदिग्धौ नूनं प्रियाया मम नाभिपातः ॥ ८ ॥
तच्छ्लक्ष्णसुव्यक्तमृदुप्रलापं तस्या मुखं कुञ्चितकेशभारम् ।
रक्षोवशं नूनमुपागताया न भ्राजते राहुमुखे यथेन्दुः ॥ ९ ॥
तां हारपाशस्य सदोचितान्तां ग्रीवां प्रियाया मम सुव्रतायाः ।
रक्षांसि नूनं परिपीतवन्ति शून्ये हि भित्त्वा रुधिराशनानि ॥१०॥
मया विहीना विजने वने सा रक्षोभिराहृत्य विकृष्यमाणा ।
नूनं विनादं कुररीव दीना सा मुक्तवत्यायतकान्तनेत्रा ॥११॥
अस्मिन् मया सार्धमुदारशीला शिलातले पूर्वमुपोपविष्टा ।
कान्तस्मिता लक्ष्मण जातहासा त्वामाह सीता बहुवाक्यजातम् ॥१२॥
गोदावरीयं सरितां वरिष्ठा प्रिया प्रियाया मम नित्यकालम् ।
अप्यत्र गच्छेदिति चिन्तयामि नैकाकिनी याति हि सा कदाचित् ॥१३॥
पद्मानना पद्मपलाशनेत्रा पद्मानि वानेतुमभिप्रयाता ।
तदप्ययुक्तं नहि सा कदाचिन्मया विना गच्छति पङ्कजानि ॥१४॥

"On reaching the skies when actually carried away by force by an ogre (through the air), that noble and timid consort of mine, who used to converse so sweetly, must have surely cried again and again in a dissonant voice from fear. (7) Those spherical breasts of my beloved spouse, which were ever worthy of being smeared with excellent red sandal-paste, so lovely to look at, must surely have been soiled with thickened blood (when put to the knife for being eaten up). Yet my (accursed) body does not fall to pieces! (8) That face—which uttered bland, very distinct and soft words and bore a mass of curly hair (on its head)—of Sītā, who has surely fallen into the clutches of ogres, no longer shines any more than the moon in the mouth of Rāhu (the deity presiding over a planet of the same name, which is now identified with the shadow of the earth falling on the orb of the moon). (9) Having cut open in a lonely place the shapely neck of my beloved spouse of noble vows,—whose circumference ever deserved to be adorned with a beautiful string of pearls:—ogres have surely, I presume, drunk to their heart's content beverages in the shape of her blood. (10) Being dragged by ogres after surrounding her, bereft of me, in the lonely forest that lady of large and lovely eyes must have surely uttered a loud cry like a female osprey, afflicted as she was. (11) Seated close to me by my side on this slab of rock and seized with laughter in the days gone by, Sitā, who was blessed with a generous disposition and had a lovely smile on her lips, spoke a string of many words to you, O Lakṣmaṇa! (12) This Godavari, the foremost of rivers, has been the favourite resort of my darling at all times. I think she might have gone that side; but she never sought its bank alone. (13) Possessed as she is of a lotus-like countenance and eyes resembling the petals of a lotus, she might have probably sallied forth to gather lotuses. That too, however, is absurd; for she would never approach lotuses without me. (14)

कामं त्विदं पुष्पितवृक्षषण्डं नानाविधैः पक्षिगणैरुपेतम् ।
वनं प्रयाता नु तदप्ययुक्तमेकाकिनी सातिबिभेति भीरुः ॥१५॥
आदित्य भो लोककृताकृतज्ञ लोकस्य सत्यानृतकर्मसाक्षिन् ।
मम प्रिया सा क्व गता हृता वा शंसस्व मे शोकहतस्य सर्वम् ॥१६॥
लोकेषु सर्वेषु न नास्ति किंचिद् यत् ते न नित्यं विदितं भवेत् तत् ।
शंसस्व वायो कुलपालिनीं तां मृता हृता वा पथि वर्तते वा ॥१७॥
इतीव तं शोकविधेयदेहं रामं विसंज्ञं विलपन्तमेव ।
उवाच सौमित्रिरदीनसत्त्वो न्याय्ये स्थितः कालयुतं च वाक्यम् ॥१८॥
शोकं विसृज्याद्य धृतिं भजस्व सोत्साहता चास्तु विमार्गणेऽस्याः ।
उत्साहवन्तो हि नरा न लोके सीदन्ति कर्मस्वतिदुष्करेषु ॥१९॥
इतीव सौमित्रिमुदग्रपौरुषं ब्रुवन्तमार्तो रघुवंशवर्धनः ।
न चिन्तयामास धृतिं विमुक्तवान् पुनश्च दुःखं महदभ्युपागमत् ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

It is quite probable that she has left for the yonder forest containing clusters of trees in blossom and visited by flocks of birds of various species. That too, however, is improbable; (for) the timid lady felt very much afraid when (left) alone. (15) (Addressing the sun-god) "O sun-god (son of Aditi), the knower of what has been done and what has not been done in the world and the witness of the good and evil deeds of the people, where has my darling, Sītā gone or has been borne away? (Pray) let me know everything, stricken with sorrow as I am. (16) (Addressing the wind-god) There is nothing, absolutely nothing, in all the worlds, which is not always known to you. (Pray) give me news about Sītā—(that guardian angel of my race)—whether she is dead or has been borne away or is on her way (to some unknown destination, having been carried away by some desperado)." (17) To Śrī Rāma, who had been deprived of his understanding, his body having been utterly overpowered by grief, even while he was wailing (as aforesaid), Lakṣmaṇa (son of Sumitrā), who was undepressed in spirit and (ever) stuck to the right path, tendered the following opportune advice:—(18) "Casting off grief, take heart now. And let vigorousness be brought to bear upon the quest for Sītā: for men who are full of vigour never lose heart even when engaged in pursuits which are most difficult to carry through." (19) Śrī Rāma (the promoter of Raghu's race), who felt distressed (due to the disappearance of Sītā), took no notice of Lakṣmaṇa (son of Sumitrā), who was speaking as aforesaid and was possessed of great manliness, lost courage once for all and once more fell a prey to smart agony. (20)

Thus ends Canto Sixty-three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Śrī Rāma and Lakṣmaṇa carry on the search for Sītā; Śrī Rāma gives vent to his grief over her disappearance; catching a hint from the deer, the two brothers proceed in a southerly direction; Śrī Rāma shows his anger towards the mountain; descrying the flowers dropped from the person of Sītā and particles of her ornaments as well as the vestiges of an encounter, Śrī Rāma ventilates his anger towards all the three worlds including gods.

स दीनो दीनया वाचा लक्ष्मणं वाक्यमब्रवीत् । शीघ्रं लक्ष्मण जानीहि गत्वा गोदावरीं नदीम् ॥ १ ॥
अपि गोदावरीं सीता पद्मान्यानयितुं गता । एवमुक्तस्तु रामेण लक्ष्मणः पुनरेव हि ॥ २ ॥
नदीं गोदावरीं रम्यां जगाम लघुविक्रमः । तां लक्ष्मणस्तीर्थवतीं विचित्वा राममब्रवीत् ॥ ३ ॥
नैनां पश्यामि तीर्थेषु क्रोशतो न शृणोति मे । कं नु सा देशमापन्ना वैदेही क्लेशनाशिनी ॥ ४ ॥
नहि तं वेद्मि वै राम यत्र सा तनुमध्यमा । लक्ष्मणस्य वचः श्रुत्वा दीनः संतापमोहितः ॥ ५ ॥
रामः समभिचक्राम स्वयं गोदावरीं नदीम् । स तामुपस्थितो रामः क्व सीतेत्येवमब्रवीत् ॥ ६ ॥
भूतानि राक्षसेन्द्रेण वधार्हेण हृतामपि । न तां शशंसू रामाय तथा गोदावरी नदी ॥ ७ ॥
ततः प्रचोदिता भूतैः शंस चास्मै प्रियामिति । न च सा ह्यवदत् सीतां पृष्टा रामेण शोचता ॥ ८ ॥
रावणस्य च तद्रूपं कर्मापि च दुरात्मनः । ध्यात्वा भयात् तु वैदेहीं सा नदी न शशंस ह ॥ ९ ॥
निराशस्तु तया नद्या सीताया दर्शने कृतः । उवाच रामः सौमित्रिं सीतादर्शनकर्शितः ॥१०॥

Feeling miserable, Śrī Rāma in piteous accents spoke as follows to Lakṣmaṇa:—"Proceeding apace to the Godavari river, O Lakṣmaṇa, find out if Sītā has repaired to the Godavari to gather lotuses." Commanded thus by Śrī Rāma, Lakṣmaṇa for his part readily sought with quick paces once more the delightful Godavari river. Having explored the river provided with (many excellent) descents, Lakṣmaṇa submitted (as follows) to Śrī Rāma:—(1—3) "I did not find her at (any of) the (many) descents nor did she hear my crying (even) as I called her out (by name). I wonder to what region Sītā (a princess of the Videha territory), who used to drive away (all) agony (by her very presence) has gone. (4) I have no knowledge whatever of the region where that lady of slender waist may be, O Rāma." Distressed to hear the report of Lakṣmaṇa, Śrī Rāma, who felt distracted through agony, himself sallied forth towards the Godavari river. Having reached the river, Śrī Rāma spoke to her as follows:—"Where is Sītā ?" (5-6) Even living beings (questioned by him before) did not report to Śrī Rāma about her having been borne away by Rāvaṇa (the king of ogres), who deserved death (at his hands) and so the river Godavari (too) kept mum (on the point). (7) Thereupon the river was requested by the elements in the following words:—"(Pray) give him news about his beloved spouse."

Even though questioned by the grieving Śrī Rāma, the river, however, did not say anything about Sītā. (8) Nay, recollecting that (terrible) form as well as the deed of the evil-minded Rāvaṇa, the said river for her part did not speak about Sītā (a princess of the Videha territory) for fear of Rāvaṇa: so the tradition goes. (9) Disappointed by that river with regard to the sight of Sītā, Śrī Rāma for his part, who looked emaciated due to the disappearance of Sītā, spoke as follows to Lakṣmaṇa (son of Sumitrā):—(10)

एषा गोदावरी सौम्य किंचिन्न प्रतिभाषते । किं नु लक्ष्मण वक्ष्यामि समेत्य जनकं वचः ॥११॥
मातरं चैव वैदेह्या विना तामहमप्रियम् । या मे राज्यविहीनस्य वने वन्येन जीवतः ॥१२॥
सर्वं व्यपानयच्छोकं वैदेही क्व नु सा गता । ज्ञातिवर्गविहीनस्य वैदेहीमप्यपश्यतः ॥१३॥
मन्ये दीर्घा भविष्यन्ति रात्रयो मम जाग्रतः । मन्दाकिनीं जनस्थानमिमं प्रस्रवणं गिरिम् ॥१४॥
सर्वाण्यनुचरिष्यामि यदि सीता हि लभ्यते । एते महामृगा वीर मामीक्षन्ते पुनः पुनः ॥१५॥
वक्तुकामा इह हि मे इङ्गितान्युपलक्षये । तांस्तु दृष्ट्वा नरव्याघ्रो राघवः प्रत्युवाच ह ॥१६॥
क्व सीतेति निरीक्षन् वै बाष्पसंरुद्धया गिरा । एवमुक्ता नरेन्द्रेण ते मृगाः सहसोत्थिताः ॥१७॥
दक्षिणाभिमुखाः सर्वे दर्शयन्तो नभःस्थलम् । मैथिली ह्रियमाणा सा दिशं यामभ्यपद्यत ॥१८॥
तेन मार्गेण गच्छन्तो निरीक्षन्ते नराधिपम् । येन मार्गं च भूमिं च निरीक्षन्ते स्म ते मृगाः ॥१९॥
पुनर्नदन्तो गच्छन्ति लक्ष्मणेनोपलक्षिताः । तेषां वचनसर्वस्वं लक्षयामास चेङ्गितम् ॥२०॥
उवाच लक्ष्मणो धीमाञ्ज्येष्ठं भ्रातरमार्तवत् ।

"This Godavari does not (choose to) make any reply to me, O gentle brother! I wonder how I shall (be able to) break, O Lakṣmaṇa, the unpalatable news (of Sītā's death) to King Janaka (my father in-law) on meeting him as well as the mother of Sītā (a princess of the Videha kingdom) without Sītā? I wonder where has that princess of the Videha territory gone, who beguiled all my grief, deprived as I was of sovereignty and was living in the forest on the produce of the forest. I presume nights will be (unusually) long for me as I shall have to keep awake (during them) due to my not being able to see Sītā (a princess of the Videha kingdom) apart from the fact that I was (already) bereft of (all) my kinsfolk. Indeed I shall attend (as a servant) on the Mandākinī (a river of that name in Janasthāna), on (the tract known by the name of) Janasthāna as well as on this Prasravaṇa hill if Sītā is found (in any of these places). Actually desirous of speaking to me, these large deer, O heroic Lakṣmaṇa, look at me again and again on this spot. I observe indications to this effect (in their glances)." Perceiving them (eager to speak) Śrī Rāma (a scion of Raghu), a tiger among men, for his part, said to them, they say, in a voice choked with tears, "Where is Sītā?" and kept looking intently (with a view to reading their mind through their eyes). Questioned thus by Śrī Rāma (a ruler of men), the aforesaid deer sprang on their feet all of a sudden and, pointing towards the vault of heaven (with their eyes), all turned their heads towards the south (thereby indicating that the princess had been borne away in a southerly direction by the air). Moving in the direction in which the aforesaid Sītā (a princess of Mithilā) had left while being carried away (by Rāvaṇa), they continued to look at Śrī Rāma (the suzerain lord of men). Since they cast their eyes towards the aerial route as also towards the ground, and then moved along lowing, they were correctly understood by Lakṣmaṇa. The latter also understood their gesture, which conveyed everything that words could express. (11—20) Like one distressed the wise Lakṣmaṇa submitted to his eldest brother (Śrī Rāma) as follows:—

क्व सीतेति त्वया पृष्टा यथेमे सहसोत्थिताः ॥२१॥
दर्शयन्ति क्षितिं चैव दक्षिणां च दिशं मृगाः । साधु गच्छावहे देव दिशमेतां च नैर्ऋतीम् ॥२२॥
यदि तस्यागमः कश्चिदार्या वा साथ लक्ष्यते । बाढमित्येव काकुत्स्थः प्रस्थितो दक्षिणां दिशम् ॥२३॥
लक्ष्मणानुगतः श्रीमान् वीक्षमाणो वसुंधराम् । एवं सम्भाषमाणौ तावन्योन्यं भ्रातरावुभौ ॥२४॥
वसुंधरायां पतितपुष्पमार्गमपश्यताम् । पुष्पवृष्टिं निपतितां दृष्ट्वा रामो महीतले ॥२५॥
उवाच लक्ष्मणं वीरो दुःखितो दुःखितं वचः । अभिजानामि पुष्पाणि तानीमानीह लक्ष्मण ॥२६॥
अपिनद्धानि वैदेह्या मया दत्तानि कानने । मन्ये सूर्यश्च वायुश्च मेदिनी च यशस्विनी ॥२७॥
अभिरक्षन्ति पुष्पाणि प्रकुर्वन्तो मम प्रियम् । एवमुक्त्वा महाबाहुर्लक्ष्मणं पुरुषर्षभम् ॥२८॥
उवाच रामो धर्मात्मा गिरिं प्रस्रवणाकुलम् । कच्चित् क्षितिभृतां नाथ दृष्टा सर्वाङ्गसुन्दरी ॥२९॥
रामा रम्ये वनोद्देशे मया विरहिता त्वया । क्रुद्धोऽब्रवीद् गिरिं तत्र सिंहः क्षुद्रमृगं यथा ॥३०॥
तां हेमवर्णां हेमाङ्गीं सीतां दर्शय पर्वत । यावत् सानूनि सर्वाणि न ते विध्वंसयाम्यहम् ॥३१॥
एवमुक्तस्तु रामेण पर्वतो मैथिलीं प्रति । दर्शयन्निव तां सीतां नादर्शयत राघवे ॥३२॥

"Inasmuch as, having sprung on their feet all at once when accosted by you in the words: 'Where is Sītā?' these deer pointed to the vault of heaven as well as to the southern quarter, we had better move in this south-westerly direction, which is presided over by ogres headed by Nirṛti, my lord! (21-22) Perchance some trace of Sītā may be found or that noble lady (herself) may come to view." Saying "All right!" and nothing more and gazing on the earth, the glorious Śrī Rāma (a scion of Kakutstha), followed by Lakṣmaṇa, set out in a southerly direction. Conversing with each other as aforesaid, both those brothers saw a track on the earth with flowers scattered on it. Seeing a shower of flowers fallen on the earth's surface, the heroic Śrī Rāma, who was full of agony, spoke as follows to the afflicted Lakṣmaṇa:—"I recognize these flowers. The flowers laying here, O Lakṣmaṇa, were given by me in the forest to Sītā (a princess of the Videha territory) and tied by her (on her hair). I believe the sun-god and the wind-god as well as the illustrious (Mother) Earth preserved the flowers (from decay) in order kindly to do what is pleasing to me." Having spoken (as aforesaid) to Lakṣmaṇa; the flower of men, the mighty-armed Śrī Rāma, whose mind was set on virtue, accosted the mountain, which was full of cascades (and hence known by the name of Prasravaṇa), as follows:—"Was a young lady comely of every limb seen bereft of me by you in a delightful part of this forest, O lord of mountains?" Provoked to anger (on not getting an answer) Śrī Rāma on that spot challenged the mountain (in the following words) as a lion would a petty deer:—"Show to me Sītā, possessing a golden hue and endowed with golden limbs, before I shatter all your crests, O mountain!" (23—31) Though seeming to reveal that princess of Mithilā (in the shape of some tokens) when threatened as aforesaid by Śrī Rāma, the mountain for its part did not (actually) show Sītā to Śrī Rāma (a scion of Raghu). (32)

ततो दाशरथी राम उवाच च शिलोच्चयम् । मम बाणाग्निनिर्दग्धो भस्मीभूतो भविष्यसि ॥३३॥
असेव्यः सर्वतश्चैव निस्तृणद्रुमपल्लवः । इमां वा सरितं चाद्य शोषयिष्यामि लक्ष्मण ॥३४॥
यदि नाख्याति मे सीतामद्य चन्द्रनिभाननाम् । एवं प्ररुषितो रामो दिधक्षन्निव चक्षुषा ॥३५॥
ददर्श भूमौ निष्क्रान्तं राक्षसस्य पदं महत् । त्रस्ताया रामकाङ्क्षिण्याः प्रधावन्त्या इतस्ततः ॥३६॥
राक्षसेनानुसृप्ताया वैदेह्याश्च पदानि तु । स समीक्ष्य परिक्रान्तं सीताया राक्षसस्य च ॥३७॥
भग्नं धनुश्च तूणीं च विकीर्णं बहुधा रथम् । सम्भ्रान्तहृदयो रामः शशंस भ्रातरं प्रियम् ॥३८॥
पश्य लक्ष्मण वैदेह्या कीर्णाः कनकबिन्दवः । भूषणानां हि सौमित्रे माल्यानि विविधानि च ॥३९॥
तप्तबिन्दुनिकाशैश्च चित्रैः क्षतजबिन्दुभिः । आवृतं पश्य सौमित्रे सर्वतो धरणीतलम् ॥४०॥
मन्ये लक्ष्मण वैदेही राक्षसैः कामरूपिभिः । भित्त्वा भित्त्वा विभक्ता वा भक्षिता वा भविष्यति ॥४१॥
तस्या निमित्तं सीताया द्वयोर्विवदमानयोः । बभूव युद्धं सौमित्रे घोरं राक्षसयोरिह ॥४२॥

Thereupon Śrī Rāma (son of Daśaratha) once more said to the rocky mass, "Consumed by the fire of my shafts you will be reduced to ashes (in no time). (33) Nay, stripped of (all) grass, trees and leaves, you will become uninhabitable on all sides. (Turning to Lakṣmaṇa, he continued:) Nay, I shall even dry up this Godavari river today, O Lakṣmaṇa, if it does not tell me the whereabouts of Sītā of moon-like countenance today." Thus enraged Śrī Rāma looked at the river as though he would consume it with his (fiery) eye. (34-35) (In the meantime) he saw imprinted on the ground the enormous foot of an ogre. Nay, he also beheld the footprints of Sītā (a princess of the Videha territory) running fast terrified hither and thither, when chased by the ogre, and longing to meet Śrī Rāma. Perplexed at heart to observe the footprints of Sītā as well as of an ogre as also a shattered bow and a quiver and a chariot thrown about in parts, Śrī Rāma spoke (as follows) to his beloved (half-) brother Lakṣmaṇa :—(36—38) "See, O Lakṣmaṇa, that particles of gold forming parts of ornaments of Sītā (a princess of the Videha kingdom) as also flowers of various kinds are lying scattered (on the ground), O son of Sumitrā ! (39) Also behold, O darling of Sumitrā, the earth's surface covered on all sides with drops of blood of a varying size shining brightly like particles of gold. (40) I presume, O Lakṣmaṇa, that Sītā (a princess of the Videha territory) was divided (among themselves at this place) by ogres capable of assuming any form at will, after splitting her into pieces, and then devoured. (41) At this place, O darling of Sumitrā, has ensued a terrible conflict between two ogres contending for the sake of the aforesaid Sītā. (42)

मुक्तामणिचितं चेदं रमणीयं विभूषितम् । धरण्यां पतितं सौम्य कस्य भग्नं महद् धनुः ॥४३॥
राक्षसानामिदं वत्स सुराणामथवापि वा । तरुणादित्यसंकाशं वैदूर्यगुलिकाचितम् ॥४४॥
विशीर्णं पतितं भूमौ कवचं कस्य काञ्चनम् । छत्रं शतशलाकं च दिव्यमाल्योपशोभितम् ॥४५॥
भग्नदण्डमिदं सौम्य भूमौ कस्य निपातितम् । काञ्चनोरश्छदाश्चेमे पिशाचवदनाः खराः ॥४६॥
भीमरूपा महाकायाः कस्य वा निहता रणे । दीप्तपावकसंकाशो द्युतिमान् समरध्वजः ॥४७॥
अपविद्धश्च भग्नश्च कस्य सांग्रामिको रथः । रथाक्षमात्रा विशिखास्तपनीयविभूषणाः ॥४८॥
कस्येमे निहता बाणाः प्रकीर्णा घोरदर्शनाः । शरावरौ शरैः पूर्णौ विध्वस्तौ पश्य लक्ष्मण ॥४९॥
प्रतोदाभीषुहस्तोऽयं कस्य वा सारथिर्हतः । पदवी पुरुषस्यैषा व्यक्तं कस्यापि रक्षसः ॥५०॥
वैरं शतगुणं पश्य मम तैर्जीवितान्तकम् । सुघोरहृदयैः सौम्य राक्षसैः कामरूपिभिः ॥५१॥

हृता मृता वा वैदेही भक्षिता वा तपस्विनी । न धर्मस्त्रायते सीतां ह्रियमाणां महावने ॥५२॥
भक्षितायां हि वैदेह्यां हृतायामपि लक्ष्मण । के हि लोके प्रियं कर्तुं शक्ताः सौम्य ममेश्वराः ॥५३॥
कर्तारमपि लोकानां शूरं करुणवेदिनम् । अज्ञानादवमन्येरन् सर्वभूतानि लक्ष्मण ॥५४॥
मृदुं लोकहिते युक्तं दान्तं करुणवेदिनम् । निर्वीर्य इति मन्यन्ते नूनं मां त्रिदशेश्वराः ॥५५॥

Here lies broken and fallen on the ground this lovely and large bow encrusted with pearls and gems and richly adorned, O gentle brother! Whose may this be? (43) This belongs either to ogres or to gods, my darling! Whose is this armour of gold, shining brightly as the morning sun and encrusted with cats'-eye gems and lying shattered on the ground? Again, whose is this canopy spread on a hundred ribs and adorned with celestial wreaths and dashed to the ground with its handle broken, O gentle brother? Nay, whose are these mules of grim aspect and gigantic bodies endowed with the heads of gobilns and provided with breastplates of gold, lying slain on the battle-field? Whose may be this brilliant chariot of war, shining brightly as a flame and bearing a distinct ensign on the field of battle, lying overturned and broken? Whose are these shafts of terrifying appearance, thick and long as the axle of a chariot, lying broken and scattered with their heads detached? (Also) behold, O Lakṣmaṇa, a pair of quivers full of arrows lying smashed. (44–49) And whose is this charioteer lying slain with the lash and reins (still) in his hands? Clearly these are the footprints of some male ogre. (50) Know that my enmity with these orges possessed of a fierce heart and capable of assuming any form at will has been intensified a hundredfold and will end with their life (only), O gentle brother! (51) Poor Sītā (a princess of the Videha territory) has been killed or devoured (by ogres) or is dead (through agony of separation from me). Even virtue was not able to protect Sītā while she was being carried away (by ogres) in the great forest! (52) When even Sītā (a princess of the Videha kingdom) has been devoured or borne away for that matter, what powerful beings in this world are really capable of rendering good offices to me, O gentle Lakṣmaṇa? (53) All living beings, O Lakṣmaṇa, would through ignorance (of His power) hold in contempt even Lord Śiva, the maker, protector and destroyer of the worlds, though valiant (in the extreme), if He remains looking on with compassion (without meddling with the affairs of the world). (54) Surely the rulers of gods (such as Brahmā and Indra) take me—mild, intent on the welfare of the world, disciplined and compassionate of outlook as I am—to be powerless. (55)

मां प्राप्य हि गुणो दोषः संवृत्तः पश्य लक्ष्मण । अद्यैव सर्वभूतानां रक्षसामभवाय च ॥५६॥
संहृत्यैव शशिज्योत्स्नां महान् सूर्य इवोदितः । संहृत्यैव गुणान् सर्वान् मम तेजः प्रकाशते ॥५७॥
नैव यक्षा न गन्धर्वा न पिशाचा न राक्षसाः । किं नरा वा मनुष्या वा सुखं प्राप्स्यन्ति लक्ष्मण ॥५८॥
ममास्त्रबाणसम्पूर्णमाकाशं पश्य लक्ष्मण । असम्पातं करिष्यामि ह्यद्य त्रैलोक्यचारिणाम् ॥५९॥
संनिरुद्धग्रहगणमावारितनिशाकरम् । विप्रणष्टानलमरुद्भास्करद्युतिसंवृतम् ॥६०॥
विनिर्मथितशैलाग्रं शुष्यमाणजलाशयम् । ध्वस्तद्रुमलतागुल्मं विप्रणाशितसागरम् ॥६१॥
त्रैलोक्यं तु करिष्यामि संयुक्तं कालकर्मणा । न ते कुशलिनीं सीतां प्रदास्यन्ति ममेश्वराः ॥६२॥
अस्मिन् मुहूर्ते सौमित्रे मम द्रक्ष्यन्ति विक्रमम् । नाकाशमुत्पतिष्यन्ति सर्वभूतानि लक्ष्मण ॥६३॥
मम चापगुणोन्मुक्तैर्बाणजालैर्निरन्तरम् । मर्दितं मम नाराचैर्ध्वस्तभ्रान्तमृगद्विजम् ॥६४॥

समाकुलममर्यादं जगत् पश्याद्य लक्ष्मण । आकर्णपूर्णैरिषुभिर्जीवलोकदुरावरैः ॥६५॥
करिष्ये मैथिलीहेतोरपिशाचमराक्षसम् । मम रोषप्रयुक्तानां विशिखानां बलं सुराः ॥६६॥
द्रक्ष्यन्त्यद्य विमुक्तानाममर्षाद् दूरगामिनाम् ।

"See, O Lakṣmaṇa, how the aforesaid virtues have turned into vices on reaching me and how, having definitely thrown into the background all the (aforesaid) virtues, my glory shines forth this very day for the annihilation of all living beings including ogres, even as the exceptionally glorious sun risen at the time of universal dessolution blazes forth decidedly eclipsing the moonshine, (56–57) Neither Yakṣas nor Gandharvas nor fiends nor ogres nor Kinnaras nor human beings will find happiness any longer, O Lakṣmaṇa! (58) Behold, O Lakṣmaṇa, the space filled (before long) with mystic missiles and arrows discharged by me. Today (by filling the space with my arrows) I will arrest the motion of (all) those moving about in (all) the three worlds. (59) I will subject the three worlds (*viz*, heaven, earth and the intermediate region) to annihilation (the work of the Time-Spirit) with the result that the planets will be completely brought to a standstill, the moon will be veiled, (the elements of) fire and air will be annihilated and the brightness of the sun obscured; the crests of the mountains will be crushed, the seats of water (lakes and ponds etc.) will get dry, trees, creepers and shrubs will be uprooted and the oceans drained. If those in authority (*viz*, gods, due to whose negligence my consort has been carried away by ogres) do not restore Sītā intact to me, they will witness my prowess this (very) hour, O darling of Sumitrā! All (feathered) creatures, O Lakṣmaṇa, will no longer (be able to) fly in space, which will be rendered compact with the network of arrows loosed from the string of my bow, O Lakṣmaṇa! Behold the world crushed today, O Lakṣmaṇa, by my steel arrows and (consequently) greatly perplexed with all the bounds of propriety gone and all the beasts and birds destroyed or gone astray. With my arrows loosed from the sides of the ear with full force and (as such) difficult for the world of mortals to ward off, I shall rid the world of fiends and ogres for Sītā's sake. The gods will witness today the power of my headless shafts discharged in indignation and implled by anger and covering a long range.

नैव देवा न दैतेया न पिशाचा न राक्षसाः ॥ ६७ ॥
भविष्यन्ति मम क्रोधात् त्रैलोक्ये विप्रणाशिते । देवदानवयक्षाणां लोका ये रक्षसामपि ॥६८॥
बहुधा निपतिष्यन्ति बाणौघैः शकलीकृताः । निर्मर्यादानिमाँल्लोकान् करिष्याम्यद्य सायकैः ॥६९॥
हृतां मृतां वा सौमित्रे न दास्यन्ति ममेश्वराः । तथारूपां हि वैदेहीं न दास्यन्ति यदि प्रियाम् ॥७०॥
नाशयामि जगत् सर्वं त्रैलोक्यं सचराचरम् । यावद् दर्शनमस्या वै तापयामि च सायकैः ॥७१॥
इत्युक्त्वा क्रोधताम्राक्षः स्फुरमाणोष्ठसम्पुटः । वल्कलाजिनमाबद्ध्य जटाभारमबन्धयत् ॥७२॥
तस्य क्रुद्धस्य रामस्य तथाभूतस्य धीमतः । त्रिपुरं जघ्नुषः पूर्वं रुद्रस्येव बभौ तनुः ॥७३॥
लक्ष्मणादथ चादाय रामो निष्पीड्य कार्मुकम् । शरमादाय संदीप्तं घोरमाशीविषोपमम् ॥७४॥
संदधे धनुषि श्रीमान् रामः परपुरंजयः । युगान्ताग्निरिव क्रुद्ध इदं वचनमब्रवीत् ॥७५॥
यथा जरा यथा मृत्युर्यथा कालो यथा विधिः ।
नित्यं न प्रतिहन्यन्ते सर्वभूतेषु लक्ष्मण । तथाहं क्रोधसंयुक्तो न निवार्योऽस्म्यसंशयम् ॥७६॥

पुरेव मे चारुदतीमनिन्दितां दिशन्ति सीतां यदि नाद्य मैथिलीम् ।
सदेवगन्धर्वमनुष्यपन्नगं जगत् सशैलं परिवर्तयाम्यहम् ॥७७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

"When (all) the three worlds are annihilated through my anger, neither gods nor demons (the son of Diti) nor goblins nor ogres will survive. Torn to a number of pieces by the volley of my arrows, the worlds of gods, demons and Yakṣas as also those which are inhabited by ogres will collapse. With my arrows I will reduce these worlds to a state of utter confusion today if those in authority (*viz*, the gods in power) do not restore Sītā to me, no matter if she has been killed or is dead. If they do not hand over my beloved Sītā (a princess of the Videha territory) in that very condition (to which she may have been reduced), I will annihilate the entire universe consisting of the three worlds and comprising both the animate and inanimate creation, and shall continue to scorch them with my arrows till I am able to see her." (60—71) Having spoken thus and tightened his robes of the bark of trees and deerskin, Śrī Rāma knotted his head of matted hair, his eyes rendered coppery through anger and both his lips compressed and trembling. (72) The personality of the aforesaid Śrī Rāma, who, though full of wisdom, looked so terrible, enraged as he was, shone like that of Lord Rudra (the god of destruction) bent upon in the former times on the destruction of the three cities (of gold, silver and steel in the sky, air and earth, built by the demon Maya). (73) Then, taking his bow from Lakṣmaṇa and holding it tightly (with his fist) and snatching (from his quiver) a dreadful and blazing shaft resembling a venomous serpent, the glorious Rāma, the conqueror of the enemies' stronghold, fitted it to his bow and, provoked to anger like the fire flaring up at the time of universal destruction, spoke as follows (to Lakṣmaṇa):—(74-75) "(Even) as old age, death, the Time-Spirit and destiny assailing all created beings cannot be warded off, O Lakṣmaṇa, so I when filled with wrath am without doubt incapable of being repelled. (76) If gods do not restore to me this (very) day Sītā, the princess of Mithilā, who is possessed of charming teeth and is beyond reproach, as she was before, I will upset the (whole) world consisting of gods, Gandharvas, human beings and Nāgas and inclusive of mountains. (77)

Thus ends Canto Sixty-four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Lakṣmaṇa consoles Śrī Rāma.

तप्यमानं तदा रामं सीताहरणकर्शितम् । लोकानामभवे युक्तं सांवर्तकमिवानलम् ॥ १ ॥
वीक्षमाणं धनुः सज्यं निःश्वसन्तं पुनः पुनः । दग्धुकामं जगत् सर्वं युगान्ते च यथा हरम् ॥ २ ॥
अदृष्टपूर्वं संक्रुद्धं दृष्ट्वा रामं स लक्ष्मणः । अब्रवीत् प्राञ्जलिर्वाक्यं मुखेन परिशुष्यता ॥ ३ ॥
पुरा भूत्वा मृदुर्दान्तः सर्वभूतहिते रतः । न क्रोधवशमापन्नः प्रकृतिं हातुमर्हसि ॥ ४ ॥

चन्द्रे लक्ष्मीः प्रभा सूर्ये गतिर्वायौ भुवि क्षमा । एतच्च नियतं नित्यं त्वयि चानुत्तमं यशः ॥ ५ ॥
एकस्य नापराधेन लोकान् हन्तुं त्वमर्हसि । ननु जानामि कस्यायं भग्नः सांग्रामिको रथः ॥ ६ ॥
केन वा कस्य वा हेतोः सयुगः सपरिच्छदः । खुरनेमिक्षतश्चायं सिक्तो रुधिरबिन्दुभिः ॥ ७ ॥
देशो निर्वृत्तसंग्रामः सुघोरः पार्थिवात्मज । एकस्य तु विमर्दोऽयं न द्वयोर्वदतां वर ॥ ८ ॥
नहि वृत्तं हि पश्यामि बलस्य महतः पदम् । नैकस्य तु कृते लोकान् विनाशयितुमर्हसि ॥ ९ ॥
युक्तदण्डा हि मृदवः प्रशान्ता वसुधाधिपाः । सदा त्वं सर्वभूतानां शरण्यः परमा गतिः ॥ १० ॥

Perceiving Śrī Rāma suffering agony at that time, emaciated as he was due to abduction of Sītā, and intent on the annihilation of the worlds like the fire at the time of universal dissolution, nay, gazing on his stringed bow, sighing again and again, and desiring to consume the whole world like Lord Śiva (the Destroyer of the universe) at the end of the world-cycle, enraged as he was as never seen before, the aforesaid Lakṣmaṇa submitted as follows with joined palms and lips getting parched :—(1—3) "Having been mild, disciplined and devoted to the good of all created beings before, you should not abandon your nature. Now that you have fallen a prey to anger. (4) As loveliness dwells in the moon, brilliance in the sun, movement in the wind and forbearance in the earth, all these as also unsurpassed fame ever invariably dwell in you. (5) You ought not to annihilate the worlds for the offence of one individual. I shall surely (try to) ascertain whose is this chariot of war, and by whom and for what purpose it was broken with its yoke and external appendages (such as a canopy and whisks). This piece of ground has been cleft by hoofs and felloes and sprinkled with drops of blood and presents a most horrid appearance, which leads me to think that a combat has taken place here, O prince ! But this has been the encounter of a single car-warrior, not of two, O jewel among the eloquent ! (6—8) I do not actually perceive the footprints of a large army imprinted (on this ground). And you ought not to annihilate the worlds on account of one man; for suzerain lords of the earth are just in their punishment, mild and very composed; (while) you are always fit to protect all created beings, nay, their supreme asylum. (9-10)

को नु दारप्रणाशं ते साधु मन्येत राघव । सरितः सागराः शैला देवगन्धर्वदानवाः ॥ ११ ॥
नालं ते विप्रियं कर्तुं दीक्षितस्येव साधवः । येन राजन् हृता सीता तमन्वेषितुमर्हसि ॥ १२ ॥
मद्द्वितीयो धनुष्पाणिः सहायैः परमर्षिभिः । समुद्रं वा विचेष्यामः पर्वतांश्च वनानि च ॥ १३ ॥
गुहाश्च विविधा घोराः पद्मिन्यो विविधास्तथा । देवगन्धर्वलोकांश्च विचेष्यामः समाहिताः ॥ १४ ॥
यावन्नाधिगमिष्यामस्तव भार्यापहारिणम् ।
न चेत् साम्ना प्रदास्यन्ति पत्नीं ते त्रिदशेश्वराः । कोसलेन्द्र ततः पश्चात् प्राप्तकालं करिष्यसि ॥ १५ ॥
शीलेन साम्ना विनयेन सीतां नयेन न प्राप्स्यसि चेन्नरेन्द्र ।
ततः समुत्सादय हेमपुङ्खैर्महेन्द्रवज्रप्रतिमैः शरौघैः ॥ १६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

Who on earth would approve of the disappearance or destruction of your spouse ? (Even) rivers, seas, mountains, gods, Gandharvas and demons have no power to give offence to you any more than the saintly priests officiating at a sacrifice to do anything distasteful to the man consecrated for a sacrificial performance. With me as your companion, and bow in hand, and with the greatest of sages as your helpers you ought to seek out him by whom Sītā has been borne away. We shall explore the ocean as well as the mountains and forests as also the various fearful caves and the different lotus-ponds, and shall also steadfastly search the realms of gods and Gandharvas until we find the abductor of your consort. If the rulers of gods do not restore your spouse by peaceful means, you may then adopt a measure which is opportune (*viz,* coercion), O ruler of (the kingdom of) Kosala ? (11—15) If you do not recover Sītā through exemplary conduct, conciliation, modesty and prudence, then annihilate the worlds with volleys of golden-feathered arrows vying with the thunderbolt of the mighty Indra (the ruler of gods), O ruler of men ! (16)

Thus ends Canto Sixty-five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Lakṣmaṇa seeks to inspire Śrī Rāma with courage.

तं तथा शोकसंतप्तं विलपन्तमनाथवत् । मोहेन महता युक्तं परिद्यूनमचेतसम् ॥ १ ॥
ततः सौमित्रिराश्वास्य मुहूर्तादिव लक्ष्मणः । रामं सम्बोधयामास चरणौ चाभिपीडयन् ॥ २ ॥
महता तपसा चापि महता चापि कर्मणा । राज्ञा दशरथेनासील्लब्धोऽमृतमिवामरैः ॥ ३ ॥
तव चैव गुणैर्बद्धस्त्वद्वियोगान्महीपतिः । राजा देवत्वमापन्नो भरतस्य यथा श्रुतम् ॥ ४ ॥
यदि दुःखमिदं प्राप्तं काकुत्स्थ न सहिष्यसे । प्राकृतश्चाल्पसत्त्वश्च इतरः कः सहिष्यति ॥ ५ ॥
आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य नापदः । सस्पृशन्त्यग्निवद् राजन् क्षणेन व्यपयान्ति च ॥ ६ ॥
दुःखितो हि भवाँल्लोकांस्तेजसा यदि धक्ष्यते । आर्ताः प्रजा नरव्याघ्र क्व नु यास्यन्ति निर्वृतिम् ॥ ७ ॥

Having comforted awhile Śrī Rāma, who was tormented as aforesaid with grief and was wailing like one without a protector, (nay) who was seized with great infatuation and was feeling sorrowful and sick at heart, Lakṣmaṇa, son of Sumitrā, exhorted him (in the following words) lovingly pressing his feet:—(1-2) "You were obtained by King Daśaratha (our father) by means of great austerities (in the form of religious vows and fasts) and great pious acts (such as the performance of a Putreṣṭi sacrifice), as nectar by gods. (3) The king, who was the ruler of the (entire) globe, and was bound (to this world) by your virtues alone, attained the heavenly state due to separation from you, as was heard from the lips of Bharata. (4) If, O scion of Kakutstha, you are not able to endure this suffering that has befallen you, what other man, who is of the common run and of meagre strength, will bear it ? (5) Take heart, O flower of men ! What living being do calamities not visit ? They impinge on a man like fire and recede in an instant. (6) If, when afflicted, you actually consume (all) the worlds with your heroic lustre, where, O tiger among men, will created beings in distress get relief ? (7)

लोकस्वभाव एवैष ययातिर्नहुषात्मजः । गतः शक्रेण सालोक्यमनयस्तं समस्पृशत् ॥ ८ ॥
महर्षिर्यो वसिष्ठस्तु यः पितुर्नः पुरोहितः । अह्ना पुत्रशतं जज्ञे तथैवास्य पुनर्हतम् ॥ ९ ॥
या चेयं जगतो माता सर्वलोकनमस्कृता । अस्याश्च चलनं भूमेर्दृश्यते कोसलेश्वर ॥१०॥
यौ धर्मौ जगतो नेत्रौ यत्र सर्वं प्रतिष्ठितम् । आदित्यचन्द्रौ ग्रहणमभ्युपेतौ महाबलौ ॥११॥
सुमहान्त्यपि भूतानि देवाश्च पुरुषर्षभ । न दैवस्य प्रमुञ्चन्ति सर्वभूतानि देहिनः ॥१२॥
शक्रादिष्वपि देवेषु वर्तमानौ नयानयौ । श्रूयेते नरशार्दूल न त्वं शोचितुमर्हसि ॥१३॥
मृतायामपि वैदेह्यां नष्टायामपि राघव । शोचितुं नार्हसे वीर यथान्यः प्राकृतस्तथा ॥१४॥

"This impact of suffering is but natural with human beings. King Yayāti, son of Nahuṣa, attained (by his meritorious deeds) residence in the same heaven with Indra (the lord of paradise); but (even there) misfortune (in the shape of fall from heaven brought about by indiscretion) visited him. (8) To Vasiṣṭha, who is an eminent seer of Vedic Mantras and who has been the family priest of our father (King Daśaratha), a hundred sons were born in the course of a day and again in the course of a day they were (all) killed (by King Viśwāmitra). (9) Nay, (volcanic) convulsion is seen even on (the surface of) this Earth, who is the mother of the mobile creation and is greeted by all people. O lord of Kosala! (10) (Even) the sun and the moon endowed with extraordinary might, which set virtue on foot (by giving light and energy to the world) and set the world going (by providing a measure of time) and on which everything (in the world) rests have to suffer eclipse. (11) Even very great beings and gods are not immune from the control of fate, much less all embodied beings, O flower of men! (12) Righteousness and unrighteousness are known to yield their fruit (in the shape of happiness and misery) even in the case of Indra and other gods, O tiger among men! You ought not (therefore) to grieve. (13) Even in the event of Sītā (a princess of the Videha territory) being dead or having disappeared (as a result of being carried away by some one), O heroic Rāma (a scion of Raghu), you ought not to grieve in the same way as any other common man. (14)

त्वद्विधा नहि शोचन्ति सततं सर्वदर्शनाः । सुमहत्स्वपि कृच्छ्रेषु रामानिर्विण्णदर्शनाः ॥१५॥
तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिन्तय । बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभाशुभे ॥१६॥
अदृष्टगुणदोषाणामध्रुवाणां तु कर्मणाम् । नान्तरेण क्रियां तेषां फलमिष्टं च वर्तते ॥१७॥
मामेवं हि पुरा वीर त्वमेव बहुशोक्तवान् । अनुशिष्याद्धि को नु त्वामपि साक्षाद् बृहस्पतिः ॥१८॥
बुद्धिश्च ते महाप्राज्ञ देवैरपि दुरन्वया । शोकेनाभिप्रसुप्तं ते ज्ञानं सम्बोधयाम्यहम् ॥१९॥
दिव्यं च मानुषं चैवमात्मनश्च पराक्रमम् । इक्ष्वाकुवृषभावेक्ष्य यतस्व द्विषतां वधे ॥२०॥
किं ते सर्वविनाशेन कृतेन पुरुषर्षभ । तमेव तु रिपुं पापं विज्ञायोद्धर्तुमर्हसि ॥२१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

"People like you, who perceive everything (with their intuitive eye), do not really give way to grief even in the face of the gravest perils, O Rāma, but ever remain undepressed in their outlook. (15) Discriminate between right and wrong in the true perspective by recourse to reason. Endowed with reason, highly intelligent souls are correctly able to know what is good and evil, O jewel among men! (16) Actions whose merits and demerits have not been perceived (except through the scriptures) and which are not everlasting (inasmuch as they cease after yielding their fruit) cannot be performed without individual effort. And (once they are performed) their welcome as well as unwelcome fruit is inevitable (and must be reaped). (17) Indeed you alone have often instructed me accordingly in the past, O heroic brother! In fact, who on earth can instruct you, be he Bṛhaspati (the preceptor of gods) himself. (18) Nay, your intelligence, O highly wise prince, cannot be fathomed even by gods. I (simply try to) awaken your wisdom, which has been dulled (as it were) by grief. (19) Nay, bearing in mind your divine as well as human prowess, strive for the destruction of your enemies, O flower of the Ikṣwākus! (20) What object of yours will be achieved) through universal destruction wrought by you? Therefore, finding out your sinful adversary, you ought to root out him alone. (21)

Thus ends Canto Sixty-six in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Śrī Rāma and Lakṣmaṇa meet Jaṭāyu and, embracing the vulture, Śrī Rāma bursts into a wail.

पूर्वजोऽप्युक्तवाक्यस्तु लक्ष्मणेन सुभाषितम् । सारग्राही महासारं प्रतिजग्राह राघवः ॥ १ ॥
स निगृह्य महाबाहुः प्रवृद्धं रोषमात्मनः । अवष्टभ्य धनुश्चित्रं रामो लक्ष्मणमब्रवीत् ॥ २ ॥
किं करिष्यावहे वत्स क्व वा गच्छाव लक्ष्मण । केनोपायेन पश्यावः सीतामिह विचिन्तय ॥ ३ ॥
तं तथा परितापार्तं लक्ष्मणो वाक्यमब्रवीत् । इदमेव जनस्थानं त्वमन्वेषितुमर्हसि ॥ ४ ॥
राक्षसैर्बहुभिः कीर्णं नानाद्रुमलतायुतम् । सन्तीह गिरिदुर्गाणि निर्दराः कन्दराणि च ॥ ५ ॥
गुहाश्च विविधा घोरा नानामृगगणाकुलाः । आवासाः किंनराणां च गन्धर्वभवनानि च ॥ ६ ॥
तानि युक्तो मया सार्धं समन्वेषितुमर्हसि । त्वद्विधा बुद्धिसम्पन्ना महात्मानो नरर्षभाः ॥ ७ ॥
आपत्सु न प्रकम्पन्ते वायुवेगैरिवाचलाः ।

Though elder, Śrī Rāma (a scion of Raghu) for his part, who was capable of picking up the best part of everything, accepted, when exhorted in the aforesaid words by Lakṣmaṇa, his beautifully-worded and highly valuable advice. (1) Controlling his highly intensified anger and leaning on his wonderful bow, the mighty-armed Śrī Rāma spoke to Lakṣmaṇa (as follows):—(2) "What shall we do, my darling? And whither shall we go, O Lakṣmaṇa? By what expedient shall we (be able to) see Sītā in this forest? Ponder over this." (3) To Śrī Rāma, who was stricken with agony as aforesaid, Lakṣmaṇa replied as follows:—"You would do well to search this (region of) Janasthāna alone, which is full of numerous ogres and covered with trees and climbers of every description. There are (many) mountain-gorges, chasms and valleys, as well as fearful caves of various kinds crowded with herds of beasts of different species, nay, habitats of Kinnaras and dwellings of Gandharvas. (4—6) You would do well to ransack these strenuously with me. Richly endowed with intelligence, high-souled jewels among men like you are never shaken by calamities any more than mountains by blasts."

इत्युक्तस्तद् वनं सर्वं विचचार सलक्ष्मणः ॥ ८ ॥
क्रुद्धो रामः शरं घोरं संधाय धनुषि क्षुरम् । ततः पर्वतकूटाभं महाभागं द्विजोत्तमम् ॥ ९ ॥
ददर्श पतितं भूमौ क्षतजार्द्रं जटायुषम् । तं दृष्ट्वा गिरिशृङ्गाभं रामो लक्ष्मणमब्रवीत् ॥१०॥
अनेन सीता वैदेही भक्षिता नात्र संशयः । गृध्ररूपमिदं व्यक्तं रक्षो भ्रमति काननम् ॥११॥
भक्षयित्वा विशालाक्षीमास्ते सीतां यथासुखम् । एनं वधिष्ये दीप्ताग्रैः शरैर्घोरैरजिह्मगैः ॥१२॥
इत्युक्त्वाभ्यपतद् द्रष्टुं संधाय धनुषि क्षुरम् । क्रुद्धो रामः समुद्रान्तां चालयन्निव मेदिनीम् ॥१३॥
तं दीनदीनया वाचा सफेनं रुधिरं वमन् । अभ्यभाषत पक्षी स रामं दशरथात्मजम् ॥१४॥

Angrily fitting to his bow a dreadful arrow known by the name of Kṣura (so called because it was sharp-edged as a razor), when exhorted thus (by Lakṣmaṇa), Śrī Rāma, accompanied by Lakṣmaṇa, ranged the whole of that forest. Thereupon he saw fallen on the ground, drenched with blood, the highly blessed Jaṭāyu, the foremost of birds, who looked like a mountain-peak. Seeing the vulture, which looked like a mountain-peak, Śrī Rāma spoke (as follows) to Lakṣmaṇa:—(7—10) "Sītā, a princess of the Videha territory, has been devoured by this bird: there is no doubt about it. Evidently it is an ogre ranging the forest in the guise of a vulture. (11) Having eaten up the large-eyed Sītā, it is lying at ease. I shall make short work of it by means of straight-going dread arrows with fiery heads." (12) Saying so and angrily fitting an arrow going by the name of Kṣura to his bow, Śrī Rāma rushed to see him, shaking as it were the whole earth bounded by the ocean. (13) Vomiting foaming blood, the aforesaid vulture submitted to the celebrated Śrī Rāma, son of Daśaratha, in most pitcous accents (as follows):—(14)

यामोषधीमिवायुष्मन्नन्वेषसि महावने । सा देवी मम च प्राणा रावणेनोभयं हृतम् ॥१५॥
त्वया विरहिता देवी लक्ष्मणेन च राघव । ह्रियमाणा मया दृष्टा रावणेन बलीयसा ॥१६॥
सीतामभ्यवपन्नोऽहं रावणश्च रणे प्रभो । विध्वंसितरथच्छत्रः पतितो धरणीतले ॥१७॥
एतदस्य धनुर्भग्नमेते चास्य शरास्तथा । अयमस्य रणे राम भग्नः सांग्रामिको रथः ॥१८॥
अयं तु सारथिस्तस्य मत्पक्षनिहतो भुवि । परिश्रान्तस्य मे पक्षौ छित्त्वा खड्गेन रावणः ॥१९॥
सीतामादाय वैदेहीमुत्पपात विहायसम् । रक्षसा निहतं पूर्वं मां न हन्तुं त्वमर्हसि ॥२०॥
रामस्तस्य तु विज्ञाय सीतासक्तां प्रियां कथाम् । गृध्रराजं परिष्वज्य परित्यज्य महद् धनुः ॥२१॥
निपपातावशो भूमौ रुरोद सहलक्ष्मणः । द्विगुणीकृततापार्तो रामो धीरतरोऽपि सन् ॥२२॥
एकमेकायने कृच्छ्रे निःश्वसन्तं मुहुर्मुहुः । समीक्ष्य दुःखितो रामः सौमित्रिमिदमब्रवीत् ॥२३॥

"That godly lady whom you are seeking in the great forest as one would a (life-giving) herb, as well as my life, both have been snatched away by Rāvaṇa, O child blessed with long life! (15) Bereft of you as well as of Lakṣmaṇa, O scion of Raghu, the queen was seen by me being carried away by Rāvaṇa of superior might. (16) I flew to the succour of Sītā (as soon as I heard her cry) and in the course of the struggle (that ensued with the powerful ogre) Rāvaṇa, my lord, fell down on the earth's surface with his chariot and canopy shattered. (17) Here is his broken bow and here are his arrows reduced to splinters. And here, O Rāma, is his chariot of war smashed (by me) in the contest. (18) Here, again, is his charioteer lying slain on the ground with (the stroke of) my wings. Severing with his sword both my wings, exhausted as I was, and taking Sītā, the princess of the Videha kingdom, Rāvaṇa (eventually) flew into the air. You ought not to kill me, who stand already slain by the ogre." (19-20) Abandoning his mighty bow on coming to know his pleasing story, connected as it was with Sītā, and embracing Jaṭāyu (the king of vultures), Śrī Rāma for his part fell down to the ground, having lost control over his self. (Nay) though very resolute, he cried with Lakṣmaṇa, afflicted as he was with duplicate agony. (21-22) Distressed to perceive the vulture lying all by himself in a precarious condition on a narrow passage accessible to only one man, and drawing a deep breath again and again, Śrī Rāma spoke as follows to Lakṣmaṇa (son of Sumitrā):—(23)

राज्यं भ्रष्टं वने वासः सीता नष्टा मृतो द्विजः । ईदृशीयं ममालक्ष्मीर्दहेदपि हि पावकम् ॥२४॥
सम्पूर्णमपि चेदद्य प्रतरेयं महोदधिम् । सोऽपि नूनं ममालक्ष्म्या विशुष्येत् सरितां पतिः ॥२५॥
नास्त्यभाग्यतरो लोके मत्तोऽस्मिन् सचराचरे । येनेयं महती प्राप्ता मया व्यसनवागुरा ॥२६॥
अयं पितुर्वयस्यो मे गृध्रराजो महाबलः । शेते विनिहतो भूमौ मम भाग्यविपर्ययात् ॥२७॥
इत्येवमुक्त्वा बहुशो राघवः सहलक्ष्मणः । जटायुषं च पस्पर्श पितृस्नेहं निदर्शयन् ॥२८॥
निकृत्तपक्षं रुधिरावसिक्तं तं गृध्रराजं परिगृह्य राघवः ।
क्व मैथिली प्राणसमा गतेति विमुच्य वाचं निपपात भूमौ ॥२९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तषष्टितमः सर्गः ॥ ६७ ॥

"My sovereignty is lost, exile to the forest has been forced on me, Sītā (too) has disappeared and the bird (my great ally in the forest) has (all but) died. Such is my misfortune, which can surely consume even fire itself (that consumes all). (24) Even if I were to cross the ocean full to the brim (just to refresh myself and assuage my feelings) today, even the ocean, the lord of rivers, will surely dry up due to my misfortune. (25) In this world comprising the animate and inanimate beings there is none more unlucky than myself, by whom this great trap in the shape of adversity has been found. (26) Due to adverseness of my fate (alone) this friend of my father, Jaṭāyu (the king of vultures), though possessed of extraordinary might, lies mortally wounded on the ground." (27) Having spoken thus, Śrī Rāma (a scion of Raghu) with Lakṣmaṇa stroked Jaṭāyu again and again, showing filial affection to him. (28) Embracing the aforesaid king of vultures,—whose wings had been lopped off and who was lying bathed in blood,—and uttering the words "Where has the princess of Mithilā, who was dear to me as life, gone?" Śrī Rāma (a scion of Raghu) sank down on the earth. (29)

Thus ends Canto Sixty-seven in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Jaṭāyu gives up the ghost and is cremated by Śrī Rāma.

रामः प्रेक्ष्य तु तं गृध्रं भुवि रौद्रेण पातितम् । सौमित्रिं मित्रसम्पन्नमिदं वचनमब्रवीत् ॥ १ ॥
ममायं नूनमर्थेषु यतमानो विहंगमः । राक्षसेन हतः संख्ये प्राणांस्त्यजति मत्कृते ॥ २ ॥
अतिखिन्नः शरीरेऽस्मिन् प्राणो लक्ष्मण विद्यते । तथा स्वरविहीनोऽयं विक्लवं समुदीक्षते ॥ ३ ॥
जटायो यदि शक्नोषि वाक्यं व्याहरितुं पुनः । सीतामाख्याहि भद्रं ते वधमाख्याहि चात्मनः ॥ ४ ॥
किंनिमित्तो जहारार्यां रावणस्तस्य किं मया । अपराधं तु यं दृष्ट्वा रावणेन हृता प्रिया ॥ ५ ॥
कथं तच्चन्द्रसंकाशं मुखमासीन्मनोहरम् । सीतया कानि चोक्तानि तस्मिन् काले द्विजोत्तम ॥ ६ ॥
कथंवीर्यः कथंरूपः किंकर्मा स च राक्षसः । क्व चास्य भवनं तात ब्रूहि मे परिपृच्छतः ॥ ७ ॥

Perceiving the aforesaid vulture struck down on the earth by the fierce ogre (Rāvaṇa), Śrī Rāma for his part spoke as follows to Lakṣmaṇa (son of Sumitrā), who was richly endowed with a friendly spirit (towards all):—(1) "(Mortally) struck by the ogre in an encounter, while striving in my interests, this bird (Jaṭāyu) is surely giving up the ghost for my sake (alone). (2) Life in this body (of Jaṭāyu), O Lakṣmaṇa, is very faint. And he is getting speechless (by degrees) as he is gazing (on us) wildly. (3) (Turning towards Jaṭāyu,) Jaṭāyu, if you can utter a word again, speak something more about Sītā and (also) as to how you came to be killed. May all be well with you! (4) What for did Rāvaṇa bear away the noble lady and what offence was given to him by me, in consideration of which my darling was borne away by Rāvaṇa? (5) How did that soul-captivating moon-like face appear and what words were uttered by Sītā at that moment, O jewel among birds? (6) How powerful is that ogre, how does he look and what are his doings? Also where is his home, dear uncle? Answer me as I question you." (7)

तमुद्वीक्ष्य स धर्मात्मा विलपन्तमनाथवत् । वाचा विक्लवया राममिदं वचनमब्रवीत् ॥ ८ ॥
सा हृता राक्षसेन्द्रेण रावणेन दुरात्मना । मायामास्थाय विपुलां वातदुर्दिनसंकुलाम् ॥ ९ ॥
परिक्लान्तस्य मे तात पक्षौ छित्त्वा निशाचरः । सीतामादाय वैदेहीं प्रयातो दक्षिणामुखः ॥१०॥
उपरुध्यन्ति मे प्राणा दृष्टिर्भ्रमति राघव । पश्यामि वृक्षान् सौवर्णानुशीरकृतमूर्धजान् ॥११॥
येन याति मुहूर्तेन सीतामादाय रावणः । विप्रणष्टं धनं क्षिप्रं तत्स्वामी प्रतिपद्यते ॥१२॥
विन्दो नाम मुहूर्तोऽसौ न च काकुत्स्थ सोऽबुधत् ।
त्वत्प्रियां जानकीं हृत्वा रावणो राक्षसेश्वरः । झषवद् बडिशं गृह्य क्षिप्रमेव विनश्यति ॥१३॥
न च त्वया व्यथा कार्या जनकस्य सुतां प्रति । वैदेह्या रंस्यसे क्षिप्रं हत्वा तं रणमूर्धनि ॥१४॥

Fondly perceiving Śrī Rāma lamenting like one without a protector, Jaṭāyu, whose mind was set on virtue, replied to him in faltering accents as follows:—(8) "Falling back upon extensive conjuring tricks ushering a storm and cloudy weather, Sītā was borne away by the evil-minded Rāvaṇa, the ruler of ogres. (9) Lopping off my wings, exhausted as I was, O dear one, and taking Sītā, a princess of the Videha territory, the night-stalker departed with his face towards the south. (10) My senses are becoming dull and my vision is growing unsteady. I perceive the trees made of gold with hair resembling the Uśīra grass growing on their tops. (11) The owner of a treasure wantonly lost during the hour in which Rāvaṇa departed taking Sītā is able to recover it speedily. (12) It was an hour 'Vinda' by name. Rāvaṇa, however, did not know it, O scion of Kakutstha ! Having borne away your beloved spouse, Sītā (daughter of Janaka), Rāvaṇa, the king of ogres, will perish very soon as a fish on swallowing a hook. (13) Nor should anxiety be felt by you on the score of Janaka's daughter; (for) having killed him soon in the van of fight, you will feel happy with Sītā (a princess of the Videha territory)." (14)

असम्मूढस्य गृध्रस्य रामं प्रत्यनुभाषतः । आस्यात् सुस्राव रुधिरं म्रियमाणस्य सामिषम् ॥१५॥
पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च । इत्युक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः ॥१६॥
ब्रूहि ब्रूहीति रामस्य ब्रुवाणस्य कृताञ्जलेः । त्यक्त्वा शरीरं गृध्रस्य प्राणा जग्मुर्विहायसम् ॥१७॥
स निक्षिप्य शिरो भूमौ प्रसार्य चरणौ तथा । विक्षिप्य च शरीरं स्वं पपात धरणीतले ॥१८॥
तं गृध्रं प्रेक्ष्य ताम्राक्षं गतासुमचलोपमम् । रामः सुबहुभिर्दुःखैर्दीनः सौमित्रिमब्रवीत् ॥१९॥

While the vulture, who remained undeluded even though dying, was replying to Śrī Rāma, blood with (pieces of) flesh flowed from his mouth. (15) "He (Rāvaṇa) is a son of Sage Viśravā himself and a (half-) brother of Kubera (the first-born son of Viśravā)." Saying so, Jaṭāyu (the king of birds) yielded up his life, which was difficult to retain. (16) In the presence of Śrī Rāma, who went on saying: "Speak, speak (further) !" with joined palms (as a mark of respect to his father's friend), the life-breath of the vulture rose to the skies leaving his body. (17) Dropping his head on the ground, nay, stretching his legs and throwing his body back, Jaṭāyu sank on the earth's surface. (18) Gazing on the aforesaid vulture with coppery eyes, who looked like a mountain, his life having departed, Śrī Rāma, who was weighed down by numerous misfortunes, spoke as follows to Lakṣmaṇa (son of Sumitrā):—(19)

बहूनि रक्षसां वासे वर्षाणि वसता सुखम् । अनेन दण्डकारण्ये विशीर्णमिह पक्षिणा ॥२०॥
अनेकवार्षिको यस्तु चिरकालसमुत्थितः । सोऽयमद्य हतः शेते कालो हि दुरतिक्रमः ॥२१॥
पश्य लक्ष्मण गृध्रोऽयमुपकारी हतश्च मे । सीतामभ्यवपन्नो हि रावणेन बलीयसा ॥२२॥
गृध्रराज्यं परित्यज्य पितृपैतामहं महत् । मम हेतोरयं प्राणान् मुमोच पतगेश्वरः ॥२३॥
सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः । शूराः शरण्याः सौमित्रे तिर्यग्योनिगतेष्वपि ॥२४॥
सीताहरणजं दुःखं न मे सौम्य तथाऽऽगतम् । यथा विनाशो गृध्रस्य मत्कृते च परंतप ॥२५॥
राजा दशरथः श्रीमान् यथा मम महायशाः । पूजनीयश्च मान्यश्च तथायं पतगेश्वरः ॥२६॥
सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम् । गृध्रराजं दिधक्ष्यामि मत्कृते निधनं गतम् ॥२७॥
नाथं पतगलोकस्य चितिमारोपयाम्यहम् । इमं धक्ष्यामि सौमित्रे हतं रौद्रेण रक्षसा ॥२८॥
या गतिर्यज्ञशीलानामाहिताग्नेश्च या गतिः । अपरावर्तिनां या च या च भूमिप्रदायिनाम् ॥२९॥
मया त्वं समनुज्ञातो गच्छ लोकाननुत्तमान् । गृध्रराज महासत्त्व संस्कृतश्च मया व्रज ॥३०॥

"His body has been shed here by this bird, who lived happily in the Daṇḍaka forest, the home of ogres, for many years. (20) This vulture, for his part, who lived many years and thrived for a long period, is lying killed today. Indeed the Time-Spirit is difficult to overcome. (21) Behold, O Lakṣmaṇa, how this vulture, who rendered good offices to me and rushed to the succour of Sītā, has actually been killed by Rāvaṇa of superior strength. (22) Having renounced the mighty rulership of vultures, inherited by him from his forefathers, this king of birds has laid down his life for my sake ! (23) Indeed pious and valiant souls practising virtue and worth approaching for protection are found everywhere—even in those belonging to the sub-human species, O Lakṣmaṇa (son of Sumitrā) ! (24) Nay, agony caused by the abduction of Sītā does not pinch me so much, O gentle brother, as the death of this vulture and that for my sake, O scorcher of foes ! (25) This ruler of the feathered kingdom is worthy of adoration and honour too in the same way as the glorious and highly illustrious King Daśaratha (our own father). (26) Fetch logs of wood, O darling of Sumitrā, so that I shall produce fire by attrition, as I intend to cremate the king of vultures, who has suffered death for my sake. (27) I will place the lord of the feathered kingdom on a funeral pile and will (then) set fire to this bird killed by the fierce ogre, O darling of Sumitrā ! (28) (Turning to the vulture,) duly permitted by me, ascend you to unsurpassed realms, O king of vultures of extraordinary energy ! Nay, cremated by me, attain the destiny which is the lot of those given to the performance of sacrifices and which is attained by him who has maintained the sacred fire (all his life), nay, which is reserved for those who never retreat on the battle-field and which is intended for those who make gifts of land.'' (29-30)

एवमुक्त्वा चितां दीप्तामारोप्य पतगेश्वरम् । ददाह रामो धर्मात्मा स्वबन्धुमिव दुःखितः ॥३१॥
रामोऽथ सहसौमित्रिर्वनं गत्वा स वीर्यवान् । स्थूलान् हत्वा महारोहीननुतस्तार तं द्विजम् ॥३२॥
रोहिमांसानि चोद्धृत्य पेशीकृत्वा महायशाः । शकुनाय ददौ रामो रम्ये हरितशाद्वले ॥३३॥
यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः । तत् स्वर्गगमनं पित्र्यं तस्य रामो जजाप ह ॥३४॥
ततो गोदावरीं गत्वा नदीं नरवरात्मजौ । उदकं चक्रतुस्तस्मै गृध्रराजाय तावुभौ ॥३५॥
शास्त्रदृष्टेन विधिना जलं गृध्राय राघवौ । स्नात्वा तौ गृध्रराजाय उदकं चक्रतुस्तदा ॥३६॥
स गृध्रराजः कृतवान् यशस्करं सुदुष्करं कर्म रणे निपातितः ।
महर्षिकल्पेन च संस्कृतस्तदा जगाम पुण्यां गतिमात्मनः शुभाम् ॥३७॥
कृतोदकौ तावपि पक्षिसत्तमे स्थिरां च बुद्धिं प्रणिधाय जग्मतुः ।
प्रवेश्य सीताधिगमे ततो मनो वनं सुरेन्द्राविव विष्णुवासवौ ॥३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टषष्टितमः सर्गः ॥ ६८ ॥

Saying so, and placing the king of winged creatures on the pyre, which was (got ready in the meantime by Lakṣmaṇa and was) then lighted, distressed though he was, Śrī Rāma, whose mind was set on virtue, cremated him as one would cremate one's own kinsman. (31) Repairing to (the interior of) the forest along with Lakṣmaṇa (son of Sumitrā) and digging out bulky roots known by the name of Mahārohi, the powerful Śrī Rāma, who then covered the ground with blades of (the sacred) Kuśa grass with a view to offering them to (the spirit of) the (deceased) bird. (32) Nay, tearing off the pulp of the Mahārohi roots and kneading it into balls, the highly illustrious Srī Rāma offered them to (the soul of) the (cremated) bird on the ground overspread with green Kuśa grass and lovely to look at. (33) For the benefit of the bird Śrī Rāma (also) uttered, they say, in a low voice the body of those holy texts, sacred to the manes, which the Brahmans recommend as conducive to the ascent of (the spirit of) a deceased mortal to heaven. (34) Repairing to (the bank of) the Godavari river, both the aforesaid sons of Daśaratha (the foremost of men) then proceeded to offer water to (the spirit of) the said king of vultures. (35) Having (first) bathed (in the river), those two scions of Raghu then offered water to (the spirit of) the king of vultures according to the ceremony found prescribed in the scriptures. (36) Having (in the first place) accomplished a glorious deed (in the shape of staking his life to rescue Sītā from the clutches of Rāvaṇa), which was most difficult to accomplish, and (secondly) having been killed in action (against Rāvaṇa) and (further) cremated by Śrī Rāma (who was as good as an eminent seer of Vedic Mantras), the aforesaid king of vultures presently attained a holy destiny conducive to the blessedness of the soul. (37) Having offered water to the bird and setting their mind fully at rest about (the future of) Jaṭāyu (the foremost of birds), nay, focussing their mind on the recovery of Sītā, the two princes thereupon proceeded on their journey to the forest like Lord Viṣṇu and Indra, the two rulers of gods. (38)

Thus ends Canto Sixty-eight in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Lakṣmaṇa punishes Ayomukhī. Falling a prey to the grip of Kabandha, Rāma and Lakṣmaṇa give way to anxiety.

कृत्वैवमुदकं तस्मै प्रस्थितौ राघवौ तदा । अवेक्षन्तौ वने सीतां जग्मतुः पश्चिमां दिशम् ॥ १ ॥
तां दिशं दक्षिणां गत्वा शरचापासिधारिणौ । अविप्रहतमैक्ष्वाकौ पन्थानं प्रतिपेदतुः ॥ २ ॥
गुल्मैर्वृक्षैश्च बहुभिर्लताभिश्च प्रवेष्टितम् । आवृतं सर्वतो दुर्गं गहनं घोरदर्शनम् ॥ ३ ॥
व्यतिक्रम्य तु वेगेन गृहीत्वा दक्षिणां दिशम् । सुभीमं तन्महारण्यं व्यतियातौ महाबलौ ॥ ४ ॥
ततः परं जनस्थानात् त्रिक्रोशं गम्य राघवौ । क्रौञ्चारण्यं विविशतुर्गहनं तौ महौजसौ ॥ ५ ॥
नानामेघघनप्रख्यं प्रहृष्टमिव सर्वतः । नानावर्णैः शुभैः पुष्पैर्मृगपक्षिगणैर्युतम् ॥ ६ ॥
दिदृक्षमाणौ वैदेहीं तद् वनं तौ विचिक्यतुः । तत्र तत्रावतिष्ठन्तौ सीताहरणदुःखितौ ॥ ७ ॥

Set out on their journey after offering water to (the spirit of) the (deceased) Jaṭāyu as aforesaid, and looking about for Sītā in the forest, the two scions of Raghu now proceeded in a (south-) westerly direction. (1) Having moved in that south-westerly direction, the two scions of Ikṣwāku, who wielded a bow, a sword and arrows each, reached an untrodden track blocked with many shrubs, trees and creapers, covered on all sides, difficult to tread, impenetrable and dreadful to look at. (2-3) Passing beyond it with speed and taking to a southerly direction, the two princes, who were possessed of great might, left that vast and most fearful forest behind. (4)

Having covered (a distance of) two leagues beyond Janasthāna, those two scions of Raghu, who were endowed with great energy, penetrated into the dense Krauñcha forest, which wore the hue of a mass of clouds and looked highly rejoiced on all sides, adorned as it was with beautiful flowers of various colours and inhabited by herds of beasts and flocks of birds. (5-6) Eager to behold Sītā (a princess of the Videha territory), they explored that forest, halting here and there (when exhausted), distressed as they were due to the abduction of Sītā. (7)

ततः पूर्वेण तौ गत्वा त्रिक्रोशं भ्रातरौ तदा । क्रौञ्चारण्यमतिक्रम्य मतङ्गाश्रममन्तरे ॥८॥
दृष्ट्वा तु तद् वनं घोरं बहुभीममृगद्विजम् । नानावृक्षसमाकीर्णं सर्वं गहनपादपम् ॥९॥
ददृशाते गिरौ तत्र दरीं दशरथात्मजौ । पातालसमगम्भीरां तमसा नित्यसंवृताम् ॥१०॥
आसाद्य च नरव्याघ्रौ दर्यास्तस्याविदूरतः । ददर्शतुर्महारूपां राक्षसीं विकृताननाम् ॥११॥
भयदामल्पसत्त्वानां बीभत्सां रौद्रदर्शनाम् । लम्बोदरीं तीक्ष्णदंष्ट्रां करालीं परुषत्वचम् ॥१२॥
भक्षयन्तीं मृगान् भीमान् विकटां मुक्तमूर्धजाम् । अवैक्षतां तु तौ तत्र भ्रातरौ रामलक्ष्मणौ ॥१३॥
सा समासाद्य तौ वीरौ व्रजन्तं भ्रातुरग्रतः । एहि रंस्यावहेत्युक्त्वा समालम्भत लक्ष्मणम् ॥१४॥
उवाच चैनं वचनं सौमित्रिमुपगुह्य च । अहं त्वयोमुखी नाम लाभस्ते त्वमसि प्रियः ॥१५॥
नाथ पर्वतदुर्गेषु नदीनां पुलिनेषु च । आयुश्चिरमिदं वीर त्वं मया सह रंस्यसे ॥१६॥
एवमुक्तस्तु कुपितः खड्गमुद्धृत्य लक्ष्मणः । कर्णनासस्तनं तस्या निचकर्तारिसूदनः ॥१७॥
कर्णनासे निकृत्ते तु विस्वरं विननाद सा । यथागतं प्रदुद्राव राक्षसी घोरदर्शना ॥१८॥

Then having travelled two leagues in an easterly direction and leaving the Krauñcha forest behind, and seeing the hermitage of Sage Mataṅga midway, the aforesaid two brothers (Śrī Rāma and Lakṣmaṇa) for their part sighted the dreadful forest adjoining it, which was infested with many fearful beasts and birds and thickly set with trees of every description, and which was all full of dense clusters of trees. Reaching there a cave in the mountain, which was deep like Pātāla (the nethermost of the subterranean regions), and eternally enveloped in darkness, the two sons of Daśaratha, tigers among men, beheld not far from that cave an ogress of gigantic form and hideous appearance. The aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, found her there to be a source of terror to men of deficient strength, loathsome and grim of aspect, with a protruding belly and sharp teeth and a hard skin, fierce and tall of stature, given to devouring fearful beasts, her hair dishevelled. (8—13) Approaching the aforesaid heroes and saying to Lakṣmaṇa, who was walking ahead of his (eldest half-) brother, "Come, let us revel!" caught Lakṣmaṇa by the hand. (14) Nay, embracing the darling of Sumitrā, she spoke to him as follows:—"I am Ayomukhī by name and a (veritable) acquisition to you, while you are beloved of me. (15) O valiant lord, you shall revel with me throughout this long life on mountain defiles and on the banks of rivers." (16) Drawing his sword when spoken to as aforesaid, Lakṣmaṇa, the destroyer of his enemies, for his part, angrily cut off her ears, nose and breasts. (17) Her ears and nose having been lopped off, the aforesaid ogress of grim visage for her part screamed loudly and ran away as she had come. (18)

तस्यां गतायां गहनं व्रजन्तौ वनमोजसा । आसेदतुरमित्रघ्नौ भ्रातरौ रामलक्ष्मणौ ॥१९॥
लक्ष्मणस्तु महातेजाः सत्त्ववाञ्छीलवाञ्छुचिः । अब्रवीत् प्राञ्जलिर्वाक्यं भ्रातरं दीप्ततेजसम् ॥२०॥

स्पन्दते मे दृढं बाहुरुद्विग्नमिव मे मनः । प्रायशश्चाप्यनिष्टानि निमित्तान्युपलक्षये ॥२१॥
तस्मात् सज्जीभवार्य त्वं कुरुष्व वचनं मम । ममैव हि निमित्तानि सद्यः शंसन्ति सम्भ्रमम् ॥२२॥
एष वञ्जुलको नाम पक्षी परमदारुणः । आवयोर्विजयं युद्धे शंसन्निव विनर्दति ॥२३॥
तयोरन्वेषतोरेवं सर्वं तद् वनमोजसा । संजज्ञे विपुलः शब्दः प्रभञ्जन्निव तद् वनम् ॥२४॥
संवेष्टितमिवात्यर्थं गहनं मातरिश्वना । वनस्य तस्य शब्दोऽभूद् वनमापूरयन्निव ॥२५॥
तं शब्दं काङ्क्षमाणस्तु रामः खड्गी सहानुजः । ददर्श सुमहाकायं राक्षसं विपुलोरसम् ॥२६॥

Marching forward vigorously when she had left, the two brothers, Śrī Rāma and Lakṣmaṇa, the slayers of their foes, reached an impenetrable forest. (19) With joined palms Lakṣmaṇa, for his part, who was endowed with great energy, full of courage, possessed of good conduct and pious, submitted as follows to his (eldest half-) brother of fiery spirit:— (20) "My (left) arm is steadily throbbing, (nay) my mind is feeling perturbed as it were, and I also behold mostly evil portents. (21) Therefore, follow my advice and get you ready (to meet the impending peril), O noble brother ! The portents unmistakably and definitely betoken imminent danger to my mind. (22) This most frightful bird, known by the name of Vañjulaka, is emitting a shrill cry, foretelling as it were victory for us in an encounter." (23) While the two brothers were vigorously exploring the whole of that forest in this way, a loud noise arose, rending the aforesaid forest as it were. (24) The forest was enveloped as it were in a storm. From the heart of the forest there arose a sound, making the whole forest resound as it were. (25) Seeking to find out the cause of that sound, sword in hand, Śrī Rāma for his part with his (younger half-) brother (Lakṣmaṇa) beheld an ogre of vast proportions and distinguished by a broad chest. (26)

आसेदतुश्च तद्रक्षस्तावुभौ प्रमुखे स्थितम् । विवृद्धमशिरोग्रीवं कबन्धमुदरेमुखम् ॥२७॥
रोमभिर्निशितैस्तीक्ष्णैर्महागिरिमिवोच्छ्रितम् । नीलमेघनिभं रौद्रं मेघस्तनितनिःस्वनम् ॥२८॥
अग्निज्वालानिकाशेन ललाटस्थेन दीप्यता । महापक्ष्मेण पिङ्गेन विपुलेनायतेन च ॥२९॥
एकेनोरसि घोरेण नयनेन सुदर्शिना । महादंष्ट्रोपपन्नं तं लेलिहानं महामुखम् ॥३०॥
भक्षयन्तं महाघोरानृक्षसिंहमृगद्विपान् । घोरौ भुजौ विकुर्वाणमुभौ योजनमायतौ ॥३१॥
कराभ्यां विविधान् गृह्य ऋक्षान् पक्षिगणान् मृगान् । आकर्षन्तं विकर्षन्तमनेकान् मृगयूथपान् ॥३२॥
स्थितमावृत्य पन्थानं तयोर्भ्रात्रोः प्रपन्नयोः । अथ तं समतिक्रम्य क्रोशमात्रं ददर्शतुः ॥३३॥
महान्तं दारुणं भीमं कबन्धं भुजसंवृतम् । कबन्धमिव संस्थानादतिघोरप्रदर्शनम् ॥३४॥

Both the princes approached that ogre stationed before them. Colossal in size, the ogre consisted of a (mere) trunk without a head or neck and having his mouth in the belly. (27) Covered with sharp bristling hair and tall as a big mountain, he possessed the hue of a blue cloud, was ferocious and had a voice resembling thunder. (28) Endowed with a single fearful reddish yet brown fiery eye, both long and wide and bright as a flame, located in a forehead in (the centre of) the chest, (nay) furnished with long lashes and possessing a good vision, the ogre was licking again and again his enormous mouth set with big teeth. (29-30) The ogre devoured the fiercest bears and lions as well as other beasts and birds. Stretching out both his frightful arms, each eight miles long, and seizing with his hands bears and other beasts and flocks of birds of various kinds, he drew towards himself many leaders of herds of deer and cast aside others. (31-32) The ogre was stationed blocking the way of the two brothers when they drew near him. Thereupon receding to a distance of two miles, the two brothers looked on the great ogre, Kabandha by name, who was cruel and terrible, a mere trunk as it were encircled with arms and most fearful to behold by his (very) constitution. (33-34)

स महाबाहुरत्यर्थं प्रसार्य विपुलौ भुजौ । जग्राह सहितावेव राघवौ पीडयन् बलात् ॥३५॥
खड्गिनौ दृढधन्वानौ तिग्मतेजौ महाभुजौ । भ्रातरौ विवशं प्राप्तौ कृष्यमाणौ महाबलौ ॥३६॥
तत्र धैर्याच्च शूरस्तु राघवो नैव विव्यथे । बाल्यादनाश्रयाच्चैव लक्ष्मणस्त्वभिविव्यथे ॥३७॥
उवाच च विषण्णः सन् राघवं राघवानुजः । पश्य मां विवशं वीर राक्षसस्य वशंगतम् ॥३८॥
मयैकेन तु निर्युक्तः परिमुच्यस्व राघव । मां हि भूतबलिं दत्त्वा पलायस्व यथासुखम् ॥३९॥
अधिगन्तासि वैदेहीमचिरेणेति मे मतिः । प्रतिलभ्य च काकुत्स्थ पितृपैतामहीं महीम् ॥४०॥
तत्र मां राम राज्यस्थः स्मर्तुमर्हसि सर्वदा । लक्ष्मणेनैवमुक्तस्तु रामः सौमित्रिमब्रवीत् ॥४१॥
मा स्म त्रासं कृथा वीर नहि त्वादृग् विषीदति । एतस्मिन्नन्तरे क्रूरो भ्रातरौ रामलक्ष्मणौ ॥४२॥
तावुवाच महाबाहुः कबन्धो दानवोत्तमः ।

Stretching his extensive arms at full length, the mighty-armed ogre forcibly seized the two scions of Raghu together, squeezing them (with his grip). (35) Though armed with swords and wielding strong bows, and possessed of great strength, the two mighty-armed brothers of fiery energy were reduced to a helpless plight when being pulled (by the ogre). (36) Of them, by virtue of his firmness, the heroic Śrī Rāma (a scion of Raghu) for his part did not feel distressed at all. Due to his puerile nature and feeling of helplessness too Lakṣmaṇa, however, completely gave himself up to agony. (37) Nay, feeling despondent, Lakṣmaṇa (the younger half-brother of Śrī Rāma) submitted as follows to Śrī Rāma (a scion of Raghu) :—"Look at me helplessly fallen into the clutches of the ogre. (38) Having offered sacrifice to this ogre with me alone (as a victim), (manage to) escape (from the clutches of this monster), O scion of Raghu ! Offering me as a sacrifice to the devil (in the form of this ogre) run away at your convenience. (39) You will recover Sītā (a princess of the Videha territory) before long : such is my conviction. Nay, getting back (the rulership of) the earth inherited from your forefathers, and installed on the throne, O Rāma, you should always remember me there." Spoken to as aforesaid by Lakṣmaṇa, Śrī Rāma for his part replied to him as follows :—(40-41) "(Pray) do not give way to fear, O valiant Lakṣmaṇa ! A man like you would never feel dejected." In the meanwhile the cruel and mighty-armed Kabandha, the foremost of demons, spoke (as follows) to the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa :—

कौ युवां वृषभस्कन्धौ महाखड्गधनुर्धरौ ॥४३॥
घोरं देशमिमं प्राप्तौ दैवेन मम चाक्षुषौ । वदतं कार्यमिह वां किमर्थं चागतौ युवाम् ॥४४॥
इमं देशमनुप्राप्तौ क्षुधार्तस्येह तिष्ठतः । सबाणचापखड्गौ च तीक्ष्णशृङ्गाविवर्षभौ ॥४५॥
मां तूर्णमनुसम्प्राप्तौ दुर्लभं जीवितं हि वाम् । तस्य तद् वचनं श्रुत्वा कबन्धस्य दुरात्मनः ॥४६॥

उवाच लक्ष्मणं रामो मुखेन परिशुष्यता । कृच्छ्रात् कृच्छ्रतरं प्राप्य दारुणं सत्यविक्रम ॥४७॥
व्यसनं जीवितान्ताय प्राप्तमप्राप्य तां प्रियाम् । कालस्य सुमहद् वीर्यं सर्वभूतेषु लक्ष्मण ॥४८॥
त्वां च मां च नरव्याघ्र व्यसनैः पश्य मोहितौ । नहि भारोऽस्ति दैवस्य सर्वभूतेषु लक्ष्मण ॥४९॥
शूराश्च बलवन्तश्च कृतास्त्राश्च रणाजिरे । कालाभिपन्नाः सीदन्ति यथा वालुकसेतवः ॥५०॥
इति ब्रुवाणो दृढसत्यविक्रमो महायशा दाशरथिः प्रतापवान् ।
अवेक्ष्य सौमित्रिमुदग्रविक्रमः स्थिरां तदा स्वां मतिमात्मनाकरोत् ॥५१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनसप्ततितमः सर्गः ॥ ६९ ॥

"Who are you with shoulders like those of a bull and wielding large swords and bows? Having reached this dreadful region, you have fallen within the range of my sight by will of Providence. Reveal the purpose of your visit here and declare what for you have come here. (42—44) You have reached this region while I stood oppressed with hunger. Since, armed with bows, swords and arrows and (as such) appearing like a pair of bulls with pointed horns, you have speedily approached me, your life is (now) difficult to get back (now that it is in my hands)." Hearing the aforesaid challenge of that evil-minded Kabandha, Śrī Rāma spoke (as follows) to Lakṣmaṇa, whose mouth was getting parched:—"A calamity which threatens to terminate our life has befallen us without our being able to recover the aforesaid darling, while we had (already) suffered a terrible disaster (in the shape of the loss of Sītā), which was more painful than the one we had already undergone (in the shape of loss of sovereignty and exile to the forest), O Lakṣmaṇa of unfailing prowess! Very great is the power of the Time-Spirit over all living beings, O Lakṣmaṇa! (45—48) Look at yourself and me too, O tiger among men, distracted by misfortunes. Surely the control of Destiny on all living beings, O Lakṣmaṇa, does not constitute a burden (to it). (49) Caught in the grip of the Time-Spirit, even valiant and mighty souls, nay, even those who have practised archery on the field of battle perish like dams of sand." (50) Looking at Lakṣmaṇa (son of Sumitrā), (who looked miserable), while speaking as aforesaid, the highly illustrious and glorious Śrī Rāma (son of Daśaratha) who was possessed of unflinching and unfailing prowess and exalted valour, presently collected his mind by himself. (51)

Thus ends Canto Sixty-nine in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

After deliberation with each other, Śrī Rāma and Lakṣmaṇa sever the arms of Kabandha, who extends his welcome to them.

तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ रामलक्ष्मणौ । बाहुपाशपरिक्षिप्तौ कबन्धो वाक्यमब्रवीत् ॥ १ ॥
तिष्ठतः किं नु मां दृष्ट्वा क्षुधार्तं क्षत्रियर्षभौ । आहारार्थं तु संदिष्टौ दैवेन हतचेतनौ ॥ २ ॥

तच्छ्रुत्वा लक्ष्मणो वाक्यं प्राप्तकालं हितं तदा । उवाचार्तिसमापन्नो विक्रमे कृतनिश्चयः ॥ ३ ॥
त्वां च मां च पुरा तूर्णमादत्ते राक्षसाधमः । तस्मादसिभ्यामस्याशु बाहू छिन्दावहे गुरू ॥ ४ ॥
भीषणोऽयं महाकायो राक्षसो भुजविक्रमः । लोकं ह्यतिजितं कृत्वा ह्यावां हन्तुमिहेच्छति ॥ ५ ॥
निश्चेष्टानां वधो राजन् कुत्सितो जगतीपतेः । क्रतुमध्योपनीतानां पशूनामिव राघव ॥ ६ ॥

Seeing the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, standing there encircled by the cord of his arms, Kabandha for his part spoke as follows :—(1) "With your wits come to an end, destined as you are by fate to serve as my food, why I wonder do you for your part stand (motionless) even on seeing me oppressed with hunger, O jewels among Kṣatriyas ?" (2) Hearing the aforesaid question, Lakṣmaṇa, who was stricken with agony and had made up his mind to fall upon his prowess, presently tendered the following opportune and friendly advice (to Śrī Rāma) :—(3) "This vile ogre promptly caught hold of us at the (very) outset (without any provocation from us), hence let us quickly cut off his vast arms with our swords. (4) This gigantic ogre, whose prowess (inasmuch as he is unarmed) resides in his arms (alone), is frightful. Indeed, having thoroughly conquered the people, he actually seeks to make short work of us. (5) Like the slaughter of animals brought in the course of a sacrificial performance, killing those who (being unarmed) are defenceless, is reproachful for a ruler of the earth, O royal scion of Raghu !" (6)

एतत् संजल्पितं श्रुत्वा तयोः क्रुद्धस्तु राक्षसः । विदार्यास्यं ततो रौद्रं तौ भक्षयितुमारभत् ॥ ७ ॥
ततस्तौ देशकालज्ञौ खड्गाभ्यामेव राघवौ । अच्छिन्दतां सुसंहृष्टौ बाहू तस्यांसदेशतः ॥ ८ ॥
दक्षिणो दक्षिणं बाहुमसक्तमसिना ततः । चिच्छेद रामो वेगेन सव्यं वीरस्तु लक्ष्मणः ॥ ९ ॥
स पपात महाबाहुश्छिन्नबाहुर्महास्वनः । खं च गां च दिशश्चैव नादयञ्जलदो यथा ॥१०॥
स निकृत्तौ भुजौ दृष्ट्वा शोणितौघपरिप्लुतः । दीनः पप्रच्छ तौ वीरौ कौ युवामिति दानवः ॥११॥
इति तस्य ब्रुवाणस्य लक्ष्मणः शुभलक्षणः । शशास तस्य काकुत्स्थं कबन्धस्य महाबलः ॥१२॥

Enraged to hear this talk of the two princes and opening his fearful mouth wide, the ogre for his part now proceeded to devour them. (7) Extremely delighted, those two scions of Raghu, who knew the (proper) place and time (for an action), severed his arms from his shoulders with their swords alone. (8) With alacrity Śrī Rāma, who stood to his right, severed his right arm with his sword vehemently without any obstruction, while the heroic Lakṣmaṇa (who stood to his left) cut off his left. (9) With his arms severed that mighty-armed ogre dropped down thundering like a cloud and making the heaven and earth as well as the quarters resound. (10) Afflicted to behold his arms lopped off and bathed in a stream of blood, the aforesaid demon inquired those heroes :—"Who are you ?" (11) While the said Kabandha was inquiring as above, Lakṣmaṇa, who was endowed with auspicious bodily marks and possessed of great might, introduced to him Śrī Rāma (a scion of Kakutstha) as below :—(12)

अयमिक्ष्वाकुदायादो रामो नाम जनैः श्रुतः । तस्यैवावरजं विद्धि भ्रातरं मां च लक्ष्मणम् ॥१३॥
मात्रा प्रतिहते राज्ये रामः प्रव्राजितो वनम् । मया सह चरत्येष भार्यया च महद् वनम् ॥१४॥
अस्य देवप्रभावस्य वसतो विजने वने । रक्षसापहृता भार्या यामिच्छन्ताविहागतौ ॥१५॥

त्वं तु को वा किमर्थं वा कबन्धसदृशो वने । आस्येनोरसि दीप्तेन भग्नजङ्घो विचेष्टसे ॥१६॥
एवमुक्तः कबन्धस्तु लक्ष्मणेनोत्तमं वचः । उवाच वचनं प्रीतस्तदिन्द्रवचनं स्मरन् ॥१७॥
स्वागतं वां नरव्याघ्रौ दिष्ट्या पश्यामि वामहम् । दिष्ट्या चेमौ निकृत्तौ मे युवाभ्यां बाहुबन्धनौ ॥१८॥
विरूपं यच्च मे रूपं प्राप्तं ह्यविनयाद् यथा । तन्मे शृणु नरव्याघ्र तत्त्वतः शंसतस्तव ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्ततितमः सर्गः ॥ ७० ॥

"A son of Daśaratha (born in the line of Ikṣwāku), he is known by the people by the name of Rāma. And know me to be Lakṣmaṇa, a younger (half-) brother of the selfsame Rāma. (13) Exiled to the forest when his installation (as Prince Regent) on the throne (of Ayodhya) had been interrupted by his stepmother (Kaikeyī), this Rāma continued to range the great forest (of Daṇḍaka) with his spouse and myself. (14) While this prince, mighty as a god, was dwelling in an uninhabited forest, his consort was carried away by an ogre; seeking her alone we have come hither. (15) As for yourself, who are you and what for do you roll about in the forest like a headless trunk with your shanks broken and with a flaming mouth located in your breast (belly)?" (16) Rejoiced when spoken to in these excellent words by Lakṣmaṇa, Kabandha for his part made the following reply, recalling the assurance given to him by Indra as going to be detailed in the following canto:—(17) "Welcome to you, O tigers among men! By (stroke of) good luck I (am able to) behold you. And luckily enough (for me) these arms, which served as a halter (to me), have been cut off by you. (18) (Now) hear from me, even as I truthfully relate to you, O tiger among men, how and through what insolence this monstrous shape actually came to be acquired by me. (19)

Thus ends Canto Seventy in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

Kabandha narrates his story and gives assurance of help in the discovery of Sītā after his cremation.

पुरा राम महाबाहो महाबलपराक्रमम् । रूपमासीन्ममाचिन्त्यं त्रिषु लोकेषु विश्रुतम् ॥ १ ॥
यथा सूर्यस्य सोमस्य शक्रस्य च यथा वपुः । सोऽहं रूपमिदं कृत्वा लोकवित्रासनं महत् ॥ २ ॥
ऋषीन् वनगतान् राम त्रासयामि ततस्ततः । ततः स्थूलशिरा नाम महर्षिः कोपितो मया ॥ ३ ॥
स चिन्वन् विविधं वन्यं रूपेणानेन धर्षितः । तेनाहमुक्तः प्रेक्ष्यैवं घोरशापाभिधायिना ॥ ४ ॥
एतदेवं नृशंसं ते रूपमस्तु विगर्हितम् । स मया याचितः क्रुद्धः शापस्यान्तो भवेदिति ॥ ५ ॥
अभिशापश्रुतस्येति तेनेदं भाषितं वचः । यदा छित्त्वा भुजौ रामस्त्वां दहेद् विजने वने ॥ ६ ॥
तदा त्वं प्राप्स्यसे रूपं स्वमेव विपुलं शुभम् । श्रिया विराजितं पुत्रं दनोस्त्वं विद्धि लक्ष्मण ॥ ७ ॥
इन्द्रकोपादिदं रूपं प्राप्तमेवं रणाजिरे ।

"In my former existence, O mighty-armed Rāma, my form was endowed with extraordinary might and prowess, possessed of inconceivable splendour and well-known through (all) the three worlds, resembled as it did the forms of the sun-god, the moon-god and Indra (the ruler of gods). Assuming this gigantic form (of an ogre), which was a source of terror to the people, I used even then to move from place to place and frighten the Ṛṣis inhabiting the forest, O Rāma! During that period an eminent Ṛṣi (a seer of Vedic Mantras), Sthūlaśirā by name, was provoked to anger by me. (1—3) While gathering the produce of various kinds of the forest, he was (on one occasion) assailed by me in this (very) form. By the aforesaid Ṛṣi, who pronounced a terrible curse (on me) on perceiving me, I was spoken to in the following words :—(4) 'Let this very form, cruel and reprehensible as it is, be retained by you (for ever)." When the angry Ṛṣi was requested by me in following words : 'Let there be an end to this curse called forth by my accursed behaviour', the following reply was made by him (to this request of mine) :—'When, having severed both your arms, Śrī Rāma cremates you in a lonely forest, then alone you will regain your own enormous and charming form adorned with splendour.' (Therefore) know me (originally) to be a son of Danu, O Lakṣmaṇa ! (5—7) This (monstrous) form was acquired by me through the wrath of Indra (the ruler of gods) on a field of battle in the following way :—

अहं हि तपसोग्रेण पितामहमतोषयम् ॥ ८ ॥
दीर्घमायुः स मे प्रादात् ततो मां विभ्रमोऽस्पृशत् । दीर्घमायुर्मया प्राप्तं किं मां शक्रः करिष्यति ॥ ९ ॥
इत्येवं बुद्धिमास्थाय रणे शक्रमधर्षयम् । तस्य बाहुप्रमुक्तेन वज्रेण शतपर्वणा ॥१०॥
सक्थिनी च शिरश्चैव शरीरे सम्प्रवेशितम् । स मया याच्यमानः सन् नानयद् यमसादनम् ॥११॥
पितामहवचः सत्यं तदस्त्विति ममाब्रवीत् । अनाहारः कथं शक्तो भग्नसक्थिशिरोमुखः ॥१२॥
वज्रेणाभिहतः कालं सुदीर्घमपि जीवितुम् । स एवमुक्तः शक्रो मे बाहू योजनमायतौ ॥१३॥
तदा चास्यं च मे कुक्षौ तीक्ष्णदंष्ट्रमकल्पयत् । सोऽहं भुजाभ्यां दीर्घाभ्यां संक्षिप्यास्मिन् वनेचरान् ॥१४॥
सिंहद्वीपिमृगव्याघ्रान् भक्षयामि समन्ततः । स तु मामब्रवीदिन्द्रो यदा रामः सलक्ष्मणः ॥१५॥
छेत्स्यते समरे बाहू तदा स्वर्गं गमिष्यसि । अनेन वपुषा तात वनेऽस्मिन् राजसत्तम ॥१६॥
यद् यत् पश्यामि सर्वस्य ग्रहणं साधु रोचये । अवश्यं ग्रहणं रामो मन्येऽहं समुपैष्यति ॥१७॥
इमां बुद्धिं पुरस्कृत्य देहन्यासकृतश्रमः ।

"(When endowed with the form of an ogre) I actually propitiated Brahmā (the progenitor of the entire creation) through my rigorous austerities. (8) The latter (in his turn) vouchsafed a long life to me. As a result of the aforesaid boon (of longevity granted by Brahmā) pride took possession of me. (I said to myself,) 'A long life has been secured by me,—what harm will Indra (the avowed enemy of my race) do to me?' Banking on this conviction I assailed Indra on a field of battle. By the thunderbolt of one hundred edges hurled by his arm my thighs as well as my head was thrust into my body. Though requested by me, he did not despatch me to the abode of Yama (the god of death). (9—11) He replied as follows to me, 'Let that boon of Brahmā (granting you long life) prove true.' 'Struck by your thunderbolt I have been deprived of my thighs, head and mouth (which have disappeared into my trunk); how (then) shall I be able to survive for a very long time even without subsistence ?' Questioned thus, Indra forthwith made my arms eight miles long and placed a mouth provided with sharp teeth in my belly. Throwing into my mouth with my (exceptionally) long arms lions, leopards, deer and tigers roaming in the forest all round, I eat them up. The aforesaid Indra also said to me, 'When Śrī Rāma in conjunction with Lakṣmaṇa severs your arms in an encounter, you will forthwith ascend to heaven.' I prefer to lay hold with this body of every creature that I behold in this forest, O beloved Rāma, the foremost of kings; for I thought within myself:—'Rāma will surely fall within my grip.' (12—17) Keeping this thought before me I have (all along) striven to cast off my (unwieldy) body (by laying my hands on every living being in the hope that it might turn out to be Rāma).

स त्वं रामोऽसि भद्रं ते नाहमन्येन राघव ॥१८॥
शक्यो हन्तुं यथा तत्त्वमेवमुक्तं महर्षिणा । अहं हि मतिसाचिव्यं करिष्यामि नरर्षभ ॥१९॥
मित्रं चैवोपदेक्ष्यामि युवाभ्यां संस्कृतोऽग्निना । एवमुक्तस्तु धर्मात्मा दनुना तेन राघवः ॥२०॥
इदं जगाद वचनं लक्ष्मणस्य च पश्यतः । रावणेन हृता भार्या सीता मम यशस्विनी ॥२१॥
निष्क्रान्तस्य जनस्थानात् सह भ्रात्रा यथासुखम् । नाममात्रं तु जानामि न रूपं तस्य रक्षसः ॥२२॥
निवासं वा प्रभावं वा वयं तस्य न विद्महे । शोकार्तानामनाथानामेवं विपरिधावताम् ॥२३॥
कारुण्यं सदृशं कर्तुमुपकारेण वर्तताम् । काष्ठान्यानीय भग्नानि काले शुष्काणि कुञ्जरैः ॥२४॥
धक्ष्यामस्त्वां वयं वीर श्वभ्रे महति कल्पिते । स त्वं सीतां समाचक्ष्व येन वा यत्र वा हृता ॥२५॥
कुरु कल्याणमत्यर्थं यदि जानासि तत्त्वतः ।

'(I am now convinced that) you are the aforesaid Rāma. May prosperity attend on you ! (For) I am not capable of being slain by anyone other than you, O scion of Raghu: this was truthfully declared by the great sage (Sthūlaśirā). When (going to be) consecrated with fire by you both, I will surely render help to you through my counsel and will also point out to you an ally, O jewel among men !'' Spoken to as aforesaid by the demon, Śrī Rāma (a scion of Raghu) for his part, whose mind was set on virtue, replied to him as follows while Lakṣmaṇa stood looking on:—"Sītā, my illustrious spouse, was borne away at ease by Rāvaṇa at a time when I had gone out of Janasthāna with my (younger half-) brother (Lakṣmaṇa). I know the name alone but not the appearance of the ogre. (18—22) Nor are we aware of his home or even of his might. It is (but) becoming of you to show compassion to us, who are helplessly knocking about (here and there) in this way, stricken as we are with grief (at the loss of Sītā), and behaving with benevolence (towards all). Fetching dry logs of wood broken by elephants, we shall in course of time cremate you, O valiant ogre, after throwing you in an extensive pit dug by us. While being cremated by us (as aforesaid), furnish (to us) detailed information about Sītā as to by whom she has been borne away and where she has been kept. (23—25) Render this great service (to us) if you know the thing correctly."

एवमुक्तस्तु रामेण वाक्यं दनुरनुत्तमम् ॥२६॥
प्रोवाच कुशलो वक्ता वक्तारमपि राघवम् । दिव्यमस्ति न मे ज्ञानं नाभिजानामि मैथिलीम् ॥२७॥

यस्तां वक्ष्यति तं वक्ष्ये दग्धः स्वं रूपमास्थितः । योऽभिजानाति तद्रक्षस्तद् वक्ष्ये राम तत्परम् ॥२८॥
अदग्धस्य हि विज्ञातुं शक्तिरस्ति न मे प्रभो । राक्षसं तु महावीर्यं सीता येन हृता तव ॥२९॥
विज्ञानं हि महद् भ्रष्टं शापदोषेण राघव । स्वकृतेन मया प्राप्तं रूपं लोकविगर्हितम् ॥३०॥
किं नु यावन्न यात्यस्तं सविता श्रान्तवाहनः । तावन्मामवटे क्षिप्त्वा दह राम यथाविधि ॥३१॥
दग्धस्त्वयाहमवटे न्यायेन रघुनन्दन । वक्ष्यामि तं महावीर यस्तं वेत्स्यति राक्षसम् ॥३२॥
तेन सख्यं च कर्तव्यं न्याय्यवृत्तेन राघव । कल्पयिष्यति ते वीर साहाय्यं लघुविक्रम ॥३३॥
नहि तस्यास्त्यविज्ञातं त्रिषु लोकेषु राघव । सर्वान् परिसृतो लोकान् पुरा वै कारणान्तरे ॥३४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकसप्ततितमः सर्गः ॥ ७१ ॥

Requested in these words by Śrī Rāma, the demon for his part, who was an eloquent speaker, addressed the following most excellent reply to Śrī Rāma (a scion of Raghu), who too was an orator:—"I have no divine knowledge nor am I aware of Sītā (the princess of Mithilā). (26-27) Having got back my native form when cremated (by you) I shall point out (to you) him who will (be able to) give (correct) information about Sītā. After that (alone) I shall point out who is aware of that ogre (*viz*, Rāvaṇa), O Rāma !. (28) The power does not lie in me, so long as I am not cremated, to know definitely anything about the ogre, possessed of great prowess, by whom your Sītā has been borne away, my lord ! (29) My extraordinary supersensuous knowledge has indeed been interrupted by the detrimental effect of the curse pronounced on me, O scion of Raghu ! Because of my own doing (again) has this form condemned by the people attained by me. (30) But, throwing me into a pit, cremate me, O Rāma, in accordance with the scriptural ordinance before the sun sinks below horizon, his horses exhausted. (31) Cremated by you in a pit with (due) ceremony, O joy of the Raghus, I shall point out (to you) the individual, O great hero, who will come to know the whereabouts of the ogre. (32) An alliance should be made (by you) with that individual of righteous conduct, O scion of Raghu ! He will render help to you, O hero of quick steps ! (33) Nothing is really unknown to him in (all) the three worlds, O scion of Raghu; for due to some reason he has actually travelled through all the worlds in the past." (34)

Thus ends Canto Seventy-one in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Appearing in his ethereal form when cremated by Śrī Rāma and Lakṣmaṇa, Kabandha counsels them to make an alliance with Sugrīva.

एवमुक्तौ तु तौ वीरौ कबन्धेन नरेश्वरौ । गिरिप्रदरमासाद्य पावकं विससर्जतुः ॥ १ ॥
लक्ष्मणस्तु महोल्काभिर्ज्वलिताभिः समन्ततः । चितामादीपयामास सा प्रजज्वाल सर्वतः ॥ २ ॥

तच्छरीरं कबन्धस्य घृतपिण्डोपमं महत् । मेदसा पच्यमानस्य मन्दं दहत पावकः ॥ ३ ॥
स विधूय चितामाशु विधूमोऽग्निरिवोत्थितः । अरजे वाससी बिभ्रन्माल्यं दिव्यं महाबलः ॥ ४ ॥
ततश्चिताया वेगेन भास्वरो विरजाम्बरः । उत्पपाताशु संहृष्टः सर्वप्रत्यङ्गभूषणः ॥ ५ ॥
विमाने भास्वरे तिष्ठन् हंसयुक्ते यशस्करे । प्रभया च महातेजा दिशो दश विराजयन् ॥ ६ ॥
सोऽन्तरिक्षगतो वाक्यं कबन्धो राममब्रवीत् । शृणु राघव तत्त्वेन यथा सीतामवाप्स्यसि ॥ ७ ॥
राम षड् युक्तयो लोके याभिः सर्वं विमृश्यते । परिमृष्टो दशान्तेन दशाभागेन सेव्यते ॥ ८ ॥
दशाभागगतो हीनस्त्वं हि राम सलक्ष्मणः । यत्कृते व्यसनं प्राप्तं त्वया दारप्रधर्षणम् ॥ ९ ॥
तदवश्यं त्वया कार्यः स सुहृत् सुहृदां वर । अकृत्वा नहि ते सिद्धिमहं पश्यामि चिन्तयन् ॥१०॥

Taking Kabandha to the hollow of a mountain (and placing him on logs of wood piled in the hollow), those two valiant rulers of men (Śrī Rāma and Lakṣmaṇa) for their part, when spoken to as above by Kabandha, ignited a fire. (1) With the aid of large burning brands Lakṣmaṇa for his part lit the pyre on all sides and (lo!) it began to burn fiercely all round. (2) The fire slowly consumed the aforesaid body of Kabandha, which, while being cremated, looked like a huge lump of clarified butter, plump with fat as he was. (3) Throwing about the pyre, the aforesaid Kabandha, who was possessed of great might, speedily rose like a smokeless flame, wearing a spotless pair of garments and a heavenly garland. (4) Full of brilliance, clad in spotless raiment, highly rejoiced and having all his limbs adorned with ornaments, he promptly flew from the pyre with impetuosity. (5) Taking his seat in a splendid aerial car conferring glory (on its occupant) and drawn by swans, and illumining (all) the ten directions by his effulgence, the aforesaid Kabandha, who was endowed with extraordinary energy, spoke to Śrī Rāma as follows, while remaining in the air:—"Hear, O scion of Raghu, how in reality you will (be able) to recover Sītā. (6-7) There are six expedients by recourse to which everything can be had after (due) deliberation (by monarchs) in the world. One who is overtaken by the height of misfortune is served (only) by another who has met with a similar fate. (8) You along with Lakṣmaṇa are fallen in the height of adversity, deprived as you are of sovereignty and amenities of life. Because of this adverse fate a misfortune in the shape of abduction of your wife (Sītā) has been suffered by you. (9) Therefore such an individual (who has reached the culmination of adverse fate like you) must be made an ally, O jewel among the kind-hearted! Even though reflecting, I do not anticipate success for you without having an ally. (10)

श्रूयतां राम वक्ष्यामि सुग्रीवो नाम वानरः । भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्रसूनुना ॥११॥
ऋश्यमूके गिरिवरे पम्पापर्यन्तशोभिते । निवसत्यात्मवान् वीरश्चतुर्भिः सह वानरैः ॥१२॥
वानरेन्द्रो महावीर्यस्तेजोवानमितप्रभः । सत्यसंधो विनीतश्च धृतिमान् मतिमान् महान् ॥१३॥
दक्षः प्रगल्भो द्युतिमान् महाबलपराक्रमः । भ्रात्रा विवासितो वीर राज्यहेतोमहात्मना ॥१४॥
स ते सहायो मित्रं च सीतायाः परिमार्गणे । भविष्यति हि ते राम मा च शोके मनः कृथाः ॥१५॥
भवितव्यं हि यच्चापि न तच्छक्यमिहान्यथा । कर्तुमिक्ष्वाकुशार्दूल कालो हि दुरतिक्रमः ॥१६॥
गच्छ शीघ्रमितो वीर सुग्रीवं तं महाबलम् । वयस्यं तं कुरु क्षिप्रमितो गत्वाद्य राघव ॥१७॥
अद्रोहाय समागम्य दीप्यमाने विभावसौ । न च ते सोऽवमन्तव्यः सुग्रीवो वानराधिपः ॥१८॥

"Listen, O Rāma ! I shall point out such an individual. There is a monkey (chief), Sugrīva by name, disowned by his enraged brother, Vālī, son of Indra. (11) With four (other) monkeys the high-minded hero lives on Ṛṣyamūka, the foremost of mountains, adorned with the catchment of the Pampā lake. (12) That monkey-chief,—who is possessed of extraordinary prowess, is full of energy and endowed with unbounded effulgence, true to his promise, cultured, resolute and highly talented, clever, intrepid, glorious and possessed of extraordinary might and valour,—has been exiled by his high-minded brother for the sake of sovereignty. (13-14) He will surely prove to be your helper in your quest for Sītā as well as your friend, O Rāma; therefore, do not give over your mind to grief. (15) That which is destined to happen in this world can never be altered in any case, O tiger among the Ikṣwākus ! For the Time-Spirit cannot be easily overstepped. (16 Depart with all speed from this place to the presence of the said Sugrīva, who is possessed of great might. (Nay) departing from this place today, O heroic scion of Raghu, quickly make him your friend. (17) Get united with him (as a friend) when a fire is blazing, with a view to remaining free from enmity (ever afterwards). And the said chief of monkeys, Sugrīva, should never be disregarded by you. (18)

कृतज्ञः कामरूपी च सहायार्थी च वीर्यवान् । शक्तौ ह्यद्य युवां कर्तुं कार्यं तस्य चिकीर्षितम् ॥१९॥
कृतार्थो वाकृतार्थो वा तव कृत्यं करिष्यति । स ऋक्षरजसः पुत्रः पम्पामटति शङ्कितः ॥२०॥
भास्करस्यौरसः पुत्रो वालिना कृतकिल्बिषः । संनिधायायुधं क्षिप्रमृष्यमूकालयं कपिम् ॥२१॥
कुरु राघव सत्येन वयस्यं वनचारिणम् । स हि स्थानानि कार्त्स्न्येन सर्वाणि कपिकुञ्जरः ॥२२॥
नरमांसाशिनां लोके नैपुण्यादधिगच्छति । न तस्याविदितं लोके किंचिदस्ति हि राघव ॥२३॥
यावत् सूर्यः प्रतपति सहस्रांशुः परंतप । स नदीर्विपुलाञ्शैलान् गिरिदुर्गाणि कन्दरान् ॥२४॥
अन्विष्य वानरैः सार्धं पत्नीं तेऽधिगमिष्यति । वानरांश्च महाकायान् प्रेषयिष्यति राघव ॥२५॥
दिशो विचेतुं तां सीतां त्वद्वियोगेन शोचतीम् । अन्वेष्यति वरारोहां मैथिलीं रावणालये ॥२६॥
स मेरुशृङ्गाग्रगतामनिन्दितां प्रविश्य पातालतलेऽपि वाऽऽश्रिताम् ।
प्लवङ्गमानामृषभस्तव प्रियां निहत्य रक्षांसि पुनः प्रदास्यात ॥२७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विसप्ततितमः सर्गः ॥ ७२ ॥

"He is grateful and capable of assuming any form at will; he seeks to obtain a helper and is powerful. And indeed you two are capable (even) now of accomplishing the purpose sought to be accomplished by him. (19) (Irrespective of) whether his object is accomplished or not, he will (surely) accomplish your purpose. Sprung from the loins of the sun-god, the aforesaid son of Ṛkṣarāja's consort roams about on the brink of the Pampā lake, full of apprehension (about an attack from Vālī), since he has entered into hostilities with (his elder brother) Vālī. Laying aside your weapons (as a token of your friendly attitude), quickly make the monkey-chief, who has taken up his abode on the Ṛṣyamūka hill and wanders in the forest, your friend on oath, O scion of Raghu ! Indeed that elephant among the monkeys thoroughly knows all the haunts of ogres (feeding on the human flesh) in the world by virtue of his cleverness. Really speaking, nothing is unknown to him in the world, O scion of Raghu ! (20—23) Searching with the monkeys rivers, large mountains, crags and caves to the extent the thousand-rayed sun blazes forth, O scourge of enemies, he will trace out your spouse. Nay, he will send out monkeys of large proportions to scour the quarters and will seek for the aforesaid Sītā, (a princess of Mithilā) of excellent limbs, grieving through separation from you in the abode of Rāvaṇa. (24—26) Having entered his abode and exterminated the ogres, that jewel among monkeys will restore (to you) your beloved spouse, who is beyond reproach, (even) if she has reached the summit of Mount Meru or has found place in the depths of Pātāla (the nethermost subterranean region). (27)

Thus ends Canto Seventy-two in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Appearing in an ethereal form, Kabandha shows to Śrī Rāma and Lakṣmaṇa the way to Ṛṣyamūka Hill and the Pampā Lake and, giving them information about the grove of Sage Matanga and his hermitage, takes leave of them.

दर्शयित्वा तु रामाय सीतायाः परिमार्गणे । वाक्यमन्वर्थमर्थज्ञः कबन्धः पुनरब्रवीत् ॥ १ ॥
एष राम शिवः पन्था यत्रैते पुष्पिता द्रुमाः । प्रतीचीं दिशमाश्रित्य प्रकाशन्ते मनोरमाः ॥ २ ॥
जम्बूप्रियालपनसा न्यग्रोधप्लक्षतिन्दुकाः । अश्वत्थाः कर्णिकाराश्च चूताश्चान्ये च पादपाः ॥ ३ ॥
धन्वना नागवृक्षाश्च तिलका नक्तमालकाः । नीलाशोकाः कदम्बाश्च करवीराश्च पुष्पिताः ॥ ४ ॥
अग्निमुख्या अशोकाश्च सुरक्ताः पारिभद्रकाः । तानारुह्याथवा भूमौ पातयित्वा च तान् बलात् ॥ ५ ॥
फलान्यमृतकल्पानि भक्षयित्वा गमिष्यथः । तदतिक्रम्य काकुत्स्थ वनं पुष्पितपादपम् ॥ ६ ॥
नन्दनप्रतिमं त्वान्यत् कुरवस्तूत्तरा इव । सर्वकालफला यत्र पादपा मधुरस्रवाः ॥ ७ ॥
सर्वे च ऋतवस्तत्र वने चैत्ररथे यथा । फलभारनतास्तत्र महाविटपधारिणः ॥ ८ ॥
शोभन्ते सर्वतस्तत्र मेघपर्वतसंनिभाः । तानारुह्याथवा भूमौ पातयित्वाथवा सुखम् ॥ ९ ॥
फलान्यमृतकल्पानि लक्ष्मणस्ते प्रदास्यति ।

Having shown to Śrī Rāma the means of searching out Sītā, Kabandha, who knew the matter in hand, again spoke the following meaningful words :— (1) "Going westward, this is the path propitious for you (to reach Ṛṣyamūka), O Rāma, where these trees in blossom, (so) pleasing to the mind, appear. (2) They are Jambū (rose-apple), Priyāla and jack-fruit trees, banyans, Plakṣas and Tindukas, peepul trees and Karṇikāras, mango and other trees too, Dhavas and Nāgakesara trees, Tilakas, Naktamālakas, blue Aśokas and Kadambas, blossomed Karavīras too, Agnimukhyas and Aśokas, red sandalwood trees and Mandāras. Climbing them or bending their branches by force to the ground, and partaking of their nectar-like fruits, you should march along. Passing beyond that forest with trees in blossom, O scion of Kakutstha, you will reach another woodland resembling the Nandana grove (in paradise), the trees in which bear fruit during all the seasons and drip honey (all the time) as is the case with the territory of the Uttarakurus (one of the nine divisions of the world). (3—7) All the seasons are represented simultaneously in that woodland as in the Chaitraratha grove (belonging to Kubera, the deity presiding over the northern quarter). Carrying large boughs, the trees in that forest (ever) remain bent under the weight of their fruits. Resembling clouds and mountains, they spread their charm on all sides in that forest. Climbing them or bending their branches to the ground at ease, Lakṣmaṇa will offer you their nectar-like fruits.

चङ्क्रमन्तौ वराञ्शैलाञ्शैलाच्छैलं वनाद् वनम् ॥१०॥
ततः पुष्करिणीं वीरौ पम्पां नाम गमिष्यथः । अशर्करामविभ्रंशां समतीर्थामशैवलाम् ॥११॥
राम संजातवालूकां कमलोत्पलशोभिताम् । तत्र हंसाः प्लवाः क्रौञ्चाः कुरराश्चैव राघव ॥१२॥
वल्गुस्वरा निकूजन्ति पम्पासलिलगोचराः । नोद्विजन्ते नरान् दृष्ट्वा वधस्याकोविदाः शुभाः ॥१३॥
घृतपिण्डोपमान् स्थूलांस्तान् द्विजान् भक्षयिष्यथः । रोहितान् वक्रतुण्डांश्च नलमीनांश्च राघव ॥१४॥
पम्पायामिषुभिर्मत्स्यांस्तत्र राम वरान् हतान् । निस्त्वक्पक्षानयस्तप्तानकृशान्नैककण्टकान् ॥१५॥
तव भक्त्या समायुक्तो लक्ष्मणः सम्प्रदास्यति । भृशं तान् खादतो मत्स्यान् पम्पायाः पुष्पसंचये ॥१६॥
पद्मगन्धि शिवं वारि सुखशीतमनामयम् । उद्धृत्य स तदाक्लिष्टं रूप्यस्फटिकसंनिभम् ॥१७॥
अथ पुष्करपर्णेन लक्ष्मणः पाययिष्यति ।

Ranging over the loveliest mountains and wandering from hill to hill and from wood to wood, O valiant princes, you will then proceed to the lotus-pond, Pampā by name, which is free from gravel and has no slime etc. (which may cause one treading on them to slip), is provided with level banks and free from duck-weeds. (8—11) Its (rocky) bed causes sand to be formed on it and it remains (ever) adorned with lotuses and lilies, O Rāma ! Swimming on the water of Pampā, lovely swans, ducks, Krauñchas and ospreys call in sweet tones there, O scion of Raghu ! Having not known destruction before, they are not frightened to see human beings. (12-13) You two should feed there on the edge of the said Pampā, O scion of Raghu, those plump birds as well as the beautiful fishes well-known by the names of Rohita, Vakratuṇḍa and Nalamīna on fresh edibles (in the form of bulbs and roots) stripped of their rind and other coverings with (the heads of) your arrows with not a single thorn left in them and looking like balls of clarified butter and roasted on the steel heads of those (very) arrows, which Lakṣmaṇa, who is richly adorned with devotion, will lovingly offer you. Then, taking out in the leaves (formed into a hollow) of a lotus the delightful, pleasantly cool, wholesome and limpid water of the Pampā fragrant with the scent of lotuses and sparkling like silver and crystal, the said Lakṣmaṇa will forthwith give it to you to drink while you are busy feeding again and again those fishes in the midst of the collection of flowers in the Pampā.

स्थूलान् गिरिगुहाशय्यान् वानरान् वनचारिणः ॥१८॥
सायाह्ने विचरन् राम दर्शयिष्यति लक्ष्मणः । अपां लोभादुपावृत्तान् वृषभानिव नर्दतः ॥१९॥
स्थूलान् पीतांश्च पम्पायां द्रक्ष्यसि त्वं नरोत्तम । सायाह्ने विचरन् राम विटपी माल्यधारिणः ॥२०॥
शिवोदकं च पम्पायां दृष्ट्वा शोकं विहास्यसि । सुमनोभिश्चितास्तत्र तिलका नक्तमालकाः ॥२१॥
उत्पलानि च फुल्लानि पङ्कजानि च राघव । न तानि कश्चिन्माल्यानि तत्रारोपयिता नरः ॥२२॥
न च वै म्लानतां यान्ति न च शीर्यन्ति राघव । मतङ्गशिष्यास्तत्रासन्नृषयः सुसमाहिताः ॥२३॥

तेषां भाराभितप्तानां वन्यमाहरतां गुरोः । ये प्रपेतुर्महीं तूर्णं शरीरात् स्वेदबिन्दवः ॥२४॥
तानि माल्यानि जातानि मुनीनां तपसा तदा । स्वेदबिन्दुसमुत्थानि न विनश्यन्ति राघव ॥२५॥
तेषां गतानामद्यापि दृश्यते परिचारिणी । श्रमणी शबरी नाम काकुत्स्थ चिरजीविनी ॥२६॥
त्वां तु धर्मे स्थिता नित्यं सर्वभूतनमस्कृतम् । दृष्ट्वा देवोपमं राम स्वर्गलोकं गमिष्यति ॥२७॥

Rambling at dusk, O Rāma, Lakṣmaṇa will show you stout monkeys roaming in the forest and reposing in caves. You will see those stout monkeys arrived on the brink of the Pampā due to longing for water and having drunk water, lowing like bulls, O jewel among men ! Beholding trees putting on blossom and the delightful water of the Pampā while roving at dusk, O Rāma, you will cast off grief. The Tilaka and Naktamāla trees in that forest are covered with blossom and the lotuses and lilies (in the lake) are expanded, O scion of Raghu ! (The lake being beyond human reach) no man would ever venture to) pluck and wear those flowers (on his person). (14—22) The flowers in that region neither fade nor decay, O scion of Raghu ! (Formerly) there lived in that forest Ṛṣis (seers of Vedic Mantras) who were pupils of Sage Matanga and were highly composed. (23) The drops of perspiration that fell down from their body to the ground when they felt oppressed with their load while bringing the produce of the forest for their teacher quickly turned into flowers by force of their austerities at that time. Sprung as they are of those drops of perspiration, they never die, O scion of Raghu ! (24-25) Even though they have departed (for the higher worlds earned by virtue of their austerities), their female attendant, an ascetic woman, Śabarī by name, who is long lived, is still to be seen, O scion of Kakutstha ! (26) The woman, who is ever devoted to virtue, will ascend to heaven (the realm of Brahmā) only after seeing you, who are greeted by the whole world, godlike as you are, O Rāma ! (27)

ततस्तद्राम पम्पायास्तीरमाश्रित्य पश्चिमम् । आश्रमस्थानमतुलं गुह्यं काकुत्स्थ पश्यसि ॥२८॥
न तत्राक्रमितुं नागाः शक्नुवन्ति तदाश्रमे । ऋषेस्तस्य मतङ्गस्य विधानात् तच्च काननम् ॥२९॥
मतङ्गवनमित्येव विश्रुतं रघुनन्दन । तस्मिन् नन्दनसंकाशे देवारण्योपमे वने ॥३०॥
नानाविहगसंकीर्णे रंस्यसे राम निर्वृतः । ऋश्यमूकस्तु पम्पायाः पुरस्तात् पुष्पितद्रुमः ॥३१॥
सुदुःखारोहणश्चैव शिशुनागाभिरक्षितः । उदारो ब्रह्मणा चैव पूर्वकालेऽभिनिर्मितः ॥३२॥
शयानः पुरुषो राम तस्य शैलस्य मूर्धनि । यत् स्वप्ने लभते वित्तं तत् प्रबुद्धोऽधिगच्छति ॥३३॥
यस्त्वेनं विषमाचारः पापकर्माधिरोहति । तत्रैव प्रहरन्त्येनं सुप्तमादाय राक्षसाः ॥३४॥
तत्रापि शिशुनागानामाक्रन्दः श्रूयते महान् । क्रीडतां राम पम्पायां मतङ्गाश्रमवासिनाम् ॥३५॥
सक्ता रुधिरधाराभिः संहत्य परमद्विपाः । प्रचरन्ति पृथक्कीर्णा मेघवर्णास्तरस्विनः ॥३६॥
ते तत्र पीत्वा पानीयं विमलं चारु शोभनम् । अत्यन्तसुखसंस्पर्शं सर्वगन्धसमन्वितम् ॥३७॥
निवृत्ताः संविगाहन्ते वनानि वनगोचराः ।

After that, O Rāma, you will see the site of a well-known hermitage (the former abode of Matanga, now occupied by Śabarī), located on the western edge of Pampā, which is incomparable and hidden from public view (being inaccessible to man), O scion of Kakutstha ! (28) Through the spiritual power of the aforesaid Sage Matanga (who cast off his body long ago) elephants (which abound in the forest round about the hermitage) are not able to intrude into that hermitage in that forest. The forest in question is widely known by the name of Matangavana only (inasmuch as it is the haunt of elephants), O joy of the race of Raghu! In that forest resembling the Nandana grove (in paradise) and looking like a heavenly forest, crowded with birds of different species, you will enjoy life happily, O Rāma! To the east of Pampā stands the munificent Ṛṣyamūka Hill, the trees on which are (ever) in blossom, (nay) which (being steep and high) is most difficult of ascent and is guarded on all sides by young elephants, and which was specially evolved by Brahmā (the creator) in the olden days. (29—32) A man who, reposing on the top of that mountain, lays his hands on a treasure in a dream attains it (even) when awake (after sleep), O Rāma! (33) Seizing, on the other hand, (even) while he is asleep, him who climbs up this mountain though partial in his conduct and engaged in sinful acts, ogres strike him. (34) The loud trumpeting of young elephants inhabiting (the forest surrounding) the hermitage of Sage Matanga and disporting in the Pampā lake, O Rāma, is heard even on that mountain. (35) Wet with streams of reddish ichor, huge elephants possessing the (dark) hue of clouds and full of ardour roam there in a herd, remaining distinct (from other herds). (36) Gratified after drinking the limpid, agreeable and lovely water of the lake, which is most delightful to touch and fragrant with all (kinds of) odours, the wild elephants penetrate into the woodlands (again).

ऋक्षांश्च द्वीपिनश्चैव नीलकोमलकप्रभान् ॥३८॥
रुरूनपेतानजयान् दृष्ट्वा शोकं प्रहास्यसि । राम तस्य तु शैलस्य महती शोभते गुहा ॥३९॥
शिलापिधाना काकुत्स्थ दुःखं चास्याः प्रवेशनम् । तस्या गुहायाः प्राग्द्वारे महाञ्शीतोदको ह्रदः ॥४०॥
बहुमूलफलो रम्यो नानानगसमाकुलः । तस्यां वसति धर्मात्मा सुग्रीवः सह वानरैः ॥४१॥
कदाचिच्छिखरे तस्य पर्वतस्यापि तिष्ठति । कबन्धस्त्वनुशास्यैवं तावुभौ रामलक्ष्मणौ ॥४२॥
स्रग्वी भास्करवर्णाभः खे व्यरोचत वीर्यवान् । तं तु खस्थं महाभागं तावुभौ रामलक्ष्मणौ ॥४३॥
प्रस्थितौ त्वं व्रजस्वेति वाक्यमूचतुरन्तिके । गम्यतां कार्यसिद्ध्यर्थमिति तावब्रवीत् स च ॥४४॥
सुप्रीतौ तावनुज्ञाप्य कबन्धः प्रस्थितस्तदा ॥४५॥
स तत् कबन्धः प्रतिपद्य रूपं वृतः श्रिया भास्वरसर्वदेहः ।
निदर्शयन् राममवेक्ष्य खस्थः सख्यं कुरुष्वेति तदाभ्युवाच ॥४६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Beholding the bears possessed of a blue and soft shining coat and leopards as well as the Rurus (a species of deer) unconquered by man and arrived near (without fear), you will shed grief altogether. Spreading its charm on that mountain, O Rāma, there is a big cave which has its mouth blocked with a rock and as such is difficult to enter, O scion of Kakutstha! At the eastern entrance of that cave there is a large lovely deep pool of cool water abounding in roots and fruits and surrounded by trees of various species. Sugrīva, whose mind is set on virtue, dwells in that cave with (other) monkeys. Sometimes he resides even on the top of that mountain." Having instructed as aforesaid both the princes, Śrī Rāma and Lakṣmaṇa, the powerful Kabandha for his part, who was adorned with a garland and possessed a splendour resembling the sun's shone brightly in the air. To the highly blessed Kabandha, who remained standing in the air (for some time to take leave of the two princes), both the princes, Śrī Rāma and Lakṣmaṇa, for their part, (already) set out on their journey, spoke as follows standing near (the ogre):—"Depart you!" He too said to them, "Proceed (on your journey) for accomplishing your purpose." (37—44) Taking leave of the two princes, who felt highly pleased, Kabandha departed forthwith. (45) Having regained his pristine form, and showing the path to the Ṛṣyamūka Hill, nay, gazing on Śrī Rāma, Kabandha, who was enveloped in glory and whose entire body was full of glow, presently said to Śrī Rāma while remaining in the air, 'Do enter into an alliance with Sugrīva!" (46)

Thus ends Canto Seventy-three in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Śrī Rāma and Lakṣmaṇa visit the hermitage of Śabarī on the brink of the Pampā in the forest named Matangavana, receive her hospitality and go round the forest with her. Casting her body into the sacred fire, Śabarī ascends to the heavenly world.

तौ कबन्धेन तं मार्गं पम्पाया दर्शितं वने । आतस्थतुर्दिशं गृह्य प्रतीचीं नृवरात्मजौ ॥ १ ॥
तौ शैलेष्वाचितानेकान् क्षौद्रपुष्पफलद्रुमान् । वीक्षन्तौ जग्मतुर्द्रष्टुं सुग्रीवं रामलक्ष्मणौ ॥ २ ॥
कृत्वा तु शैलपृष्ठे तु तौ वासं रघुनन्दनौ । पम्पायाः पश्चिमं तीरं राघवावुपतस्थतुः ॥ ३ ॥
तौ पुष्करिण्याः पम्पायास्तीरमासाद्य पश्चिमम् । अपश्यतां ततस्तत्र शबर्या रम्यमाश्रमम् ॥ ४ ॥
तौ तमाश्रममासाद्य द्रुमैर्बहुभिरावृतम् । सुरम्यमभिवीक्षन्तौ शबरीमभ्युपेयतुः ॥ ५ ॥
तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृताञ्जलिः । पादौ जग्राह रामस्य लक्ष्मणस्य च धीमतः ॥ ६ ॥
पाद्यमाचमनीयं च सर्वं प्रादाद् यथाविधि । तामुवाच ततो रामः श्रमणीं धर्मसंस्थिताम् ॥ ७ ॥
कच्चित्ते निर्जिता विघ्नाः कच्चित्ते वर्धते तपः । कच्चित्ते नियतः कोप आहारश्च तपोधने ॥ ८ ॥
कच्चित्ते नियमाः प्राप्ताः कच्चित्ते मनसः सुखम् । कच्चित्ते गुरुशुश्रूषा सफला चारुभाषिणि ॥ ९ ॥

Taking up the route through the forest to the Pampā lake as shown by Kabandha, the aforesaid two sons of Daśaratha (the foremost among men) proceeded towards the west. (1) Gazing on the numerous trees collected in the form of a cluster on the mountain rocks and laden with flowers and fruits and dripping honey, the two princes, Śrī Rāma and Lakṣmaṇa, marched on their mission to see Sugrīva. (2) Staying for the night on a plateau, those two scions of Raghu, the delights of Raghu's race, for their part approached the western edge of Pampā. (3) Having reached the western brink of the lotus pond, Pampā, the two princes then sighted the lovely hermitage of Śabarī on the aforesaid brink (of Pampā). (4) Reaching that most delightful hermitage hemmed in with many trees, and looking all round, the two princes met Śabarī. (5) Rising respectfully with joined palms on seeing the two princes, Śabarī (who had attained perfection through Yoga or abstraction) for her part presently clasped the feet of Śrī Rāma and the prudent Lakṣmaṇa and offered (to her honoured guests) with due ceremony water to bathe their feet and rinse their mouth with and every (other) form of hospitality, Śrī Rāma then spoke (as follows) to the aforesaid ascetic woman, who was intent upon virtue :—(6-7) "Have all impediments (to the practice of your austerities) been thoroughly overcome by you ? Is your asceticism (steadily) growing ? Has anger been fully controlled by you as well as your diet, O lady with asceticism (alone) as your wealth ? (8) Are (all) your religious vows completely observed and has satisfaction come to your mind ? Has your attendance on your preceptor borne fruit, O lady of pleasing speech ?" (9)

रामेण तापसी पृष्टा सा सिद्धा सिद्धसम्मता । शशंस शबरी वृद्धा रामाय प्रत्यवस्थिता ॥१०॥
अद्य प्राप्ता तपस्सिद्धिस्तव संदर्शनान्मया । अद्य मे सफलं जन्म गुरवश्च सुपूजिताः ॥११॥
अद्य मे सफलं तप्तं स्वर्गश्चैव भविष्यति । त्वयि देववरे राम पूजिते पुरुषर्षभ ॥१२॥
तवाहं चक्षुषा सौम्य पूता सौम्येन मानद । गमिष्याम्यक्षयांल्लोकांस्त्वत्प्रसादादरिंदम ॥१३॥

Stationed before Śrī Rāma when interrogated (as above) by the latter, the aforesaid ascetic woman, the aged Śabarī, who had not only attained perfection (through yoga), but was esteemed by perfect souls, submitted (as follows) to Śrī Rāma :—(10) "Today has the fruition of my austerities been attained by me through your blessed sight. Today my birth (as a human being) has borne fruit and my elders have been duly adored. (11) My asceticism (too) has become fruitful today and (the highest) heaven too will definitely fall to my lot, now that you, the foremost of gods, have been worshipped by me, O Rāma, the flower of humanity. (12) Hallowed by your gracious look, O gentle one, bestowing honour on others, I shall by your grace ascend to realms knowing no decay, O subduer of foes ! (13)

चित्रकूटं त्वयि प्राप्ते विमानैरतुलप्रभैः । इतस्ते दिवमारूढा यानहं पर्यचारिषम् ॥१४॥
तैश्चाहमुक्ता धर्मज्ञैर्महाभागैर्महर्षिभिः । आगमिष्यति ते रामः सुपुण्यमिममाश्रमम् ॥१५॥
स ते प्रतिग्रहीतव्यः सौमित्रिसहितोऽतिथिः । तं च दृष्ट्वा वरांल्लोकानक्षयांस्त्वं गमिष्यसि ॥१६॥
एवमुक्ता महाभागैस्तदाहं पुरुषर्षभ । मया तु संचितं वन्यं विविधं पुरुषर्षभ ॥१७॥
तवार्थे पुरुषव्याघ्र पम्पायास्तीरसम्भवम् । एवमुक्तः स धर्मात्मा शबर्या शबरीमिदम् ॥१८॥
राघवः प्राह विज्ञाने तां नित्यमबहिष्कृतम् । दनोः सकाशात् तत्त्वेन प्रभावं ते महात्मनाम् ॥१९॥
श्रुतं प्रत्यक्षमिच्छामि संद्रष्टुं यदि मन्यसे । एतत्तु वचनं श्रुत्वा रामवक्त्रविनिस्सृतम् ॥२०॥
शबरी दर्शयामास तावुभौ तद्वनं महत् । पश्य मेघघनप्रख्यं मृगपक्षिसमाकुलम् ॥२१॥
मतङ्गवनमित्येव विश्रुतं रघुनन्दन ।

"When you reached Chitrakoot, the sages whom I served (*viz*, the pupils of Sage Matanga) ascended to heaven from this place in aerial cars of incomparable splendour. (14) Nay, I was reassured (in the following words) by those eminent and highly blessed seers of Vedic Mantras, who knew what is right :—'Śrī Rāma will visit this highly sacrosanct hermitage of yours. (15) Along with Lakṣmaṇa (son of Sumitrā) he should be hospitably received by you as a guest. Having seen him (before casting off your body) you will ascend to realms that know no decay.' (16) I was reassured by those highly blessed souls in these words on that occasion, O jewel among men! Produce of the forest of every description growing on the brink of Pampā has therefore been gathered by me for you, O tiger among men, the flower of humanity!" Spoken to as aforesaid by Śabarī, the said Śrī Rāma (a scion of Raghu), whose mind was set on virtue, lovingly spoke as follows to Śabarī, who had been eternally admitted into the portals of divine wisdom :—"If you deem fit, I wish to perceive with my own eyes the glory of your high-souled preceptors, heard of (by me) in its true character from the demon (Kabandha)." Hearing these words issued from the lips of Śrī Rāma, Śabarī for her part showed both the brothers round that vast forest, saying :—"Behold the forest dark as a rainy cloud and thronged with beasts and birds and widely known by the name of Matangavana only, O joy of the House of Raghu!"

इह ते भावितात्मानो गुरवो मे महाद्युते । जुहवांचक्रिरे नीडं मन्त्रवन्मन्त्रपूजितम् ॥२२॥
इयं प्रत्यक्स्थली वेदी यत्र ते मे सुसत्कृताः । पुष्पोपहारं कुर्वन्ति श्रमादुद्वेपिभिः करैः ॥२३॥
तेषां तपःप्रभावेण पश्याद्यापि रघूत्तम । द्योतयन्ती दिशः सर्वाः श्रिया वेद्यतुलप्रभा ॥२४॥
अशक्नुवद्भिस्तैर्गन्तुमुपवासश्रमालसैः । चिन्तितेनागतान् पश्य समेतान् सप्त सागरान् ॥२५॥
कृताभिषेकैस्तैर्न्यस्ता वल्कलाः पादपेष्विह । अद्यापि न विशुष्यन्ति प्रदेशे रघुनन्दन ॥२६॥
देवकार्याणि कुर्वद्भिर्यानीमानि कृतानि वै । पुष्पैः कुवलयैः सार्धं म्लानत्वं न तु यान्ति वै ॥२७॥
कृत्स्नं वनमिदं दृष्टं श्रोतव्यं च श्रुतं त्वया । तदिच्छाम्यभ्यनुज्ञाता त्यक्ष्याम्येतत् कलेवरम् ॥२८॥
तेषामिच्छाम्यहं गन्तुं समीपं भावितात्मनाम् । मुनीनामाश्रमो येषामहं च परिचारिणी ॥२९॥

(She said,) "Here the aforesaid preceptors of mine, who had purified the soul by meditating on God, sacrificed their body consecrated by repeating the holy text (of Gāyatrī) while uttering the Mantras which are recited at the time of pouring oblations into the sacred fire, O prince endowed with great splendour! (17—22) This is the altar known by the name of Pratyaksthalī, where the aforesaid Ṛṣis, highly adored by me, offered worship with flowers to the deities with their hands shaking due to exhaustion (caused by old age coupled with austerity of life). (23) See how the altar retains its matchless effulgence even to this day, illumining all the quarters by its splendour through the power of their asceticism, O flower of Raghu's race! (24) Behold (all) the seven oceans (encircling the earth) drawn in a collective form (to this spot) by the (very) thought of those sages when they had grown feeble due to exhaustion occasioned by fasting and were (consequently) unable to undertake a journey (to the seven oceans). (25) The barks of trees spread by them on the trees in this region after they had finished their ablutions have not dried up till today, O delight of the Raghus! (26) The garlands which were actually made by them with flowers interspersed with blue water-lilies while going through rites undertaken to propitiate the gods have not really faded till now. (27) The whole of this forest has been seen and what was worth hearing (about it) has been heard by you. I therefore wish that duly permitted by you, I may cast off this body. (28) I long to approach those ascetics of purified mind to whom this hermitage belongs and whose servant I was." (29)

धर्मिष्ठं तु वचः श्रुत्वा राघवः सहलक्ष्मणः । प्रहर्षमतुलं लेभे आश्चर्यमिति चाब्रवीत् ॥३०॥
तामुवाच ततो रामः शबरीं संशितव्रताम् । अर्चितोऽहं त्वया भद्रे गच्छ कामं यथासुखम् ॥३१॥

इत्येवमुक्ता जटिला चीरकृष्णाजिनाम्बरा । अनुज्ञाता तु रामेण हुत्वाऽऽत्मानं हुताशने ॥३२॥
ज्वलत्पावकसंकाशा स्वर्गमेव जगाम ह । दिव्याभरणसंयुक्ता दिव्यमाल्यानुलेपना ॥३३॥
दिव्याम्बरधरा तत्र बभूव प्रियदर्शना । विराजयन्ती तं देशं विद्युत्सौदामनी यथा ॥३४॥
यत्र ते सुकृतात्मानो विहरन्ति महर्षयः । तत् पुण्यं शबरी स्थानं जगामात्मसमाधिना ॥३५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुस्सप्ततितमः सर्गः ॥ ७४ ॥

Hearing the most pious submission (of Śabarī), Śrī Rāma (a scion of Raghu) for his part together with Lakṣmaṇa experienced incomparable exultation and said, "Wonderful !" (30) Śrī Rāma then replied to the said Śabarī of austere vows, "I have been (duly) honoured by you, O blessed lady ! (Now) depart happily at will." (31) Casting herself into the fire when spoken to as aforesaid and granted leave by Śrī Rāma, Śabarī, who wore matted locks on her head and was clad in the bark of trees and black deerskin (before she leapt into the fire), rose to (the highest) heaven alone, looking as she did like a blazing fire : so the tradition goes. Adorned with celestial jewels and celestial garlands, daubed with a heavenly sandal-paste and clad in heavenly raiment, she wore a pleasing aspect in that (ethereal) form, illumining that region like a streak of lightning flashing from a cloud. (32—34) Through deep concentration of mind Śabarī attained that holy realm where those eminent Ṛṣis, whose mind was set on virtue, enjoyed life. (35)

Thus ends Canto Seventy-four in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Śrī Rāma and Lakṣmaṇa seek the brink of Pampā lake conversing together.

दिवं तु तस्यां यातायां शबर्यां स्वेन तेजसा । लक्ष्मणेन सह भ्रात्रा चिन्तयामास राघवः ॥ १ ॥
चिन्तयित्वा तु धर्मात्मा प्रभावं तं महात्मनाम् । हितकारिणमेकाग्रं लक्ष्मणं राघवोऽब्रवीत् ॥ २ ॥
दृष्टो मयाऽऽश्रमः सौम्य बह्वाश्चर्यः कृतात्मनाम् । विश्वस्तमृगशार्दूलो नानाविहगसेवितः ॥ ३ ॥
सप्तानां च समुद्राणां तेषां तीर्थेषु लक्ष्मण । उपस्पृष्टं च विधिवत् पितरश्चापि तर्पिताः ॥ ४ ॥
प्रणष्टमशुभं यन्नः कल्याणं समुपस्थितम् । तेन त्वेतत् प्रहृष्टं मे मनो लक्ष्मण सम्प्रति ॥ ५ ॥
हृदये मे नरव्याघ्र शुभमाविर्भविष्यति । तदागच्छ गमिष्यावः पम्पां तां प्रियदर्शनाम् ॥ ६ ॥
ऋष्यमूको गिरिर्यत्र नातिदूरे प्रकाशते । यस्मिन् वसति धर्मात्मा सुग्रीवोंऽशुमतः सुतः ॥ ७ ॥
नित्यं वालिभयात् त्रस्तश्चतुर्भिः सह वानरैः । अहं त्वरे च तं द्रष्टुं सुग्रीवं वानरर्षभम् ॥ ८ ॥
तदधीनं हि मे कार्यं सीतायाः परिमार्गणम् । इति ब्रुवाणं तं वीरं सौमित्रिरिदमब्रवीत् ॥ ९ ॥
गच्छावस्त्वरितं तत्र ममापि त्वरते मनः ।

When, illumined by her own spiritual luster, the aforesaid Śabarī had ascended to heaven, Śrī Rāma (a scion of Raghu) for his part with his (younger half-) brother, Lakṣmaṇa, reflected (on the spiritual might of the aforesaid Ṛṣis). (1) Pondering over that -(spiritual) power of those high-souled Ṛṣis, Śrī Rāma (a scion of Raghu) for his part whose mind was set on virtue, spoke (as follows) to Lakṣmaṇa of undivided mind, who (always) rendered good offices to him :—(2) "The hermitage of the sages (who had subdued their mind through contemplation on God), which is full of many wonders and is inhabited by birds of different species and in which deer and tigers live confidently (together), has been seen by me, O gentle brother! (3) A bath has been taken with due ceremony in the sacred water of (all) the seven oceans (girding the earth) drawn by them (in a miniature form), O Lakṣmaṇa, and the manes too have been propitiated (with offerings of water). (4) Whatever evil Karma stood to our credit has been nullified and good fortune (in the shape of a meeting with Sugrīva and the consequent hope of recovering Sītā) is well within reach. Consequently this mind too of mine now feels highly rejoiced, O Lakṣmaṇa! (5) Joy (occasioned by some welcome event) will flash in my heart, O tiger among men! Therefore, come, let us proceed to the celebrated Pampā lake, which is so pleasing to look at. (6) Not very far from it appears the Ṛṣyamūka Hill, on which dwells the high-souled Sugrīva, son of the sun-god, with four (other) monkeys, seized with constant dread of Vālī. And I am in a hurry to see the aforesaid Sugrīva, a flower of the monkey race. For my mission of seeking Sītā hinges on him." Lakṣmaṇa (son of Sumitrā) replied as follows to the aforesaid hero (Śrī Rāma), who was speaking as above:—(7—9) "Let us repair thither quickly; my mind too is getting impatient (to reach there)."

आश्रमात्तु ततस्तस्मान्निष्क्रम्य स विशाम्पतिः ॥१०॥
आजगाम ततः पम्पां लक्ष्मणेन सह प्रभुः । समीक्षमाणः पुष्पाढ्यं सर्वतो विपुलद्रुमम् ॥११॥
कोयष्टिभिश्चार्जुनकैः शतपत्रैश्च कीरकैः । एतैश्चान्यैश्च बहुभिर्नादितं तद् वनं महत् ॥१२॥
स रामो विविधान् वृक्षान् सरांसि विविधानि च । पश्यन् कामाभिसंतप्तो जगाम परमं ह्रदम् ॥१३॥
स तामासाद्य वै रामो दूरात् पानीयवाहिनीम् । मतङ्गसरसं नाम ह्रदं समवगाहत ॥१४॥
तत्र जग्मतुरव्यग्रौ राघवौ हि समाहितौ । स तु शोकसमाविष्टो रामो दशरथात्मजः ॥१५॥
विवेश नलिनीं रम्यां पङ्कजैश्च समावृताम् । तिलकाशोकपुंनागबकुलोद्दालकाशिनीम् ॥१६॥
रम्योपवनसम्बाधां पद्मसम्पीडितोदकाम् । स्फटिकोपमतोयां तां श्लक्ष्णवालुकसंतताम् ॥१७॥
मत्स्यकच्छपसम्बाधां तीरस्थद्रुमशोभिताम् । सखीभिरिव संयुक्तां लताभिरनुवेष्टिताम् ॥१८॥
किंनरोरगगन्धर्वयक्षराक्षससेविताम् । नानाद्रुमलताकीर्णां शीतवारिनिधिं शुभाम् ॥१९॥
पद्मसौगन्धिकैस्ताम्रां शुक्लां कुमुदमण्डलैः । नीलां कुवलयोद्घाटैर्बहुवर्णां कुथामिव ॥२०॥
अरविन्दोत्पलवतीं पद्मसौगन्धिकायुताम् । पुष्पिताम्रवणोपेतां बर्हिणोद्घुष्टनादिताम् ॥२१॥

Thereupon issuing from that hermitage, that powerful prince, the ruler of men, then arrived on the brink of Pampā with Lakṣmaṇa, surveying the forest, which consisted of big trees enriched with flowers on all sides. (10-11) That big forest was rendered noisy by lapwings and peacocks as well as by wood-peckers and parrots as also by many other birds. (12) Beholding trees of every description as well as lakes of various kinds, the aforesaid Śrī Rāma, who was tormented with (pangs of) love (for Sītā), sought that excellent lake. (13) Having actually reached that lake, which drew its waters from afar, Śrī Rāma bathed in a pool (forming part of Pampā), Matangasara by name. (14) The two scions of Raghu reached there actually unruffled and composed. The celebrated Śrī Rāma, son of Daśaratha, however, was overwhelmed with grief (caused by separation from Sītā) when he entered the lotus-pond, which was covered with lotuses and appeared delightful. It looked charming with the Tilaka, Aśoka, Punnāga, Bakula and Uddāla trees (by which it was surrounded). (15—16) It had become narrow on account of lovely groves (that had encroached upon it); its crystalline water was fully covered with lotuses and its bed was spread over with soft sand. (17) It was crowded with alligators and turtles and adorned with the trees that stood on its margin. Surrounded with creepers it looked as if united with its female companions. (18) Frequented by Kinnaras, Nāgas, Gandharvas, Yakṣas and ogres and hemmed in with trees and creepers of various kinds, it was a beautiful reservoir of cool water. (19) Looking coppery with its rosy lotuses, white with its clusters of water-lilies and blue with its bunches of blue lotuses, it presented the appearance of a multi-coloured carpet. (20) Full of blue lotuses and water-lilies, it was adorned with white lotuses and Saugandhika flowers, encompassed with mango groves in blossom and made noisy with the cries of peacocks. (21)

स तां दृष्ट्वा ततः पम्पां रामः सौमित्रिणा सह । विललाप च तेजस्वी रामो दशरथात्मजः ॥२२॥
तिलकैर्बीजपूरैश्च वटैः शुक्लद्रुमैस्तथा । पुष्पितैः करवीरैश्च पुंनागैश्च सुपुष्पितैः ॥२३॥
मालतीकुन्दगुल्मैश्च भण्डीरैर्निचुलैस्तथा । अशोकैः सप्तपर्णैश्च केतकैरतिमुक्तकैः ॥२४॥
अन्यैश्च विविधैर्वृक्षैः प्रमदामिव शोभिताम् । अस्यास्तीरे तु पूर्वोक्तः पर्वतो धातुमण्डितः ॥२५॥
ऋष्यमूक इति ख्यातश्चित्रपुष्पितपादपः । हरिर्ऋक्षरजोनाम्नः पुत्रस्तस्य महात्मनः ॥२६॥
अध्यास्ते तु महावीर्यः सुग्रीव इति विश्रुतः । सुग्रीवमभिगच्छ त्वं वानरेन्द्रं नरर्षभ ॥२७॥
इत्युवाच पुनर्वाक्यं लक्ष्मणं सत्यविक्रमः । कथं मया विना सीतां शक्यं लक्ष्मण जीवितुम् ॥२८॥

इत्येवमुक्त्वा मदनाभिपीडितः स लक्ष्मणं वाक्यमनन्यचेतनः ।
विवेश पम्पां नलिनीमनोरमां तमुत्तमं शोकमुदीरयाणः ॥२९॥
क्रमेण गत्वा प्रविलोकयन् वनं ददर्श पम्पां शुभदर्शकाननाम् ।
अनेकनानाविधपक्षिसंकुलां विवेश रामः सह लक्ष्मणेन ॥३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चसप्ततितमः सर्गः ॥ ७५ ॥

Seeing with Lakṣmaṇa (son of Sumitrā) the aforesaid Pampā lake, which was adorned with Tilaka and Bījapūra, banyan and Śukla trees, as well as with the Karavīra trees in blossom and Punnāga trees in full blossom, nay, with shrubs of Mālatī and Kunda as well as with the Bhaṇḍīra and Nichula trees, the Aśoka, Saptaparṇa, Ketaka and Atimukta trees and other trees of different species, and looked like a decorated young lady, the glorious Śrī Rāma, son of Daśaratha, wailed. On the brink of this lake stood the aforementioned mountain known by the name of Ṛṣyamūka, which was enriched with minerals (of every description) and crowned with various trees in blossom. The highly valiant monkey, widely known by the name of Sugrīva and a son of the high-souled Ṛkṣarajā, for his part, lived on this mountain. "Seek you the monkey-chief, Sugrīva, O flower of humanity !" (22—27) Thus spoke Śrī Rāma (of unfailing prowess) to Lakṣmaṇa, adding: "How will it be possible for me to live without Sitā, O Lakṣmaṇa ?" (28) Having spoken in these words to Lakṣmaṇa and giving vent to that foremost grief of his, Śrī Rāma, who was deeply tormented with love and whose mind was exclusively fixed on her, entered Pampā, which ravished the soul by its lotuses. (29) Proceeding by stages and gazing on the forest, Śrī Rāma beheld Pampā, surrounded with groves which were lovely to look at, and thronged with numerous birds of every description, and entered it with Lakṣmaṇa. (30)

Thus ends Canto Seventy-five in the Araṇya-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

THE END OF ARAṆYA-KĀṆḌA

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

किष्किन्धाकाण्डम्

प्रथमः सर्गः

Srimad Valmiki-Ramayana

Book Four

(Kiskindha-Kanda)

Canto I

When Śrī Rāma approached the Pampā lake, the sight of the lovely surroundings intensified his pangs of separation from Sītā. Put in mind of Sītā, he laments for her. Living with his ministers on the summit of the Ṛṣyamūka hill, Sugrīva catches sight of the two princes and gets alarmed.

स तां पुष्करिणीं गत्वा पद्मोत्पलझषाकुलाम् । रामः सौमित्रिसहितो विललापाकुलेन्द्रियः ॥ १ ॥
तत्र दृष्ट्वैव तां हर्षादिन्द्रियाणि चकम्पिरे । स कामवशमापन्नः सौमित्रिमिदमब्रवीत् ॥ २ ॥
सौमित्रे शोभते पम्पा वैदूर्यविमलोदका । फुल्लपद्मोत्पलवती शोभिता विविधैर्द्रुमैः ॥ ३ ॥
सौमित्रे पश्य पम्पायाः काननं शुभदर्शनम् । यत्र राजन्ति शैला वा द्रुमाः सशिखरा इव ॥ ४ ॥
मां तु शोकाभिसंतप्तमाधयः पीडयन्ति वै । भरतस्य च दुःखेन वैदेह्या हरणेन च ॥ ५ ॥
शोकार्तस्यापि मे पम्पा शोभते चित्रकानना । व्यवकीर्णा बहुविधैः पुष्पैः शीतोदका शिवा ॥ ६ ॥
नलिनैरपि संछन्ना ह्यत्यर्थशुभदर्शना । सर्पव्यालानुचरिता मृगद्विजसमाकुला ॥ ७ ॥
अधिकं प्रविभात्येतन्नीलपीतं तु शाद्वलम् । द्रुमाणां विविधैः पुष्पैः परिस्तोमैरिवार्पितम् ॥ ८ ॥
पुष्पभारसमृद्धानि शिखराणि समन्ततः । लताभिः पुष्पिताग्राभिरुपगूढानि सर्वतः ॥ ९ ॥
सुखानिलोऽयं सौमित्रे कालः प्रचुरमन्मथः । गन्धवान् सुरभिर्मासो जातपुष्पफलद्रुमः ॥ १० ॥

Reaching along with Lakṣmaṇa (son of Sumitrā) the aforesaid pond abounding in lotuses, lilies and fishes, Śrī Rāma, whose mind was troubled, burst into a wail. (1) Immediately on seeing the pond there the senses of Śrī Rāma felt excited through delight. Fallen a prey to love, he spoke as follows to Lakṣmaṇa (son of Sumitrā) :— (2) "Containing full-blown lotuses and lilies and adorned with trees of every description, and with its water transparent as a cat's-eye gem, O Lakṣmaṇa (son of Sumitrā), Pampā looks charming. (3) Behold, O Lakṣmaṇa (son of Sumitrā), the woodland surrounding Pampā, (so) pleasant to the sight, the trees in which, looking as though crested (with their towering boughs), spread their charm like mountains. (4) Agonies (of various kinds) for their part undoubtedly afflict me, sore stricken as I (already) am with grief caused by Bharata's sad plight and the abduction of Sītā (a princess of the Videha territory). (5) The delightful Pampā, which is lined by a picturesque woodland and interspersed with flowers of various kinds and is known for its cool water, fascinates me, stricken though I am with grief. (6) Though thickly covered with lotuses, infested with serpents and beasts of prey and surrounded by deer and birds, it actually wears an exceedingly pleasant aspect. (7) Scattered with blossoms of various kinds dropped from trees, this turf, which presents a blue and yellow hue, looks extremely charming, overspread as it were with carpets. (8) Enriched by loads of flowers on all sides, the tree-tops stand entwined all round by climbers with blossomed ends. (9) This month of Chaitra (the first month of the vernal season, roughly corresponding to the month of March), O Lakṣmaṇa (son of Sumitrā), represents a period of agreeable breezes, awakening deep love and full of pride (on this achievement), when trees blossom and bear fruit. (10)

पश्य रूपाणि सौमित्रे वनानां पुष्पशालिनाम् । सृजतां पुष्पवर्षाणि वर्षं तोयमुचामिव ॥११॥
प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः । वायुवेगप्रचलिताः पुष्पैरवकिरन्ति गाम् ॥१२॥
पतितैः पतमानैश्च पादपस्थैश्च मारुतः । कुसुमैः पश्य सौमित्रे क्रीडतीव समन्ततः ॥१३॥
विक्षिपन् विविधाः शाखा नगानां कुसुमोत्कटाः । मारुतश्चलितस्थानैः षट्पदैरनुगीयते ॥१४॥
मत्तकोकिलसंनादैर्नर्तयन्निव पादपान् । शैलकन्दरनिष्क्रान्तः प्रगीत इव चानिलः ॥१५॥
तेन विक्षिपतात्यर्थं पवनेन समन्ततः । अमी संसक्तशाखाग्रा ग्रथिता इव पादपाः ॥१६॥
स एव सुखसंस्पर्शो वाति चन्दनशीतलः । गन्धमभ्यवहन् पुण्यं श्रमापनयनोऽनिलः ॥१७॥
अमी पवनविक्षिप्ता विनदन्तीव पादपाः । षट्पदैरनुकूजद्भिर्वनेषु मधुगन्धिषु ॥१८॥
गिरिप्रस्थेषु रम्येषु पुष्पवद्भिर्मनोरमैः । संसक्तशिखराः शैला विराजन्ति महाद्रुमैः ॥१९॥
पुष्पसंछन्नशिखरा मारुतोत्क्षेपचञ्चलाः । अमी मधुकरोत्तंसाः प्रगीता इव पादपाः ॥२०॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the scenery of these woods adorned with flowers and raining volumes of flowers like clouds discharging showers. (11) Nay, shaken by the tempo of blasts, forest trees of every description standing in the midst of pleasing flat rocks cover the ground with flowers. (12) See how the breeze is sporting as it were on all sides with the flowers that have fallen, are falling and are (still) on the trees, O Lakṣmaṇa (son of Sumitrā) ! (13) Violently shaking the various branches, richly endowed with blossom, of trees, the breeze is being celebrated in song by black bees which have shifted from their position (on the flowers, dislodged as they were by the breeze). (14) Emerging from mountain-caves and as though making the trees dance by the dulcet notes of cuckoos in heat, the breeze has started singing as it were. (15) With the tips of their branches united on all sides by the aforesaid breeze, which was violently shaking them, those trees appear as though strung together. (16) Delightful to the touch and rendered cool by (the touch of) sandalwood and hence releiving fatigue, and wafting its pleasing fragrance, the aforesaid breeze moves along. (17) Violently shaken by the blast, those trees in the groves fragrant with honey are singing as it were through the black bees continuously humming. (18) The mountains look exceptionally charming with their peaks joined together by large trees laden with blossom and (hence) pleasing to the mind, standing on their lovely plateaus. (19) With their tops thickly covered with blossom, the yonder trees, unsteady due to the shaking given by the wind and crested with black bees, are singing as it were. (20)

सुपुष्पितांस्तु पश्यैतान् कर्णिकारान् समन्ततः । हाटकप्रतिसंछन्नान् नरान् पीताम्बरानिव ॥२१॥
अयं वसन्तः सौमित्रे नानाविहगनादितः । सीतया विप्रहीणस्य शोकसंदीपनो मम ॥२२॥
मां हि शोकसमाक्रान्तं संतापयति मन्मथः । हृष्टं प्रवदमानश्च समाह्वयति कोकिलः ॥२३॥
एष दात्यूहको हृष्टो रम्ये मां वननिर्झरे । प्रणदन्मन्मथाविष्टं शोचयिष्यति लक्ष्मण ॥२४॥
श्रुत्वैतस्य पुरा शब्दमाश्रमस्था मम प्रिया । मामाहूय प्रमुदिता परमं प्रत्यनन्दत ॥२५॥
एवं विचित्राः पतगा नानारावविराविणः । वृक्षगुल्मलताः पश्य सम्पतन्ति समन्ततः ॥२६॥
विमिश्रा विहगाः पुम्भिरात्मव्यूहाभिनन्दिताः । भृङ्गराजप्रमुदिताः सौमित्रे मधुरस्वराः ॥२७॥
अस्याः कूले प्रमुदिताः संघशः शकुनास्त्विह । दात्यूहरतिविक्रन्दैः पुंस्कोकिलरुतैरपि ॥२८॥
स्वनन्ति पादपाश्चेमे ममानङ्गप्रदीपकाः । अशोकस्तबकाङ्गारः षट्पदस्वननिःस्वनः ॥२९॥
मां हि पल्लवताम्रार्चिर्वसन्ताग्निः प्रधक्ष्यति । नहि तां सूक्ष्मपक्ष्माक्षीं सुकेशीं मृदुभाषिणीम् ॥३०॥
अपश्यतो मे सौमित्रे जीवितेऽस्ति प्रयोजनम् ।

"Behold these Karṇikāra trees laden with flowers on all sides and looking like men heavily adorned with gold ornaments and clad in yellow. (21) Made noisy by birds of different species, this vernal season, O Lakṣmaṇa (son of Sumitrā), fully awakens my grief, disunited as I am once for all from Sītā. (22) Indeed love torments me, overwhelmed as I am with grief; and engaging in a quarrel (with me), the cuckoo merrily challenges me. (23) Joyously cackling near the wild lovely cascade, O Lakṣmaṇa, this water-fowl fills me with grief, possessed as I am with love, O Lakṣmaṇa! (24) Overjoyed to hear its cry in the past, and calling me, my darling (Sītā), when present in the hermitage, hailed me with excessive joy. (25) See how, uttering notes of various kinds, birds of every description descend on trees, bushes and climbers on all sides. (26) When united with male birds, female birds, feeling rejoiced in the midst of their own kind, and female bees (too) are uttering sweet notes, overjoyed as they are at the sight of drones, O Lakṣmaṇa (son of Śumitrā)! (27) Living in flocks, birds for their part feel highly rejoiced on this strand of Pampā. Nay, through the notes of the water-fowls uttered during their amorous sports as well as through the shrill notes of male cuckoos these trees (themselves) sing, fully kindling (the fire of) love in me. Fire in the shape of the vernal season, which has bunches of (crimson) flowers of Aśoka trees for its live embers, the humming of bees for its crackle and the fresh leaves for its coppery tongues will undoubtedly consume me. Surely there is no purpose in my surviving, O Lakṣmaṇa (son of Sumitrā), unable as I am to see that lady (Sītā) with lovely locks, eyes having fine eye-lashes and gentle speech.

अयं हि रुचिरस्तस्याः कालो रुचिरकाननः ॥३१॥
कोकिलाकुलसीमान्तो दयिताया ममानघ । मन्मथायाससम्भूतो वसन्तगुणवर्धितः ॥३२॥
अयं मां धक्ष्यति क्षिप्रं शोकाग्निर्नचिरादिव । अपश्यतस्तां वनितां पश्यतो रुचिरान् द्रुमान् ॥३३॥
ममाप्यमात्मप्रभवो भूयस्त्वमुपयास्यति । अदृश्यमाना वैदेही शोकं वर्धयतीह मे ॥३४॥
दृश्यमानो वसन्तश्च स्वेदसंसर्गदूषकः । मां हि सा मृगशावाक्षी चिन्ताशोकबलात्कृतम् ॥३५॥

संतापयति सौमित्रे क्रूरश्चैत्रवनानिलः । अमी मयूराः शोभन्ते प्रनृत्यन्तस्ततस्ततः ॥३६॥
स्वैः पक्षैः पवनोद्धूतैर्गवाक्षैः स्फाटिकैरिव । शिखिनीभिः परिवृतास्त एते मदमूर्च्छिताः ॥३७॥
मन्मथाभिपरीतस्य मम मन्मथवर्धनाः । पश्य लक्ष्मण नृत्यन्तं मयूरमुपनृत्यति ॥३८॥
शिखिनी मन्मथार्तैषा भर्तारं गिरिसानुनि । तामेव मनसा रामां मयूरोऽप्यनुधावति ॥३९॥
वितत्य रुचिरौ पक्षौ रुतैरुपहसन्निव । मयूरस्य वने नूनं रक्षसा न हृता प्रिया ॥४०॥
तस्मान्नृत्यति रम्येषु वनेषु सह कान्तया ।
मम त्वयं विना वासः पुष्पमासे सुदुस्सहः ॥४१॥

Surely the present season, in which woodlands look charming and their boundaries are thronged with cuckoos, was delightful to that darling of mine, O sinless one ! This fire of grief, which has its source in the pangs of love and has been augmented by the charms of Spring will forthwith consume me without delay as it were. This longing of my heart (to meet her) will reach its climax (even) as I am unable to perceive that beloved one and look on the charming trees. Being out of sight, Sītā (a princess of the Videha territory) intensifies my grief in this forest, and so does Spring, which is discernible (at present) and shuts out (all) contact with sweat (due to cool and delightful breezes). That fawn-eyed lady, O Lakṣmaṇa (son of Sumitrā), unquestionable torments me, overpowered as I (already) am by worry and grief, and so does the cruel breeze from the woods characteristic of the month of Chaitra. Dancing here and there with their wings, resembling crystal windows, shaken by the wind, the yonder peacocks spread their charm. Surrounded by peahens and intoxicated with joy, these peacocks intensify my longing (to meet Sītā), overwhelmed as I (already) am with love. Behold, O Lakṣmaṇa, how this love-lorn peahen is dancing by the side of her mate, the dancing peacock, on the top of the hill. Spreading his charming wings and mocking me as it were by his cries, the peacock too is mentally following the aforesaid beloved one. Surely the beloved of the peacock has not been stolen away by a demon in the forest. (28—40) Hence (it is that) he is dancing with his beloved peahen in the delightful groves. For me, however, it is most unbearable to live in desolation in this vernal month (of abundant flowers). (41)

पश्य लक्ष्मण संरागस्तिर्यग्योनिगतेष्वपि । यदेषा शिखिनी कामाद् भर्तारमभिवर्तते ॥४२॥
ममाप्येवं विशालाक्षी जानकी जातसम्भ्रमा । मदनेनाभिवर्तेत यदि नापहृता भवेत् ॥४३॥
पश्य लक्ष्मण पुष्पाणि निष्फलानि भवन्ति मे । पुष्पभारसमृद्धानां वनानां शिशिरात्यये ॥४४॥
रुचिराण्यपि पुष्पाणि पादपानामतिश्रिया । निष्फलानि महीं यान्ति समं मधुकरोत्करैः ॥४५॥
नदन्ति कामं शकुना मुदिताः संघशः कलम् । आह्वयन्त इवान्योन्यं कामोन्मादकरा मम ॥४६॥
वसन्तो यदि तत्रापि यत्र मे वसति प्रिया । नूनं परवशा सीता सापि शोचत्यहं यथा ॥४७॥
नूनं न तु वसन्तस्तं देशं स्पृशति यत्र सा । कथं ह्यसितपद्माक्षी वर्तयेत् सा मया विना ॥४८॥
अथवा वर्तते तत्र वसन्तो यत्र मे प्रिया । किं करिष्यति सुश्रोणी सा तु निर्भर्त्सिता परैः ॥४९॥
श्यामा पद्मपलाशाक्षी मृदुभाषा च मे प्रिया । नूनं वसन्तमासाद्य परित्यक्ष्यति जीवितम् ॥५०॥

"See, O Lakṣmaṇa, how intense love is found even among those belonging to the sub-human creation, as (is clear from the fact that) this peahen approaches her mate through love. (42) The large-eyed Sītā (daughter of Janaka) too would approach me through love in a flurry, had she not been borne away (by the demon). (43) See, O Lakṣmaṇa, how the blossoms of the forests rich in their load of flowers are proving of no use to me (in the absence of Sītā) at the close of winter. (44) The blossom of the trees, though lovely due to their surpassing charm, fall to the ground along with the swarms of black bees, being of no use to me. (45) Full of joy the birds carol at will in flocks, calling to one another as it were and intoxicating me with love. (46) If Spring has set in even in that region where my darling, Sītā is living, fallen as she is under the sway of others, undoubtedly she too is pining as I do. (47) Surely Spring will never touch the fringe of that region where Sītā dwells. Even then how can that lady with dark lotus-like eyes survive without me? (48) Or Spring does prevail where my darling dwells. But, scolded (as she is) by enemies, what will that fair-limbed lady do? (49) Surely on crossing the threshold of Spring my juvenescent darling, who has eyes resembling lotus petals and is gentle of speech, will forthwith give up the ghost. (50)

इदं हि हृदये बुद्धिर्मम सम्परिवर्तते । नालं वर्तयितुं सीता साध्वी मद्विरहं गता ॥५१॥
मयि भावो हि वैदेह्यास्तत्त्वतो विनिवेशितः । ममापि भावः सीतायां सर्वथा विनिवेशितः ॥५२॥
एष पुष्पवहो वायुः सुखस्पर्शो हिमावहः । तां विचिन्तयतः कान्तां पावकप्रतिमो मम ॥५३॥
सदा सुखमहं मन्ये यं पुरा सह सीतया । मारुतः स विना सीतां शोकसंजननो मम ॥५४॥
तां विनाथ विहङ्गोऽसौ पक्षी प्रणदितस्तदा । वायसः पादपगतः प्रहृष्टमभिकूजति ॥५५॥
एष वै तत्र वैदेह्या विहगः प्रतिहारकः । पक्षी मां तु विशालाक्ष्याः समीपमुपनेष्यति ॥५६॥
पश्य लक्ष्मण संनादं वने मदविवर्धनम् । पुष्पिताग्रेषु वृक्षेषु द्विजानामवकूजताम् ॥५७॥
विक्षिप्तां पवनेनैतामसौ तिलकमञ्जरीम् । षट्पदः सहसाभ्येति मदोद्धूतामिव प्रियाम् ॥५८॥
कामिनामयमत्यन्तमशोकः शोकवर्धनः । स्तबकैः पवनोत्क्षिप्तैस्तर्जयन्निव मां स्थितः ॥५९॥
अमी लक्ष्मण दृश्यन्ते चूताः कुसुमशालिनः । विभ्रमोत्सिक्तमनसः साङ्गरागा नरा इव ॥६०॥

"The thought steadily revolves in my heart that, having fallen a prey to separation from me, the virtuous Sītā is unable to survive. (51) The affection of Sītā (a princess of the Videha territory) is undoubtedly and truly riveted on me and my affection too is riveted wholly on Sītā. (52) This breeze carrying the fragrance of flowers, which is delightful to the touch and brings coolness (to the body), is like fire to me even as I think deeply of my darling. (53) The selfsame breeze which I considered as ever agreeable at one time in the company of Sītā is causing grief to me, bereft (as I am) of Sītā. (54) In the past the yonder bird (which is a crow) emitted a hoarse cry while flying through the air (thereby foreboding the abduction of Sītā). Now, in the absence of Sītā, the crow is crying most delightfully while remaining perched on the tree (thereby predicting her return). (55) While this bird (*viz*, a crow) proved at that time (*viz*, during the presence of Sītā) instrumental (by foreboding evil) in bringing about the abduction of Sītā (a princess of the Videha territory), the bird will this time lead me to the presence of Sītā (a lady with large eyes). (56) Know the chorus in the forest of the birds warbling on the trees crested with flowers to be instrumental in heightening my joy beyond measure, O Lakṣmaṇa! (57) The yonder bee suddenly approaches this flower-stalk of a Tilaka tree, shaken by the wind, (even) as a lover would approach his loved one thrilled with joy. (58)

Accentuating beyond measure the grief of lovers, this Aśoka tree (which is supposed to rid those who approach it of their grief) stands threatening me as it were through its plumes of flowers shaken by the wind. (59) Adorned with blossom, the yonder mango trees, O Lakṣmaṇa, look like human beings anointed with cosmetics, their mind distracted through love. (60)

सौमित्रे पश्य पम्पायाश्चित्रासु वनराजिषु । किंनरा नरशार्दूलं विचरन्ति यतस्ततः ॥६१॥
इमानि शुभगन्धीनि पश्य लक्ष्मण सर्वशः । नलिनानि प्रकाशन्ते जले तरुणसूर्यवत् ॥६२॥
एषा प्रसन्नसलिला पद्मनीलोत्पलायुता । हंसकारण्डवाकीर्णा पम्पा सौगन्धिकायुता ॥६३॥
जले तरुणसूर्याभैः षट्पदाहतकेसरैः । पङ्कजैः शोभते पम्पा समन्तादभिसंवृता ॥६४॥
चक्रवाकयुता नित्यं चित्रप्रस्थवनान्तरा । मातङ्गमृगयूथैश्च शोभते सलिलार्थिभिः ॥६५॥
पवनाहतवेगाभिरूर्मिभिर्विमलेऽम्भसि । पङ्कजानि विराजन्ते ताड्यमानानि लक्ष्मण ॥६६॥
पद्मपत्रविशालाक्षीं सततं प्रियपङ्कजाम् । अपश्यतो मे वैदेहीं जीवितं नाभिरोचते ॥६७॥
अहो कामस्य वामत्वं यो गतामपि दुर्लभाम् । स्मारयिष्यति कल्याणीं कल्याणतरवादिनीम् ॥६८॥
शक्यो धारयितुं कामो भवेदभ्यागतो मया । यदि भूयो वसन्तो मां न हन्यात् पुष्पितद्रुमः ॥६९॥
यानि स्म रमणीयानि तया सह भवन्ति मे । तान्येवारमणीयानि जायन्ते मे तया विना ॥७०॥

"See, O Lakṣmaṇa (son of Sumitrā), how Kinnaras (a species of demigods) range hither and thither through the picturesque rows of forest trees standing on the brink of Pampā, O tiger among men ! (61) Behold, O Lakṣmaṇa, how these fragrant (red) lotuses shine on all sides on the water like the rising sun (reflected in every ripple of the Pampā). (62) Here is Pampā distinguished by its placid water, (nay) covered all over with lotuses and blue water-lilies, thronged with swans and water-fowl and overspread with Saugandhika flowers (a species of Kalhāra). (63) Covered on all sides with lotuses shining like the rising sun reflected in water, their pollen having been scattered by black bees, Pampā spreads its charm. (64) Inhabited by Chakravākas (ruddy geese) all the year, the woodlands about it consisting of wonderful glades, the lake looks charming with herds of elephants and deer seeking its water. (65) Being lashed, O Lakṣmaṇa, by the waves which have gained velocity through the impact of winds, the lotuses shine brightly on the limpid water (of the lake). (66) Life no longer attracts me, unable as I am to see Sītā (a princess of the Videha territory), who has eyes large as lotus petals and who is ever fond of lotuses. (67) Oh the crookedness of Cupid, who puts me in mind of the blessed Sītā, who spoke highly agreeable words, (nay) who has disappeared and is difficult to recover. (68) The longing (to meet her) that has appeared (in me) may (yet) be restrained by me if Spring, marked by blossomed trees, were not to smite me in addition. (69) Those very things which were delightful to me in her company have grown unattractive to me in her absence. (70)

पद्मकोशपलाशानि द्रष्टुं दृष्टिर्हि मन्यते । सीताया नेत्रकोशाभ्यां सदृशानीति लक्ष्मण ॥७१॥
पद्मकेसरसंसृष्टो वृक्षान्तरविनिस्सृतः । निःश्वास इव सीताया वाति वायुर्मनोहरः ॥७२॥
सौमित्रे पश्य पम्पाया दक्षिणे गिरिसानुषु । पुष्पितां कर्णिकारस्य यष्टिं परमशोभिताम् ॥७३॥
अधिकं शैलराजोऽयं धातुभिस्तु विभूषितः । विचित्रं सृजते रेणुं वायुवेगविघट्टितम् ॥७४॥
गिरिप्रस्थास्तु सौमित्रे सर्वतः सम्प्रपुष्पितैः । निष्पत्रैः सर्वतो रम्यैः प्रदीप्ता इव किंशुकैः ॥७५॥

पम्पातीररुहाश्चैव संसिक्ता मधुगन्धिनः । मालतीमल्लिकापद्मकरवीराश्च पुष्पिताः ॥७६॥
केतक्यः सिन्दुवाराश्च वासन्त्यश्च सुपुष्पिताः । माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च सर्वशः ॥७७॥
चिरिबिल्वा मधूकाश्च वञ्जुला बकुलास्तथा । चम्पकास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः ॥७८॥
पद्मकाश्चैव शोभन्ते नीलाशोकाश्च पुष्पिताः । लोध्राश्च गिरिपृष्ठेषु सिंहकेसरपिञ्जराः ॥७९॥

"My eye loves to see the petals of lotus cups in that they are akin to Sīta's bud-like eyes, O Lakṣmaṇa ! (71) The soul-ravishing breeze brought into contact with the filaments of lotuses and emerged through other trees blows like the breath of Sītā. (72) Behold, O Lakṣmaṇa (son of Sumitrā), the trunk of the blossomed Karṇikāra tree invested with supreme charm on the mountain-peaks to the south of Pampā. (73) Specially adorned in a large measure by minerals, this Ṛṣyamūka (a king of mountains) for its part is discharging a dust of various colours and odours wafted by force of winds. (74) With their lovely Kiṃśuka trees richly endowed with flowers and shorn of leaves the peaks of this mountain for their part, O Lakṣmaṇa (son of Sumitrā), appear ignited on all sides. (75) Here are Mālatī, Mallikā, Padma and Karavīra trees in blossom, that have grown on the edge of the Pampā and have been nurtured by it and emit a sweet aroma. (76) There are Ketakī and Sinduvāra trees and climbers named Vāsantī in full blossom as also climbers named Mādhavī and jasmine shrubs (all) full of fragrance on every side. (77) Nay, here are Chiribilva and Madhūka, Vañjula, Bakula, Champaka and Tilaka, as well as Nāga trees (all) in blossom. (78) On hill-tops Padmaka and blue Aśoka trees in blossom and also Lodhra trees, tawny as the manes of a lion, spread their charm. (79)

अङ्कोलाश्च कुरण्टाश्च चूर्णकाः पारिभद्रकाः । चूताः पाटलयश्चापि कोविदाराश्च पुष्पिताः ॥८०॥
मुचुकुन्दार्जुनाश्चैव दृश्यन्ते गिरिसानुषु । केतकोद्दालकाश्चैव शिरीषाः शिंशपा धवाः ॥८१॥
शाल्मल्यः किंशुकाश्चैव रक्ताः कुरबकास्तथा । तिनिशा नक्तमालाश्च चन्दनाः स्यन्दनास्तथा ॥८२॥
हिन्तालास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः । पुष्पितान् पुष्पिताग्राभिर्लताभिः परिवेष्टितान् ॥८३॥
द्रुमान् पश्येह सौमित्रे पम्पाया रुचिरान् बहून् । वातविक्षिप्तविटपान् यथाऽऽसन्नान् द्रुमानिमान् ॥८४॥
लताः समनुवर्तन्ते मत्ता इव वरस्त्रियः । पादपात् पादपं गच्छञ्शैलाच्छैलं वनाद् वनम् ॥८५॥
वाति नैकरसास्वादसम्मोदित इवानिलः । केचित् पर्याप्तकुसुमाः पादपा मधुगन्धिनः ॥८६॥
केचिन्मुकुलसंवीताः श्यामवर्णा इवाबभुः । इदं मृष्टमिदं स्वादु प्रफुल्लमिदमित्यपि ॥८७॥
रागरक्तो मधुकरः कुसुमेष्वेव लीयते ।
निलीय पुनरुत्पत्य सहसान्यत्र गच्छति । मधुलुब्धो मधुकरः पम्पातीरद्रुमेष्वसौ ॥८८॥
इयं कुसुमसंघातैरुपस्तीर्णा सुखाकृता । स्वयं निपतितैर्भूमिः शयनप्रस्तरैरिव ॥८९॥
विविधा विविधैः पुष्पैस्तैरेव नगसानुषु । विस्तीर्णाः पीतरक्ताभाः सौमित्रे प्रस्तराः कृताः ॥९०॥

"Ankola, Kuraṇṭa, Chūrṇaka and Pāribhadraka trees, mango, Pāṭali and Kovidāra trees as also Muchukunda and Arjuna trees are seen in blossom on mountain-peaks. Here are Ketaka as also Uddālaka, Śirīṣa, Śiṃśapā, Dhava, Śālmalī and Kiṃśuka trees as well as red Kurabaka trees, Tiniśa and Naktamāla, sandalwood and Syandana, Hintāla and Tilaka as well as Nāga trees, (all) in blossom. Behold here, O Lakṣmaṇa (son of Sumitrā), the numerous lovely trees in blossom entwined by climbers crested with

Vaidika Paṇdit Sri V Hariharan Collection, Sholinganallur, Chennai

blossom on (the edge of) the Pampā. Like pretty women drunk with love, the climbers embrace these trees, whose branches are tossed by the wind and which are bent so low as to appear (quite) at hand. Passing from tree to tree, from crag to crag and from wood to wood, the wind blows (gently) as though enraptured by enjoying diverse tastes (from diverse flowers). Some trees are in full blossom and emit the fragrance of honey; while others are covered all over with buds and appear dark-brown of hue (because of these buds). "How sweet is this ! How delicious is that ! How full-blown is that (other) !" Reflecting thus, the black-bee steeped in love (for the flowers) remains buried in flowers alone. Remaining hidden (in flowers for some time) and then flying off, the black bee, covetous of honey, suddenly moves to other trees on the margin of the Pampā. (80—88) Strewn with heaps of flowers fallen of themselves, this plot looks as if made snug by bed-sheets. (89) Extensive beds of a mixed yellow and red colour and of various sizes and designs have been made (as it were) with those flowers of different kinds on tops of the mountain, O Lakṣmaṇa (son of Sumitrā). (90)

हिमान्ते पश्य सौमित्रे वृक्षाणां पुष्पसम्भवम् । पुष्पमासे हि तरवः संघर्षादिव पुष्पिताः ॥९१॥
आह्वयन्त इवान्योन्यं नगाः षट्पदनादिताः । कुसुमोत्तंसविटपाः शोभन्ते बहु लक्ष्मण ॥९२॥
एष कारण्डवः पक्षी विगाह्य सलिलं शुभम् । रमते कान्तया सार्धं काममुद्दीपयन्निव ॥९३॥
मन्दाकिन्यास्तु यदिदं रूपमेतन्मनोरमम् । स्थाने जगति विख्याता गुणास्तस्या मनोरमाः ॥९४॥
यदि दृश्येत सा साध्वी यदि चेह वसेमहि । स्पृहयेयं न शक्राय नायोध्यायै रघूत्तम ॥९५॥
न ह्येवं रमणीयेषु शाद्वलेषु तया सह । रमतो मे भवेच्चिन्ता न स्पृहान्येषु वा भवेत् ॥९६॥
अमी हि विविधैः पुष्पैस्तरवो विविधच्छदाः । काननेऽस्मिन् विना कान्तां चिन्तामुत्पादयन्ति मे ॥९७॥
पश्य शीतजलां चेमां सौमित्रे पुष्करायुताम् । चक्रवाकानुचरितां कारण्डवनिषेविताम् ॥९८॥
प्लवैः क्रौञ्चैश्च सम्पूर्णां महामृगनिषेविताम् । अधिकं शोभते पम्पा विकूजद्भिर्विहंगमैः ॥९९॥
दीपयन्तीव मे कामं विविधा मुदिता द्विजाः । श्यामां चन्द्रमुखीं स्मृत्वा प्रियां पद्मनिभेक्षणाम् ॥१००॥

Behold the wealth of flowers on the trees at the close of winter, O Lakṣmaṇa (son of Sumitrā) ! Indeed in the month of Chaitra (a month of flowers) the trees stand clothed with blossom as if in a spirit of rivalry. (91) Rendered noisy by (the humming of) bees and (as such) challenging one another as it were, and their boughs crowned with flowers, the trees, O Lakṣmaṇa, look very charming. (92) Diving into the limpid water this bird of the Kāraṇḍava species (a kind of water-fowl) is sporting with its beloved mate, (thereby) inspiring love as it were (in me, who have been torn away from my beloved). (93) Since this beauty of Pampā (which looks like the Mandākinī) is so soul-ravishing it is but proper that its soul-enchanting excellences are famed throughout the world. (94) If that pious lady comes to view and if we live in this forest, I shall not look with envy on Indra (the ruler of gods) nor long to be at Ayodhya, O jewel among the Raghus ! (95) If I sport with her on such lovely lawns, no worry will ever seize me nor any craving for other pleasures. (96) Clothed with leaves of various kinds and laden with flowers of every description, the yonder trees in this forest cause worry to Me, bereft (as I am) of Sītā. (97) Behold, O Lakṣmaṇa (son of Sumitrā), this lake full of cool water, covered all over with lotuses, frequented by Chakravākas (red geese), nay, inhabited by water-fowls, teeming with ducks and herons and visited by large deer. Pampā looks very charming with birds singing melodiously. (98-99) Putting me in mind of my youthful darling, whose countenance resembles the (full) moon and who has lotus-like eyes, the merry birds of different species intensely inflame my love as it were. (100)

पश्य सानुषु चित्रेषु मृगीभिः सहितान् मृगान् ।
मां पुनर्मृगशावाक्ष्या वैदेह्या विरहीकृतम् । व्यथयन्तीव मे चित्तं संचरन्तस्ततस्ततः ॥१०१॥
अस्मिन् सानुनि रम्ये हि मत्तद्विजगणाकुले । पश्येयं यदि तां कान्तां ततः स्वस्ति भवेन्मम ॥१०२॥
जीवेयं खलु सौमित्रे मया सह सुमध्यमा । सेवेत यदि वैदेही पम्पायाः पवनं शुभम् ॥१०३॥
पद्मसौगन्धिकवहं शिवं शोकविनाशनम् । धन्या लक्ष्मण सेवन्ते पम्पाया वनमारुतम् ॥१०४॥
श्यामा पद्मपलाशाक्षी प्रिया विरहिता मया । कथं धारयति प्राणान् विवशा जनकात्मजा ॥१०५॥
किं नु वक्ष्यामि धर्मज्ञं राजानं सत्यवादिनम् । जनकं पृष्टसीतं तं कुशलं जनसंसदि ॥१०६॥
या मामनुगता मन्दं पित्रा प्रस्थापितं वनम् । सीता धर्मं समास्थाय क्व नु सा वर्तते प्रिया ॥१०७॥
तया विहीनः कृपणः कथं लक्ष्मण धारये । या मामनुगता राज्याद् भ्रष्टं विहतचेतसम् ॥१०८॥
तच्चार्वञ्चितपद्माक्षं सुगन्धि शुभमव्रणम् । अपश्यतो मुखं तस्याः सीदतीव मतिर्मम ॥१०९॥
स्मितहास्यान्तरयुतं गुणवन्मधुरं हितम् । वैदेह्या वाक्यमतुलं कदा श्रोष्यामि लक्ष्मण ॥११०॥
प्राप्य दुःखं वने श्यामा मां मन्मथविकर्शितम् । नष्टदुःखेव हृष्टेव साध्वी साध्वभ्यभाषत ॥१११॥
किं नु वक्ष्याम्ययोध्यायां कौसल्यां हि नृपात्मजा । श्व. सा स्नुषेति पृच्छन्तीं कथं चापि मनस्विनीम् ॥११२॥
गच्छ लक्ष्मण पश्य त्वं भरतं भ्रातृवत्सलम् । न ह्यहं जीवितुं शक्तस्तामृते जनकात्मजाम् ॥११३॥

"Behold (on the one hand) the deer (O Lakṣmaṇa), accompanied by female deer, on the picturesque peaks and on the other hand myself (who stand) disunited from the fawn-eyed Sītā (a princess of the Videha territory); moving freely here and there they afflict my mind as it were. (101) Happiness will come to me then only if I am able to behold that beloved one on this delightful peak thronged with flocks of birds in heat. (102) I should certainly survive, O Lakṣmaṇa, if Sītā (a princess of the Videha territory) of charming limbs enjoys with me the pleasant breeze coming from the Pampā. (103) (Only) blessed souls drink, O Lakṣmaṇa, the delightful breeze from the woodlands surrounding Pampā, carrying (as it does) the fragrance of lotuses and Saugandhika flowers (the white water-lilies) and uprooting (all) grief. (104) How (I wonder) does the beloved and youthful Sītā (Janaka's daughter), who has eyes resembling lotus petals, preserve her life, disunited (as she is) from me and helpless (as such)? (105) How I wonder shall It tell the celebrated King Janaka, who knows what is right and (always) speaks the truth, when he asks me about Sītā in an assemblage of men, that all is well (with her)? (106) Where on earth is that beloved Sītā, who, clinging fast as she did to (the principles of) virtue, followed me when I was exiled to the forest by my father, unlucky as I was? (107) How, O Lakṣmaṇa, shall I survive, miserable as I am because bereft of Sītā, who followed me even when I was deprived of my sovereignty and dispirited? (108) My mind is indeed troubled as I fail to behold her comely and bright face with graceful lotus-like eyes, free from scars and emitting a sweet fragrance. (109) When shall I hear, O Lakṣmaṇa, the incomparable speech of Sītā (a princess of the Videha territory), excellent, sweet and wholesome and interspersed with smiles and fun? (110) "Even though undergoing suffering in the forest, the youthful and virtuous lady spoke lovingly to me, sore stricken (as I was) with love, as though she were happy and as though she had no suffering. (111) What on earth shall I actually tell the lofty-minded Kausalyā (my mother) when she puts the following question to me in Ayodhya (on my return from exile) :—"Where and also how is that princess, my daughter-in-law ?" (112) Depart, O Lakṣmaṇa, and see you Bharata, who is (so) fond of his (half-) brothers; for I am no longer able to survive without the said daughter of Janaka." (113)

इति रामं महात्मानं विलपन्तमनाथवत् । उवाच लक्ष्मणो भ्राता वचनं युक्तमव्ययम् ॥११४॥
संस्तम्भ राम भद्रं ते मा शुचः पुरुषोत्तम । नेदृशानां मतिर्मन्दा भवत्यकलुषात्मनाम् ॥११५॥
स्मृत्वा वियोगजं दुःखं त्यज स्नेहं प्रिये जने । अतिस्नेहपरिष्वङ्गाद् वर्तिरार्द्रापि दह्यते ॥११६॥
यदि गच्छति पातालं ततोऽभ्यधिकमेव वा । सर्वथा रावणस्तात न भविष्यति राघव ॥११७॥
प्रवृत्तिर्लभ्यतां तावत् तस्य पापस्य रक्षसः । ततो हास्यति वा सीतां निधनं वा गमिष्यति ॥११८॥
यदि याति दितेर्गर्भं रावणं सह सीतया । तत्राप्येनं हनिष्यामि न चेद् दास्यति मैथिलीम् ॥११९॥
स्वास्थ्यं भद्रं भजस्वार्य त्यज्यतां कृपणा मतिः । अर्थो हि नष्टकार्यार्थैरयत्ने नाधिगम्यते ॥१२०॥
उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् । सोत्साहस्य हि लोकेषु न किंचिदपि दुर्लभम् ॥१२१॥
उत्साहवन्तः पुरुषा नावसीदन्ति कर्मसु । उत्साहमात्रमाश्रित्य प्रतिलप्स्याम जानकीम् ॥१२२॥
त्यजतां कामवृत्तत्वं शोकं संन्यस्य पृष्ठतः । महात्मानं कृतात्मानमात्मानं नावबुध्यसे ॥१२३॥

Brother Lakṣmaṇa made the following judicious and flawless reply to the high-souled Śrī Rāma, who was lamenting like a forlorn creature :— (114) "Have fortitude, O Rāma ! May prosperity attend on you. (Pray) do not grieve, O jewel among men ! The intellect of such people (as you), whose mind is free from sin, never gets languid. (115) Bearing in mind the grief born of desolation, give up your fondness for the beloved ones. Even a wet wick begins to burn through contact with excessive oil (the word used here to denote oil is 'Sneha', which also means love). (116) Rāvaṇa, O dear brother, will not survive at all (even) if he descends into Pātāla (the nethermost subterranean region) or a still darker region than that, O scion of Raghu. (117) Let the whereabouts of that sinful ogre be ascertained first. He will then either yield up Sītā or meet his end. (118) If Rāvaṇa enters with Sītā the womb of Diti (the mother of the demon race), I shall kill him even there in case he refuses to yield up Sītā (a princess of Mithila). (119) Have recourse to blessed forbearance (which is your normal state), O noble sir, and let the abject mentality (of despondency) be given up. For, the object of pursuit cannot be attained without exertion by those whose endeavour has been foiled and purpose thwarted. (120) "Strenuous effort (alone) is powerful, O worthy sir ! There is no might greater than exertion. Indeed nothing whatsoever is difficult to attain in (all) the worlds for a man given to endeavour. (121) Men of endeavour do not get disheartened when faced with (hardest) duties. Falling back upon bare exertion we shall (be able to) recover Sītā (Janaka's daughter). (122) Casting grief to the background, abandon the behaviour of one dominated by concupiscence. (It is a pity) you no longer recognize yourself to be an exalted soul who has disciplined his mind." (123)

एवं सम्बोधितस्तेन शोकोपहतचेतनः । त्यज्य शोकं च मोहं च रामो धैर्यमुपागमत् ॥१२४॥
सोऽभ्यतिक्रामदव्यग्रस्तामचिन्त्यपराक्रमः । रामः पम्पां सुरुचिरां रम्यां पारिप्लवद्रुमाम् ॥१२५॥
निरीक्षमाणः सहसा महात्मा सर्वं वनं निर्झरकन्दरं च ।
उद्विग्नचेताः सह लक्ष्मणेन विचार्य दुःखोपहतः प्रतस्थे ॥१२६॥
तं मत्तमातङ्गविलासगामी गच्छन्तमव्यग्रमना महात्मा ।
स लक्ष्मणो राघवमिष्टचेष्टो ररक्ष धर्मेण बलेन चैव ॥१२७॥
तावृष्यमूकस्य समीपचारी चरन् ददर्शाद्भुतदर्शनीयौ ।
शाखामृगाणामधिपस्तरस्वी वितत्रसे नैव विचेष्ट चेष्टाम् ॥१२८॥
स तौ महात्मा गजमन्दगामी शाखामृगस्तत्र चरंश्चरन्तौ ।
दृष्ट्वा विषादं परमं जगाम चिन्ताप्रीतो भयभारभग्नः ॥१२९॥
तमाश्रमं पुण्यसुखं शरण्यं सदैव शाखामृगसेवितान्तम् ।
त्रस्ताश्च दृष्ट्वा हरयोऽभिजग्मुर्महौजसौ राघवलक्ष्मणौ तौ ॥१३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे प्रथमः सर्गः ॥ १ ॥

Shaking off grief and infatuation too, when admonished thus by Lakṣmaṇa, Śrī Rāma, whose understanding had been clouded by grief, regained his firmness. (124) The celebrated Śrī Rāma, who was possessed of inconceivable prowess and was (now) unruffled, passed clearly beyond the aforesaid Pampā, which was exceedingly charming and delightful and was hemmed (on all sides) with waving trees. (125) Having deliberated with Lakṣmaṇa and surveying the entire forest as well as the cascades and caves (comprised in it), the exalted soul, who was feeling perturbed in mind and was overwhelmed with sorrow, precipitately sallied forth (in quest of Sītā). (126) Walking with the sportful gait of an elephant in rut, the celebrated and high-souled Lakṣmaṇa, whose mind was unruffled and whose movements were agreeable (to his eldest brother), protected Śrī Rāma (a scion of Raghu), who was walking (ahead), by showing him his duty and describing his (own) might too. (127) Moving about (on the verge of Pampā, one day), the mighty Sugrīva (the overlord of monkeys), who used to ramble in the vicinity of Mount Ṛṣyamūka, espied the two princes, who were marvellously good-looking, and got so much frightened that he did not even move to take his food (which was coveted by him). (128) Overwhelmed with anxiety and weighed down with a load of fear to see while rambling the two princes moving about in that area, that high-souled monkey, who walked with the slow gait of an elephant, fell a victim to supreme despondency. (129) Frightened to see the aforesaid Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, who were possessed of great bodily strength (and whom they suspected to be allies of Vālī), the (other) monkeys too (who had cast their lot with Sugrīva and lived with him) retired for safety to the hermitage, referred to above, (of Sage Matanga, which had been reduced to a forbidden land for Vālī due to an imprecation uttered by the sage, and hence) which was capable of affording protection to them, nay, which was sacred and pleasant and whose interior was permanently inhabited by monkeys. (130)

Thus ends Canto One in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Seeing the two princely brothers and suspecting them to have been sent by his elder brother, Vālī, Sugrīva goes into hiding with his counsellors. There Hanumān reassures him by recourse to reasoning. Sugrīva then sends Hanumān to ascertain what existed in the mind of the two princes.

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ रामलक्ष्मणौ । वरायुधधरौ वीरौ सुग्रीवः शङ्कितोऽभवत् ॥ १ ॥
उद्विग्नहृदयः सर्वा दिशः समवलोकयन् । न व्यतिष्ठत कस्मिंश्चिद् देशे वानरपुंगवः ॥ २ ॥
नैव चक्रे मनः स्थातुं वीक्षमाणो महाबलौ । कपेः परमभीतस्य चित्तं व्यवससाद ह ॥ ३ ॥
चिन्तयित्वा स धर्मात्मा विमृश्य गुरुलाघवम् । सुग्रीवः परमोद्विग्नः सर्वैस्तैर्वानरैः सह ॥ ४ ॥
ततः स सचिवेभ्यस्तु सुग्रीवः प्लवगाधिपः । शशंस परमोद्विग्नः पश्यंस्तौ रामलक्ष्मणौ ॥ ५ ॥
एतौ वनमिदं दुर्गं वालिप्रणिहितौ ध्रुवम् । छद्मना चीरवसनौ प्रचरन्ताविहागतौ ॥ ६ ॥
ततः सुग्रीवसचिवा दृष्ट्वा परमधन्विनौ । जग्मुर्गिरितटात् तस्मादन्यच्छिखरमुत्तमम् ॥ ७ ॥
ते क्षिप्रमभिगम्याथ यूथपा यूथपर्षभम् । हरयो वानरश्रेष्ठं परिवार्योपतस्थिरे ॥ ८ ॥
एवमेकायनगताः प्लवमाना गिरेर्गिरिम् । प्रकम्पयन्तो वेगेन गिरीणां शिखराणि च ॥ ९ ॥
ततः शाखामृगाः सर्वे प्लवमाना महाबलाः । बभञ्जश्च नगांस्तत्र पुष्पितान् दुर्गमाश्रितान् ॥१०॥
आप्लवन्तो हरिवराः सर्वतस्तं महागिरिम् । मृगमार्जारशार्दूलांस्त्रासयन्तो ययुस्तदा ॥११॥
ततः सुग्रीवसचिवाः पर्वतेन्द्रे समाहिताः । संगम्य कपिमुख्येन सर्वे प्राञ्जलयः स्थिताः ॥१२॥
ततस्तु भयसंत्रस्तं वालिकिल्बिषशङ्कितम् । उवाच हनुमान् वाक्यं सुग्रीवं वाक्यकोविदः ॥१३॥
सम्भ्रमस्त्यज्यतामेष सर्वैर्वालिकृते महान् । मलयोऽयं गिरिवरो भयं नेहास्ति वालिनः ॥१४॥
यस्मादुद्विग्नचेतास्त्वं विद्रुतो हरिपुंगव । तं क्रूरदर्शनं क्रूरं नेह पश्यामि वालिनम् ॥१५॥
यस्मात् तव भयं सौम्य पूर्वजात् पापकर्मणः । स नेह वाली दुष्टात्मा न ते पश्याम्यहं भयम् ॥१६॥
अहो शाखामृगत्वं ते व्यक्तमेव प्लवंगम । लघुचित्ततयाऽऽत्मानं न स्थापयसि यो मतौ ॥१७॥
बुद्धिविज्ञानसम्पन्न इङ्गितैः सर्वमाचर । नह्यबुद्धिं गतो राजा सर्वभूतानि शास्ति हि ॥१८॥

Sugrīva was seized with apprehension to see the two aforesaid gallant brothers, the high-souled Śrī Rāma and Lakṣmaṇa, who for their part carried excellent weapons (on their person). (1) Glancing round on all sides, perturbed at heart as he was, Sugrīva (the foremost of monkeys) could not find rest at any (one) place. (2) Perceiving the two princes of extraordinary might, Sugrīva did not feel inclined to stay (at his own place). The mind of the monkey, who was extremely frightened, gave way to despondency: so the tradition goes, (3) Pondering (himself) and considering (with his ministers) the superiority of the enemy's strength and his own weakness, the celebrated Sugrīva, whose mind was set on virtue, felt extremely perturbed with all the aforesaid monkeys. (4) Beholding the said Śrī Rāma and Lakṣmaṇa, the celebrated Sugrīva, the overlord of monkeys, for his part, who was extremely sad, thereupon pointed out the two princes to his ministers (in the following words):—(5) "Undoubtedly sent by Vālī (my elder brother), these two princes, who are clad in the bark of trees by way of disguise, have come roaming about to this forest here, which is difficult of access." (6) Seeing the two great bowmen, the counsellors of Sugrīva moved from that mountain-side to another excellent peak. (7) Reaching the peak in no time, the monkeys, who were (all) leaders of troops, stood surrounding Sugrīva (the foremost of monkeys), the leader of those leaders. (8) Leaping from crag to crag, and violently shaking the hill-tops with their vehemence, the monkeys thus reached a common track. (9) Nay, while leaping (from crag to crag), the monkeys, who were all possessed of extraordinary might, thereupon broke down the trees in blossom standing on the hill at that time. (10) Jumping on that great mountain from all sides and scaring the deer, wild cats and leopards (living on that hill), the foremost of monkeys then moved on. (11) Coming together with Sugrīva (the chief of monkeys), all the ministers of Sugrīva then stood attentive on the Ṛṣyamūka hill (the lord of mountains) with joined palms. (12) Thereupon Hanumān, for his part, who was an adept in expression, spoke as follows to Sugrīva, who was distracted through fear and was apprehensive of some mischief on the part of Vālī:—(13) "Let this great flurry on account of Vālī be given up by all. This jewel among mountains is (no other than) Malaya (otherwise known as Ṛṣyamūka); there is no fear here from Vālī. (14) I do not see here that cruel Vālī of ferocious aspect, because of whom you have run away, perturbed in mind, O bull among monkeys! (15) That Vālī of wicked mind, your elder brother of sinful deeds, from whom there is danger to you, O gentle one, is not here. I (therefore) see no (cause of) fear to you. (16) Oh, too-evident is the ape in you, O bull among monkeys, who due to light-mindedness, are not able to keep your self fixed on a particular conclusion. (17) Reading the mind of others through their gestures, richly endowed as you are with intelligence and wisdom, do everything (needful in the proper way). Surely a king who has taken recourse to thoughtlessness cannot (effectively) rule over all his subjects." (18)

सुग्रीवस्तु शुभं वाक्यं श्रुत्वा सर्वं हनूमतः । ततः शुभतरं वाक्यं हनूमन्तमुवाच ह ॥१९॥
दीर्घबाहू विशालाक्षौ शरचापासिधारिणौ । कस्य न स्याद् भयं दृष्ट्वा ह्येतौ सुरसुतोपमौ ॥२०॥
वालिप्रणिहितावेव शङ्केऽहं पुरुषोत्तमौ । राजानो बहुमित्राश्च विश्वासो नात्र हि क्षमः ॥२१॥
अरयश्च मनुष्येण विज्ञेयाश्छन्नचारिणः । विश्वस्तानामविश्वस्ताश्छिद्रेषु प्रहरन्त्यपि ॥२२॥
कृत्येषु वाली मेधावी राजानो बहुदर्शिनः । भवन्ति परहन्तारस्ते ज्ञेयाः प्राकृतैर्नरैः ॥२३॥
तौ त्वया प्राकृतेनेव गत्वा ज्ञेयौ प्लवंगम । इङ्गितानां प्रकारैश्च रूपव्याभाषणेन च ॥२४॥
लक्षयस्व तयोर्भावं प्रहृष्टमनसौ यदि । विश्वासयन् प्रशंसाभिरिङ्गितैश्च पुनः पुनः ॥२५॥
ममैवाभिमुखं स्थित्वा पृच्छ त्वं हरिपुंगव । प्रयोजनं प्रवेशस्य वनस्यास्य धनुर्धरौ ॥२६॥
शुद्धात्मानौ यदि त्वेतौ जानीहि त्वं प्लवंगम । व्याभाषितैर्वा रूपैर्वा विज्ञेया दुष्टतानयोः ॥२७॥
इत्येवं कपिराजेन संदिष्टो मारुतात्मजः । चकार गमने बुद्धिं यत्र तौ रामलक्ष्मणौ ॥२८॥
तथेति सम्पूज्य वचस्तु तस्य कपिः सुभीतस्य दुरासदस्य ।
महानुभावो हनुमान् ययौ तदा स यत्र रामोऽतिबली सलक्ष्मणः ॥२९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वितीयः सर्गः ॥ २ ॥

Hearing the brilliant speech of Hanumān in its entirety, Sugrīva for his part addressed to Hanumān the following utterance, which was more brilliant than the former (that of Hanumān):—(19) "Who will not be actually seized with fear to see these two warriors possessed of (unusually) long arms and large eyes, (nay) carrying a bow, sword and arrow (on their person) and looking like the offspring of gods? (20) I suspect these two jewels among men to have been sent by Vālī alone; for kings have many friends and no reliance should be placed in them. (21) Enemies moving in disguise ought to be recognized by a (clever) man. (For) remaining distrustful (themselves), they go the length of assailing the vulnerable points of their trustful adversaries. (22) Vālī is shrewd in his (state) affairs; nay, kings are well-versed in many expedients and destroy their enemies. They should be known (in their true colours) with the help of spies clad as ordinary men. (23) Making a move (to them) like one unconcerned, the aforesaid two strangers ought to be (truly) known by you, O monkey, through the nature of their gestures, as also through their facial expression and mutual talks. (24) Find out their intentions and, inspiring confidence in them again and again by means of my praises and gestures (corroborating them), if they are highly rejoiced in mind, and standing with your face turned towards me, inquire of the two bowmen the purpose of their entry into this forest, O bull among monkeys! (25 26) Even if you conclude them to be honest of purpose, O monkey, their wickedness should be discovered by means of their talks as well as by their facial expression." (27) Instructed thus by Sugrīva (a king of monkeys), Hanumān (son of the wind-god) made up his mind to proceed to the spot where the aforesaid Śrī Rāma and Lakṣmaṇa were. (28) Bowing with the words "So be it!" to the command of Sugrīva, who felt dismayed, though (otherwise) difficult to approach, that high-souled monkey, Hanumān, then left for the place where Śrī Rāma, who was possessed of extraordinary might, was with Lakṣmaṇa. (29)

Thus ends Canto Two in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Approaching in the guise of a mendicant Śrī Rāma and Lakṣmaṇa and bowing low to them, Hanumān inquired of them as to who they were and, having narrated to them the story of Sugrīva, apprised them of the latter's anxiety to enlist their goodwill. Pleased with the cleverness of Hanumān, Śrī Rāma compliments the former on his knowledge of the Veda and grammar. With the approval of Śrī Rāma, Lakṣmaṇa gives utterance to the former's desire to secure Sugrīva's alliance.

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः। पर्वताद्दृश्यमूकात् तु पुप्लुवे यत्र राघवौ ॥ १॥

कपिरूपं परित्यज्य हनुमान् मारुतात्मजः । भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः ॥ २ ॥
ततश्च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया । विनीतवदुपागम्य राघवौ प्रणिपत्य च ॥ ३ ॥
आबभाषे च तौ वीरौ यथावत् प्रशशंस च । सम्पूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः ॥ ४ ॥
उवाच कामतो वाक्यं मृदु सत्यपराक्रमौ । राजर्षिदेवप्रतिमौ तापसौ संशितव्रतौ ॥ ५ ॥
देशं कथमिमं प्राप्तौ भवन्तौ वरवर्णिनौ । त्रासयन्तौ मृगगणानन्यांश्च वनचारिणः ॥ ६ ॥
पम्पातीररुहान् वृक्षान् वीक्षमाणौ समन्ततः । इमां नदीं शुभजलां शोभयन्तौ तरस्विनौ ॥ ७ ॥
धैर्यवन्तौ सुवर्णाभौ कौ युवां चीरवाससौ । निःश्वसन्तौ वरभुजौ पीडयन्ताविमाः प्रजाः ॥ ८ ॥
सिंहविप्रेक्षितौ वीरौ महाबलपराक्रमौ । शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनौ ॥ ९ ॥
श्रीमन्तौ रूपसम्पन्नौ वृषभश्रेष्ठविक्रमौ । हस्तिहस्तोपमभुजौ द्युतिमन्तौ नरर्षभौ ॥१०॥
प्रभया पर्वतेन्द्रोऽसौ युवयोरवभासितः । राज्यार्हावमरप्रख्यौ कथं देशमिहागतौ ॥११॥

Receiving respectfully the bidding of the high-souled Sugrīva, Hanumān for his part jumped from (the top of) the Ṛṣyamūka hill to the spot where stood Śrī Rāma and Lakṣmaṇa (the two scions of Raghu). (1) Concealing the form of a monkey, because of his having a suspicious mind, a monkey as he was, Hanumān, son of the wind-god, thereupon assumed the form of a mendicant (recluse). (2) Approaching the two scions of Raghu like a humble man and falling prostrate before them, Hanumān then accosted the aforesaid two heroes in a soft and most pleasing language and duly extolled them. Offering due homage to the two heroes according to the scriptural ordinance, Hanumān, the foremost of monkeys, addressed the following gentle words to them according to the desire of Sugrīva:—"How have you two ascetics of remarkable vigour, unfailing prowess, most austere vows and excellent appearance and resembling a couple of royal sages or gods, come to this region, causing fright to the herds of deer and other denizens of the forest, (nay) surveying the trees growing on all sides on the brink of Pampā and lending charm (as you do) to this lake of sparkling water ? (3—7) Who are you of charming arms and remarkable fortitude, clad in the bark of trees and possessing sighing a charming completion and lustre, sighing and causing discomfort to these creatures by your (very august presence) ? (8) Wielding a pair of bows shining brightly like rain-bows, how have you two heroic jewels among men visited this region—you, who are endowed with the gaze of a lion and are possessed of extraordinary might and prowess, are capable of destroying the foes, are full of glory and splendour and rich in comeliness, who are distinguished by the noble gait of a bull and arms resembling the proboscis of an elephant, who are worthy of sovereignty and shine brightly like gods ? The yonder Ṛṣyamūka (a king of mountains) stands illumined by your effulgence. (9—11)

पद्मपत्रेक्षणौ वीरौ जटामण्डलधारिणौ । अन्योन्यसदृशौ वीरौ देवलोकादिहागतौ ॥१२॥
यदृच्छयेव सम्प्राप्तौ चन्द्रसूर्यौ वसुंधराम् । विशालवक्षसौ वीरौ मानुषौ देवरूपिणौ ॥१३॥
सिंहस्कन्धौ महोत्साहौ समदाविव गोवृषौ । आयताश्च सुवृत्ताश्च बाहवः परिघोपमाः ॥१४॥
सर्वभूषणभूषार्हाः किमर्थं न विभूषिताः । उभौ योग्यावहं मन्ये रक्षितुं पृथिवीमिमाम् ॥१५॥
ससागरवनां कृत्स्नां विन्ध्यमेरुविभूषिताम् । इमे च धनुषी चित्रे श्लक्ष्णे चित्रानुलेपने ॥१६॥
प्रकाशेते यथेन्द्रस्य वज्रे हेमविभूषिते । सम्पूर्णाश्च शितैर्बाणैस्तूणाश्च शुभदर्शनाः ॥१७॥

जीवितान्तकरैर्घोरैर्ज्वलद्भिरिव पन्नगैः । महाप्रमाणौ विपुलौ तप्तहाटकभूषणौ ॥१८॥
खड्गावेतौ विराजेते निर्मुक्तभुजगाविव । एवं मां परिभाषन्तं कस्माद् वै नाभिभाषतः ॥१९॥

"Having eyes resembling the petals of a lotus and wearing a rounded mass of matted locks, you two, gallant men, match each other and are heroes come down to this earth from the celestial world. (12) Endowed with a broad chest, you two heroic men possess the exterior of gods. It appears as if the moon-god and the sun-god have duly reached the earth by the will of Providence. (13) Having shoulders resembling those of a lion and, possessed of extraordinary vigour, you look like a pair of bulls in heat. Wherefore have these arms of yours, long and perfectly round and resembling a pair of clubs, have not been artistically adorned, even though they deserve to be embellished with all kinds of jewels? I consider you both as fit to protect this entire earth with its oceans and forests and richly adorned with the Vindhya and Meru mountains. Nay, these wonderful, charming and strangely gilded bows (of yours) shine like Indra's thunderbolts decorated with gold. Besides, filled to capacity with blazing sharp-pointed shafts, capable of ending one's life and dreadful like serpents, these quivers (of yours) look (so) charming. These swords of considerable length and enormous size and decorated with refined gold shine brightly like a pair of serpents that have shed their slough. But wherefore do you not answer me, even though I am uttering your praises as I have done? (14—19)

सुग्रीवो नाम धर्मात्मा कश्चिद् वानरपुंगवः । वीरो विनिकृतो भ्रात्रा जगद् भ्रमति दुःखितः ॥२०॥
प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना । राज्ञा वानरमुख्यानां हनुमान् नाम वानरः ॥२१॥
युवाभ्यां स हि धर्मात्मा सुग्रीवः सख्यमिच्छति । तस्य मां सचिवं वित्तं वानरं पवनात्मजम् ॥२२॥
भिक्षुरूपप्रतिच्छन्नं सुग्रीवप्रियकारणात् । ऋष्यमूकादिह प्राप्तं कामगं कामचारिणम् ॥२३॥
एवमुक्त्वा तु हनुमांस्तौ वीरौ रामलक्ष्मणौ । वाक्यज्ञो वाक्यकुशलः पुनर्नोवाच किंचन ॥२४॥
एतच्छ्रुत्वा वचस्तस्य रामो लक्ष्मणमब्रवीत् । प्रहृष्टवदनः श्रीमान् भ्रातरं पार्श्वतः स्थितम् ॥२५॥

"A gallant jewel among monkeys, Sugrīva by name, whose mind is set on virtue, roams the earth, afflicted as he is, having been banished by his (elder) brother. (20) Sent by that high-minded Sugrīva, king of the leaders of monkeys, I, a monkey, Hanumān by name, have sought you. (21) The said pious-minded Sugrīva actually seeks your friendship. Know me to be his minister, a monkey sprung from the loins of the wind-god and arrived here from Ṛṣyamūka in order to oblige Sugrīva and disguised in the form of a recluse, capable as I am of going wherever I please and acting as I please." (22–23) Having spoken thus to the aforesaid heroes, Śrī Rāma and Lakṣmaṇa, Hanumān, for his part, who understood the (true) meaning of words and was an adept in expression, said nothing further. (24) Hearing the foregoing speech of Hanumān, the glorious Rāma, who wore a most cheerful countenance, spoke (as follows) to his (half-) brother, Lakṣmaṇa, standing by his side:—(25)

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः । तमेव काङ्क्षमाणस्य ममान्तिकमिहागतः ॥२६॥
तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम् । वाक्यज्ञं मधुरैर्वाक्यैः स्नेहयुक्तमरिंदमम् ॥२७॥
नानृग्वेदविनीतस्य नायजुर्वेदधारिणः । नासामवेदविदुषः शक्यमेवं विभाषितुम् ॥२८॥
नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम् । बहु व्याहरतानेन न किंचिदपशब्दितम् ॥२९॥

न मुखे नेत्रयोश्चापि ललाटे च भ्रवोस्तथा । अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित् ॥३०॥
अविस्तरमसंदिग्धमविलम्बितमव्यथम् । उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम् ॥३१॥
संस्कारक्रमसम्पन्नामद्रुतामविलम्बिताम् । उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम् ॥३२॥
अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया । कस्य नाराध्यते चित्तमुद्यतासेररेरपि ॥३३॥
एवंविधो यस्य दूतो न भवेत् पार्थिवस्य तु । सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ ॥३४॥
एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः । तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः ॥३५॥

"He who has arrived here in my presence is a minister of Sugrīva, the high-minded chief of monkeys, whom alone I was seeking. (26) Answer in sweet words with affection the aforesaid monkey, who is a minister of Sugrīva, knows how to speak and is a tamer of foes, O Lakṣmaṇa ! (27) To speak in the way he has done is not possible for one who has not studied Ṛgveda with an eye to its meaning, not memorized Yajurveda and has no knowledge of Sāmaveda either. (28) Surely the entire range of (Sanskrit) Grammar has been studied by him in many ways, as is clear from the fact that nothing has been wrongly worded by him (even) though speaking a good deal. (29) No fault (of expression) was noticed anywhere in his face nor even in his eyes, nor again in his forehead nor in his eyebrows nor in any one of his other limbs. (30) The speech emanating from his bosom and articulated by his throat is marked by absence of prolixity, is unambiguous and unfaltering and does not make a grating impression (on one's ears), uttered as it is in a modulated tone. (31) He utters a wholesome, distinct and remarkable speech, which is grammatically correct, fluent and delightful to the mind. (32) Whose mind will not be rendered favourable by this wonderful speech, which has its seat in three articulating organs (*viz*, the bosom, throat and head). (To say nothing of others) the mind even of an enemy with his sword uplifted will be made friendly thereby. (33) How can the progress of undertakings of a king in whose service no such envoy exists actually meet with success, O sinless brother ? (34) By the (very) pleading of an envoy, all the objects of a sovereign in whose service there happen to be agents adorned with hosts of such virtues are (surely) accomplished." (35)

एवमुक्तस्तु सौमित्रिः सुग्रीवसचिवं कपिम् । अभ्यभाषत वाक्यज्ञो वाक्यज्ञं पवनात्मजम् ॥३६॥
विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः । तमेव चावां मार्गावः सुग्रीवं प्लवगेश्वरम् ॥३७॥
यथा ब्रवीषि हनुमन् सुग्रीववचनादिह । तत् तथा हि करिष्यावो वचनात् तव सत्तम ॥३८॥
तत् तस्य वाक्यं निपुणं निशम्य प्रहृष्टरूपः पवनात्मजः कपिः ।
मनः समाधाय जयोपपत्तौ सख्यं तदा कर्तुमियेष ताभ्याम् ॥३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे तृतीयः सर्गः ॥ ३ ॥

Spoken to in these words (by Śrī Rāma), Lakṣmaṇa (son of Sumitrā) for his part, who knew how to speak, replied (as follows) to the monkey, Hanumān (son of the wind-god), a minister of Sugrīva, who (also) knew how to speak:—(36) "The virtues of the high-minded Sugrīva are known to us, O learned monkey ! We too are looking for the selfsame Sugrīva, a ruler of monkeys. (37) At your instance, O excellent Hanumān, we shall certainly do as you say under the command of Sugrīva on this occasion." (38)

Having carefully heard the aforesaid reply of Lakṣmaṇa, and setting his heart on the consummation of Sugrīva's truimph, Hanumān (the monkey sprung from the loins of the wind-god), who wore a most cheerful countenance, sought then and there to negotiate an alliance with the two princes. (39)

Thus ends Canto Three in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Hanumān inquires of Śrī Rāma the purpose of his visit to Pampā. Having narrated to Hanumān, as urged by Śrī Rāma, his life-story up to his separation from Sītā, Lakṣmaṇa tells him that cultivation of friendship with Sugrīva in pursuance of the advice of Kabandha was the purpose of their visit to the Pampā. Observing that Sugrīva was in a predicament similar to the one in which Śrī Rāma found himself placed and as such stood in need of Śrī Rāma's sympathy and goodwill, Hanumān resumes his real form and, placing Śrī Rāma and Lakṣmaṇa on his shoulders, reaches Ṛṣyamūka.

ततः प्रहृष्टो हनुमान् कृत्यवानिति तद्वचः । श्रुत्वा मधुरभावं च सुग्रीवं मनसा गतः ॥ १ ॥
भाव्यो राज्यागमस्तस्य सुग्रीवस्य महात्मनः । यदयं कृत्यवान् प्राप्तः कृत्यं चैतदुपागतम् ॥ २ ॥
ततः परमसंहृष्टो हनूमान् प्लवगोत्तमः । प्रत्युवाच ततो वाक्यं रामं वाक्यविशारदः ॥ ३ ॥
किमर्थं त्वं वनं घोरं पम्पाकाननमण्डितम् । आगतः सानुजो दुर्गं नानाव्यालमृगायुतम् ॥ ४ ॥
तस्य तद् वचनं श्रुत्वा लक्ष्मणो रामचोदितः । आचचक्षे महात्मानं रामं दशरथात्मजम् ॥ ५ ॥

Highly rejoiced to hear the aforesaid speech (of Śrī Rāma) as well as of Śrī Rāma's friendly feeling (towards Sugrīva) and to learn that Śrī Rāma (too) had some purpose (in meeting him), Hanumān then mentally sought (the presence of) Sugrīva. (1) (He said to himself,) "Attainment of sovereignty on the part of that high-souled Sugrīva is sure to come about as (is clear from the fact that) Śrī Rāma has come (here) with a purpose and the duty (of accomplishing it) has devolved on Sugrīva." (2) Supremely rejoiced at the thought, Hanumān, the foremost of monkeys, thereupon replied as follows to Śrī Rāma, who was an adept in expression:—(3) "What for have you come with your (younger) brother to this dreadful forest (of Daṇḍaka), which is (so difficult of access and is infested with birds of prey and deer of every description, though adorned with the woodland encompassing Pampā ?" (4) Hearing the aforesaid question of Hanumān, Lakṣmaṇa, as urged by Śrī Rāma (by means of gestures), spoke (as follows) about the high-souled Śrī Rāma, son of Emperor Daśaratha:—(5)

राजा दशरथो नाम द्युतिमान् धर्मवत्सलः । चातुर्वर्ण्यं स्वधर्मेण नित्यमेवाभिपालयन् ॥ ६ ॥
न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन । स तु सर्वेषु भूतेषु पितामह इवापरः ॥ ७ ॥
अग्निष्टोमादिभिर्यज्ञैरिष्टवानाप्तदक्षिणैः । तस्यायं पूर्वजः पुत्रो रामो नाम जनैः श्रुतः ॥ ८ ॥
शरण्यः सर्वभूतानां पितुर्निर्देशपारगः । ज्येष्ठो दशरथस्यायं पुत्राणां गुणवत्तरः ॥ ९ ॥
राजलक्षणसंयुक्तः संयुक्तो राज्यसम्पदा । राज्याद् भ्रष्टो मया वस्तुं वने सार्धमिहागतः ॥१०॥
भार्यया च महाभाग सीतयानुगतो वशी । दिनक्षये महातेजाः प्रभयेव दिवाकरः ॥११॥
अहमस्यावरो भ्राता गुणैर्दास्यमुपागतः । कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः ॥१२॥
सुखार्हस्य महार्हस्य सर्वभूतहितात्मनः । ऐश्वर्येण विहीनस्य वनवासे रतस्य च ॥१३॥
रक्षसापहृता भार्या रहिते कामरूपिणा । तच्च न ज्ञायते रक्षः पत्नी येनास्य वा हृता ॥१४॥

"Ruling (all) the four grades of society from day to day according to the code of conduct prescribed for himself, there was a king, Daśaratha by name, who was full of splendour and fond of virtue. (6) None was inimical to him nor did he for his part hate anyone. He was in fact another Brahmā (the grandfather of the entire creation) to all created beings. (7) He propitiated the Lord by means of sacrificial performances such as Agniṣṭoma, in which handsome fees were paid (to the priests officiating in them). This prince is his first-born son, called by the people by the name of Śrī Rāma. (8) Fit to protect all created beings, he has fully carried out the commands of his father. He is the eldest of (all) Daśaratha's sons and is more qualified (than all of them). (9) Endowed with the bodily marks of a king, he was (just) going to be invested (by his father) with royal fortune (in the shape of the office of Prince Regent) when he was (suddenly) disinherited of his sovereignty and came here to live in the forest with me, followed by his consort, Sītā too,—(even) as the sun sinks below horizon with its splendour at the decline of the day,—possessed as he was of extraordinary brilliance and had (fully) controlled himself. (10-11) I am his younger (half-) brother, Lakṣmaṇa by name, who have been compelled by his virtues to become his slave, appreciating as he does the services rendered to him and making much of (even) small services. (12) The spouse of my (aforesaid) brother,—who is worthy of (all) comforts, who deserves to be adored (even) by the trio adored by all (*viz*, Brahmā, Viṣṇu and Śiva) and whose mind is set on the good of all created beings, nay, who is (now totally) bereft of (all) lordship and is devoted to a forest life,—was carried off at a place where non was beside her by an ogre who is capable of assuming any form at will. That ogre, however, is not known, by whom his consort has been stolen away. (13-14)

दनुर्नाम दितेः पुत्रः शापाद् राक्षसतां गतः । आख्यातस्तेन सुग्रीवः समर्थो वानराधिपः ॥१५॥
स ज्ञास्यति महावीर्यस्तव भार्यापहारिणम् । एवमुक्त्वा दनुः स्वर्गं भ्राजमानो दिवं गतः ॥१६॥

"There was a son of Diti, Danu (Kabandha) by name, who had by virtue of an imprecation assumed the state of an ogre. Sugrīva, the powerful overlord of monkeys, was mentioned (to us) by him. (15) "That exceptionally powerful monkey will find out the ogre who stole away your consort!" Saying so, and emitting light (all round), Danu rose to the skies on his way to heaven. (16)

एतत् ते सर्वमाख्यातं याथातथ्येन पृच्छतः । अहं चैव च रामश्च सुग्रीवं शरणं गतौ ॥१७॥
एष दत्त्वा च वित्तानि प्राप्य चानुत्तमं यशः । लोकनाथः पुरा भूत्वा सुग्रीवं नाथमिच्छति ॥१८॥

सीता यस्य स्नुषा चासीच्छरण्यो धर्मवत्सलः । तस्य पुत्रः शरण्यस्य सुग्रीवं शरणं गतः ॥१९॥
सर्वलोकस्य धर्मात्मा शरण्यः शरणं पुरा । गुरुर्मे राघवः सोऽयं सुग्रीवं शरणं गतः ॥२०॥
यस्य प्रसादे सततं प्रसीदेयुरिमाः प्रजाः । स रामो वानरेन्द्रस्य प्रसादमभिकाङ्क्षते ॥२१॥
येन सर्वगुणोपेताः पृथिव्यां सर्वपार्थिवाः । मानिताः सततं राज्ञा सदा दशरथेन वै ॥२२॥
तस्यायं पूर्वजः पुत्रस्त्रिषु लोकेषु विश्रुतः । सुग्रीवं वानरेन्द्रं तु रामः शरणमागतः ॥२३॥
शोकाभिभूते रामे तु शोकार्ते शरणं गते । कर्तुमर्हति सुग्रीवः प्रसादं सह यूथपैः ॥२४॥

"All this has been narrated in all sincerity to you, who inquired about it. Now Śrī Rāma as well as myself have sought Sugrīva as our refuge. (17) Having given away (all his) riches (to beggars while leaving Ayodhya for the forest) and earned unsurpassed glory, and having been in the past the protector of the world, Śrī Rāma desires to have Sugrīva as his benefactor. (18) Himself affording shelter to others and fond of virtues, the son of King Daśaratha, (who was fit to protect others and), whose daughter-in-law was Sītā, has sought Sugrīva as his refuge. (19) The selfsame Śrī Rāma (a scion of Raghu), my eldest brother, whose mind is set on virtue and who was once not only fit to protect, but the (actual) protector of, the whole world, has sought Sugrīva as his asylum. (20) That Rāma on whose being propitious (all) these created beings remain constantly pleased seeks the favour of Sugrīva (a king of monkeys)! (21) Śrī Rāma, the first-born son, well-known through (all) the three worlds, of King Daśaratha,—by whom in reality all the kings on earth, endowed with all (kinds of) virtues, were unceasingly honoured every day,—has for his part sought Sugrīva, the lord of monkeys, as his refuge. (22-23) Sugrīva along with his troop-leaders ought in his turn to show his grace to Śrī Rāma, who is overwhelmed and stricken with grief and has sought Sugrīva as his refuge." (24)

एवं ब्रुवाणं सौमित्रिं करुणं साश्रुपातनम् । हनूमान् प्रत्युवाचेदं वाक्यं वाक्यविशारदः ॥२५॥
ईदृशा बुद्धिसम्पन्ना जितक्रोधा जितेन्द्रियाः । द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनमागताः ॥२६॥
स हि राज्याच्च विभ्रष्टः कृतवैरश्च वालिना । हृतदारो वने त्रस्तो भ्रात्रा विनिकृतो भृशम् ॥२७॥
करिष्यति स साहाय्यं युवयोर्भास्करात्मजः । सुग्रीवः सह चास्माभिः सीतायाः परिमार्गणे ॥२८॥
इत्येवमुक्त्वा हनुमाञ्श्लक्ष्णं मधुरया गिरा । बभाषे साधु गच्छामः सुग्रीवमिति राघवम् ॥२९॥
एवं ब्रुवन्तं धर्मात्मा हनूमन्तं स लक्ष्मणः । प्रतिपूज्य यथान्यायमिदं प्रोवाच राघवम् ॥३०॥

To Lakṣmaṇa (son of Sumitrā), speaking as aforesaid in a pathetic tone accompanied by a flow of tears, Hanumān, who was an adept in expression, replied as follows:—(25) "Through good luck people like you, who are rich in wisdom, have subdued their anger and mastered their senses, and who deserve to be seen by Sugrīva (the ruler of monkeys), have fallen within the range of our sight. (26) Antagonized and deposed from his throne, nay, actually deprived of his spouse and exiled by his (elder) brother, Vālī, Sugrīva lives in the forest greatly alarmed. (27) Along with us (monkeys) the said Sugrīva, sprung from the loins of the sun-god, will render help to you in tracing out Sītā." (28) Having spoken thus in a sweet tone, Hanumān softly said to Śrī Rāma (a scion of Raghu), "Well, let us proceed to (meet) Sugrīva." (29) Having honoured according to the rules of propriety Hanumān, who was speaking thus, the celebrated Lakṣmaṇa, whose mind was set on virtue, submitted as follows to Śrī Rama (a scion of Raghu):—(30)

कपिः कथयते हृष्टो यथार्थं मारुतात्मजः । कृत्यवान् सोऽपि सम्प्राप्तः कृतकृत्योऽसि राघव ॥३१॥
प्रसन्नमुखवर्णश्च व्यक्तं हृष्टश्च भाषते । नानृतं वक्ष्यते वीरो हनूमान् मारुतात्मजः ॥३२॥
ततः स सुमहाप्राज्ञो हनूमान् मारुतात्मजः । जगामादाय तौ वीरौ हरिराजाय राघवौ ॥३३॥
भिक्षुरूपं परित्यज्य वानरं रूपमास्थितः । पृष्ठमारोप्य तौ वीरौ जगाम कपिकुञ्जरः ॥३४॥
स तु विपुलयशाः कपिप्रवीरः पवनसुतः कृतकृत्यवत् प्रहृष्टः ।
गिरिवरमुरुविक्रमः प्रयातः स शुभमतिः सह रामलक्ष्मणाभ्याम् ॥३५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्थः सर्गः ॥ ४ ॥

"Full of joy, this son of the wind-god speaks aright. Sugrīva too has some end to be achieved (through you). Having arrived (here) at the right time, you have your object accomplished, O scion of Raghu! (31) Full of delight, Hanumān speaks unambiguously and with a cheerful glow on his face. The gallant son of the wind-god would not tell a lie." (32) Taking Śrī Rāma and Lakṣmaṇa, the two heroic scions of Raghu, the aforesaid Hanumān, the extremely wise son of the wind-god, thereupon sallied forth to meet Sugrīva (the ruler of monkeys). (33) Having abandoned the guise of a mendicant (recluse) and resumed the form of a monkey, and placing the aforesaid two heroes on his back (shoulders), Hanumān (a veritable elephant among monkeys) departed (for Ṛṣyamūka). (34) Overjoyed like one whose object has been accomplished, that great hero among the monkeys, the noble-minded son of the wind-god, for his part, who had earned an extensive fame and was possessed of extraordinary prowess, proceeded along with Śrī Rāma and Lakṣmaṇa to Ṛṣyamūka (the foremost of mountains). (35)

Thus ends Canto Four in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Having presented himself before Sugrīva on the Malaya mountain and apprised him of his having brought the two scions of Raghu to Ṛṣyamūka, Hanumān narrates to him the story of the two princes. Pleased to hear this news and approaching Śrī Rāma in the form of a human being, Sugrīva offers his hand for being clasped by Śrī Rāma as a token of friendship. Śrī Rāma responds by clasping it with his own and hugs him to his bosom. Their friendship having been solemnized in the presence of a fire, Sugrīva narrates to him his tale of woe and requests Śrī Rāma to get rid of Vāli, his hostile brother. Śrī Rāma promises this.

ऋष्यमूकात् तु हनुमान् गत्वा तं मलयं गिरिम् । आचचक्षे तदा वीरो कपिराजाय राघवौ ॥ १ ॥

अयं रामो महाप्राज्ञ सम्प्राप्तो दृढविक्रमः । लक्ष्मणेन सह भ्रात्रा रामोऽयं सत्यविक्रमः ॥ २ ॥
इक्ष्वाकूणां कुले जातो रामो दशरथात्मजः । धर्मे निगदितश्चैव पितुर्निर्देशकारकः ॥ ३ ॥
राजसूयाश्वमेधैश्च वह्निर्येनाभितर्पितः । दक्षिणाश्च तथोत्सृष्टा गावः शतसहस्रशः ॥ ४ ॥
तपसा सत्यवाक्येन वसुधा येन पालिता । स्त्रीहेतोस्तस्य पुत्रोऽयं रामोऽरण्यं समागतः ॥ ५ ॥
तस्यास्य वसतोऽरण्ये नियतस्य महात्मनः । रावणेन हृता भार्या स त्वां शरणमागतः ॥ ६ ॥
भवता सख्यकामौ तौ भ्रातरौ रामलक्ष्मणौ । प्रगृह्य चार्चयस्वैतौ पूजनीयतमावुभौ ॥ ७ ॥
श्रुत्वा हनूमतो वाक्यं सुग्रीवो वानराधिपः । दर्शनीयतमो भूत्वा प्रीत्योवाच च राघवम् ॥ ८ ॥
भवान् धर्मविनीतश्च सुतपाः सर्ववत्सलः । आख्याता वायुपुत्रेण तत्त्वतो मे भवद्गुणाः ॥ ९ ॥
तन्ममैवैष सत्कारो लाभश्चैवोत्तमः प्रभो । यत्त्वमिच्छसि सौहार्दं वानरेण मया सह ॥१०॥
रोचते यदि मे सख्यं बाहुरेष प्रसारितः । गृह्यतां पाणिना पाणिर्मर्यादा बध्यतां ध्रुवा ॥११॥

Springing to the celebrated Mount Malaya (an offshoot of Ṛṣyamūka) from the Ṛṣyamūka hill, Hanumān for his part forthwith announced Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) to Sugrīva (the king of monkeys). (1) "Here is Rāma duly arrived with Lakṣmaṇa, his (younger half-) brother, O highly wise king of unbending prowess ! The aforesaid Rāma is possessed of unfailing prowess. (2) Born in the line of Ikṣwākus, Śrī Rāma is sprung from the loins of King Daśaratha, and is well-known for his devotion to duty. He has come to the forest in obedience to the behest of his father. (3) Śrī Rama is a son of the same King Daśaratha by whom the god of fire was fully propitiated by means of Rājasūya and Aśwamedha sacrifices and (liberal) fees were given away as well as cows in hundreds of thousands. (4) (Nay) the earth was ruled by him by recourse to truthful words and asceticism. Because of the plighted word given by the aforesaid king to his wife (Kaikeyī, Rāma's stepmother) Śrī Rāma has come to (live in) the forest. (5) The spouse of the same high-souled Śrī Rāma was carried off by Rāvaṇa while the former was leading a disciplined life in the forest. He has (accordingly) sought you as his refuge. (6) Receiving and accepting as your own the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, who seek friendship with you and are most deserving of homage, (pray) offer (formal) worship to both these princes." (7) Hearing the submission of Hanumān and appearing most good-looking, Sugrīva, the overlord of monkeys, lovingly (approached and) submitted (as follows) to Śrī Rāma (a scion of Raghu):—(8) "You have been trained in the practice of righteousness, and are highly ascetic and fond of all; your virtues have (already) been recounted by Hanumān (son of the wind-god) in their reality. (9) It is an honour to myself and my foremost gain too, my lord, that you seek amity with me, a monkey. (10) If my friendship is acceptable to you, here is my hand extended (before you). Let this hand be clasped with yours and an abiding pact entered into (with me)." (11)

एतत् तु वचनं श्रुत्वा सुग्रीवस्य सुभाषितम् । सम्प्रहृष्टमना हस्तं पीडयामास पाणिना ॥१२॥
हृष्टः सौहृदमालम्ब्य पर्यष्वजत पीडितम् । ततो हनूमान् संत्यज्य भिक्षुरूपमरिंदमः ॥१३॥
काष्ठयोः स्वेन रूपेण जनयामास पावकम् । दीप्यमानं ततो वह्निं पुष्पैरभ्यर्च्य सत्कृतम् ॥१४॥
तयोर्मध्ये तु सुप्रीतो निदधौ सुसमाहितः । ततोऽग्निं दीप्यमानं तौ चक्रतुश्च प्रदक्षिणम् ॥१५॥
सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ । ततः सुप्रीतमनसौ तावुभौ हरिराघवौ ॥१६॥

अन्योन्यमभिवीक्षन्तौ न तृप्तिमभिजग्मतुः । त्वं वयस्योऽसि हृद्यो मे ह्येकं दुःखं सुखं च नौ ॥१७॥
सुग्रीवो राघवं वाक्यमित्युवाच प्रहृष्टवत् । ततः सुपर्णबहुलां भङ्क्त्वा शाखां सुपुष्पिताम् ॥१८॥
सालस्यास्तीर्य सुग्रीवो निषसाद सराघवः । लक्ष्मणायाथ संहृष्टो हनूमान् मारुतात्मजः ॥१९॥
शाखां चन्दनवृक्षस्य ददौ परमपुष्पिताम् ।

Extremely delighted at heart to hear this beautifully-worded submission of Sugrīva, Śrī Rāma for his part pressed his hand with his own. (12) Nay, adopting a friendly attitude, he joyously embraced Sugrīva, who had been subjected to oppression. Giving up the form of a mendicant (recluse), and appearing in his own (native) form, Hanumān, the tamer of his foes, thereupon lighted a fire out of a pair of logs of wood. Highly pleased and fully composed, Hanumān for his part thereupon placed the fire, after it had been honoured by being worshipped with flowers, between Śrī Rāma and Sugrīva. Having contracted friendship (with each other), the aforesaid Sugrīva and Śrī Rāma (a scion of Raghu) too then went round the inflamed fire clockwise. Highly delighted in mind, both the aforesaid friends, Sugrīva (a monkey) and Śrī Rāma (a scion of Raghu) did not experience satiety while gazing on each other. Full of excessive joy, Sugrīva spoke as follows to Śrī Rāma (a scion of Raghu):—"(Since) you are (now) a friend beloved of my heart, our woe and joy are one." Breaking a bough of a sal tree, laden with flowers and thick with beautiful leaves, and laying it down, Sugrīva then sat down on it with Śrī Rāma (a scion of Raghu). Highly rejoiced, Hanumān, son of the wind-god, now offered to Lakṣmaṇa a fully blossomed bough of a sandalwood tree.

ततः प्रहृष्टः सुग्रीवः श्लक्ष्णं मधुरया गिरा ॥२०॥
प्रत्युवाच तदा रामं हर्षव्याकुललोचनः । अहं विनिकृतो राम चरामीह भयार्दितः ॥२१॥
हृतभार्यो वने त्रस्तो दुर्गमेतदुपाश्रितः । सोऽहं त्रस्तो वने भीतो वसाम्युद्भ्रान्तचेतनः ॥२२॥
वालिना निकृतो भ्रात्रा कृतवैरश्च राघव । वालिनो मे महाभाग भयार्तस्याभयं कुरु ॥२३॥
कर्तुमर्हसि काकुत्स्थ भयं मे न भवेद् यथा । एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः ॥२४॥
प्रत्यभाषत काकुत्स्थः सुग्रीवं प्रहसन्निव । उपकारफलं मित्रं विदितं मे महाकपे ॥२५॥
वालिनं तं वधिष्यामि तव भार्यापहारिणम् । अमोघाः सूर्यसंकाशा ममेमे निशिताः शराः ॥२६॥
तस्मिन् वालिनि दुर्वृत्ते निपतिष्यन्ति वेगिताः । कङ्कपत्रप्रतिच्छन्ना महेन्द्राशनिसंनिभाः ॥२७॥
तीक्ष्णाग्रा ऋजुपर्वाणः सरोषा भुजगा इव । तमद्य वालिनं पश्य तीक्ष्णैराशीविषोपमैः ॥२८॥
शरैर्विनिहतं भूमौ प्रकीर्णमिव पर्वतम् । स तु तद् वचनं श्रुत्वा राघवस्यात्मनो हितम् ।
सुग्रीवः परमप्रीतः परमं वाक्यमब्रवीत् ॥२९॥
तव प्रसादेन नृसिंह वीर प्रियां च राज्यं च समाप्नुयामहम् ।
तथा कुरु त्वं नरदेव वैरिणं यथा न हिंस्यात् स पुनर्ममाग्रजम् ॥३०॥
सीताकपीन्द्रक्षणदाचराणां राजीवहेमज्वलनोपमानि ।
सुग्रीवरामप्रणयप्रसङ्गे वामानि नेत्राणि समं स्फुरन्ति ॥३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चमः सर्गः ॥ ५ ॥

Highly rejoiced, Sugrīva thereupon gently submitted forthwith in a sweet tone as follows to Śrī Rāma, his eyes bewildered with joy:—"Having been exiled (by my elder brother, Vālī), I move about in this forest, oppressed as I am with fear. O Rāma! (13—21) Alarmed as I am, my spouse (too) having been taken away, I have sought shelter (for my protection) in this mountain, which is difficult of access (for Vālī).

Having been banished and antagonized by my brother, (Vālī), O scion of Raghu, I live in the forest perturbed and alarmed, my mind being confused. (Therefore) grant me security, O highly blessed one, from Vālī, stricken with fear as I am. (22—23) You ought to ensure, O scion of Kakutstha, that no fear may linger in me." Implored thus, the glorious Śrī Rāma (a scion of Kakutstha), for his part, who knew what is right and was fond of righteousness, replied (as follows) to Sugrīva as though heartily laughing:—"It is known to me that service is the fruit yielded by a friend, O mighty monkey ! (24-25) I shall dispose of the notorious Vālī, who has wrested your wife. Infallible are these sharpened shafts of mine, glorious as the sun. (26) Covered (at the end) with the feathers of a buzzard and provided with a momentum, and shining brightly like the thunderbolt of the mighty Indra (the lord of paradise), these arrows with pointed heads and straight joints will descend like angry serpents on that Vālī of immoral conduct. See Vālī struck down today on the earth like a scattered mountain with pointed shafts resembling venomous serpents." Supremely rejoiced to hear the aforesaid assurance, favourable to him, of Śrī Rāma (a scion of Raghu), the celebrated Sugrīva for his part uttered the following excellent words:— (27—29) "By your goodwill, O lion among men, I hope to recover my darling as well as my sovereignty. (Pray) handle my hostile elder brother in such a way, O heroic prince, that he may not persecute me any more." (30) On the occasion of the friendship (concluded) between Sugrīva and Śrī Rāma the left eyes of Sītā, Vālī (the king of monkeys) and Rāvaṇa (an ogre, *lit.*, a night-stalker)—which were lotus-like, gold-like and fire-like (respectively), synchronously throbbed.* (31)

Thus ends Canto Five in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Telling Śrī Rāma that he had come to know from Hanumān all about his misfortune (in the shape of the abduction of his wife) and assuring him that he will have her traced out wherever she may be and restore her to him, Sugrīva fetches from inside his cave an ornament tied in a corner of a silk wrapper and dropped by her from the air while being carried away by Rāvaṇa, and gives it to Śrī Rāma. Recognizing it as belonging to Sītā alone, Śrī Rāma is plunged once more in grief born of separation from his beloved spouse and, violently hissing like a serpent, impatiently inquires who that Rāvaṇa was and where from he hailed.

पुनरेवाब्रवीत् प्रीतो राघवं रघुनन्दनम् । अयमाख्याति ते राम सेवको मन्त्रिसत्तमः ॥ १ ॥

---

* According to the science of omens the throbbing of left limbs is believed to be auspicious in the case of females and inauspicious in that of males.

हनुमान् यन्निमित्तं त्वं निर्जनं वनमागतः । लक्ष्मणेन सह भ्रात्रा वसतश्च वने तव ॥ २ ॥
रक्षसापहृता भार्या मैथिली जनकात्मजा । त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता ॥ ३ ॥
अन्तरं प्रेप्सुना तेन हत्वा गृध्रं जटायुषम् । भार्यावियोगजं दुःखं प्रापितस्तेन रक्षसा ॥ ४ ॥
भार्यावियोगजं दुःखं नचिरात् त्वं विमोक्ष्यसे । अहं तामानयिष्यामि नष्टां वेदश्रुतीमिव ॥ ५ ॥
रसातले वा वर्तन्तीं वर्तन्तीं वा नभस्तले । अहमानीय दास्यामि तव भार्यामरिंदम ॥ ६ ॥
इदं तथ्यं मम वचस्त्वमवेहि च राघव । न शक्या सा जरयितुमपि सेन्द्रैः सुरासुरैः ॥ ७ ॥
तव भार्या महाबाहो भक्ष्यं विषकृतं यथा । त्यज शोकं महाबाहो तां कान्तामानयामि ते ॥ ८ ॥

Sugrīva once more lovingly submitted as follows to Śrī Rāma (a scion of Raghu), the delight of the Raghus :—"This Hanumān, a (veritable) jewel among my counsellors and your servant, has revealed (to me) the purpose for which you have sought this lonely forest, O Rāma ! He has told me how while you were living in the forest with your (half-) brother, Lakṣmaṇa, your consort, Sītā (a princess of Mithila), daughter of Janaka, was carried off wailing at a time when she was disunited from you as well as from the talented Lakṣmaṇa, after killing the vulture, Jaṭāyu, by that ogre Rāvaṇa, who had (all along) been seeking an opportune moment (to lay his violent hands on her), and how you have been subjected by that ogre to the agony of separation from your spouse. (1—4) You will cast away before long the agony of separation from your consort; for I will bring her back (even) as the Lord (in His descent as the Divine Fish) recovered the Veda (the Divine Revelation) that had vanished out of sight. (5) Recovering your consort, O tamer of foes, no matter whether she exists in the bowels of the earth or is living in the vaults of heaven, I shall deliver her to you. (6) Know this statement of mine to be true, O mighty-armed scion of Raghu, that the aforesaid consort of yours cannot be absorbed (with impunity) even by gods and demons including Indra, any more than food cooked with poison. Cast away grief, O mighty-armed prince, I shall (surely) bring back that darling of yours. (7-8)

अनुमानात् तु जानामि मैथिली सा न संशयः । ह्रियमाणा मया दृष्टा रक्षसा रौद्रकर्मणा ॥ ९ ॥
क्रोशन्ती रामरामेति लक्ष्मणेति च विस्वरम् । स्फुरन्ती रावणस्याङ्के पन्नगेन्द्रवधूर्यथा ॥१०॥
आत्मना पञ्चमं मां हि दृष्ट्वा शैलतले स्थितम् । उत्तरीयं तया त्यक्तं शुभान्याभरणानि च ॥११॥
तान्यस्माभिर्गृहीतानि निहितानि च राघव । आनयिष्याम्यहं तानि प्रत्यभिज्ञातुमर्हसि ॥१२॥
तमब्रवीत् ततो रामः सुग्रीवं प्रियवादिनम् । आनयस्व सखे शीघ्रं किमर्थं प्रविलम्बसे ॥१३॥
एवमुक्तस्तु सुग्रीवः शैलस्य गहनां गुहाम् । प्रविवेश ततः शीघ्रं राघवप्रियकाम्यया ॥१४॥
उत्तरीयं गृहीत्वा तु स तान्याभरणानि च । इदं पश्येति रामाय दर्शयामास वानरः ॥१५॥
ततो गृहीत्वा वासस्तु शुभान्याभरणानि च । अभवद् बाष्पसंरुद्धो नीहारेणेव चन्द्रमाः ॥१६॥
सीतास्नेहप्रवृत्तेन स तु बाष्पेण दूषितः । हा प्रियेति रुदन् धैर्यमुत्सृज्य न्यपतत् क्षितौ ॥१७॥
हृदि कृत्वा स बहुशस्तमलंकारमुत्तमम् । निशश्वास भृशं सर्पो बिलस्थ इव रोषितः ॥१८॥

"By surmise for my part I conclude that the aforesaid princess of Mithila was seen by me while being carried off by Rāvaṇa (the ogre) of terrible deeds, crying in a husky voice "Rāma, Rāma !" and "Lakṣmaṇa !" and wriggling like a female serpent in the arms of Rāvaṇa : there is no doubt about it. (9-10) Seeing me standing at the foot of Mount Malaya (in the company of four others) with myself as the fifth, a wrapper was actually dropped by her as also shining jewels. (11) They were collected by us and have been preserved, O scion of Raghu! I shall (presently) bring them; you ought to (be able to) recognize them (as belonging to Sītā)." (12) Śrī Rāma thereupon said to the celebrated Sugrīva, who had spoken agreeable words to him, "Bring them soon, my friend; wherefore do you tarry!" (13) Urged in these words, Sugrīva for his part then quickly penetrated deep into a cavern in the mountain, which was difficult of access, with intent to oblige Śrī Rāma (a scion of Raghu). (14) Taking hold of the wrapper as well as of the aforesaid jewels, the said monkey (Sugrīva) for his part showed them to Śrī Rāma, saying: "Look here!" (15) Then holding the raiment as well as the sparkling jewels, Śrī Rāma for his part was fully covered up with tears (even) as the moon is with fog. (16) Stained with tears that gushed forth due to his affection for Sītā, and losing his presence of mind, Śrī Rāma for his part toppled down to the ground crying "Ah my darling!" (17) Pressing that excellent jewel to his bosom repeatedly, he violently hissed like a serpent provoked in its hole. (18)

अविच्छिन्नाश्रुवेगस्तु सौमित्रिं प्रेक्ष्य पार्श्वतः । परिदेवयितुं दीनं रामः समुपचक्रमे ॥१९॥
पश्य लक्ष्मण वैदेह्या संत्यक्तं ह्रियमाणया । उत्तरीयमिदं भूमौ शरीराद् भूषणानि च ॥२०॥
शाद्वलिन्यां ध्रुवं भूम्यां सीतया ह्रियमाणया । उत्सृष्टं भूषणमिदं तथा रूपं हि दृश्यते ॥२१॥
एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत् । नाहं जानामि केयूरे नाहं जानामि कुण्डले ॥२२॥
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात् । ततस्तु राघवो वाक्यं सुग्रीवमिदमब्रवीत् ॥२३॥
ब्रूहि सुग्रीव कं देशं ह्रियन्ती लक्षिता त्वया । रक्षसा रौद्ररूपेण मम प्राणप्रिया हृता ॥२४॥
क्व वा वसति तद् रक्षो महद्व्यसनदं मम । यन्निमित्तमहं सर्वान् नाशयिष्यामि राक्षसान् ॥२५॥
हरता मैथिलीं येन मां च रोषयता ध्रुवम् । आत्मनो जीवितान्ताय मृत्युद्वारमपावृतम् ॥२६॥
मम दयिततमा हृता वनाद् रजनिचरेण विमथ्य येन सा ।
कथय मम रिपुं तमद्य वै प्लवगपते यमसंनिधिं नयामि ॥२७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षष्ठः सर्गः ॥ ६ ॥

Perceiving Lakṣmaṇa (son of Sumitrā) at his side, Śrī Rāma for his part duly began to wail piteously (as follows), the stream of his tears remaining unbroken:—(19) "Behold, O Lakṣmaṇa, this wrapper as well as the jewels consciously dropped on the ground from her person by Sītā (a princess of the Videha territory) while being borne away (by the ogre). (20) Surely this jewel was dropped on a grassy ground by Sītā while being borne away as (is evident from the fact that) it looks (just) the same in appearance." (21) Spoken to as aforesaid by Śrī Rāma, Lakṣmaṇa for his part replied as follows:—"Neither do I recognize the armlets nor do I know the ear-rings, I only recognize the anklets due to my bowing at her feet every day." Thereupon Śrī Rāma (a scion of Raghu) for his part spoke as follows to Sugrīva:—(22-23) "(Pray) point out, O Sugrīva, to which land Sītā (who is dearer to me than my life) was borne away by the ogre of terrible aspect as she was perceived by you while being carried off. (24) Also, let me know where dwells that ogre, who has inflicted enormous suffering on me and on whose account I shall exterminate all the ogres, and by whom the portals of Death have undoubtedly been opened for the termination of his own life, carrying off (as he did) Sītā (the princess of Mithila) and provoking me. (25-26) Point out (to me), O lord of monkeys, the ranger of the night, my enemy, by whom my most beloved spouse was borne away from the forest after being put off the scent. I shall surely despatch him to the presence of Death today." (27)

Thus ends Canto Six in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Consoled by Sugrīva with the assurance that, even though ignorant of the abode of that vile ogre who bore away Sītā, he would see that Śrī Rāma is reunited with her, Śrī Rāma compliments him and promises to kill Vālī.

एवमुक्तस्तु सुग्रीवो रामेणार्तेन वानरः । अब्रवीत् प्राञ्जलिर्वाक्यं सबाष्पं बाष्पगद्गदः ॥ १ ॥
न जाने निलयं तस्य सर्वथा पापरक्षसः । सामर्थ्यं विक्रमं वापि दौष्कुलेयस्य वा कुलम् ॥ २ ॥
सत्यं तु प्रतिजानामि त्यज शोकमरिंदम । करिष्यामि तथा यत्नं यथा प्राप्स्यसि मैथिलीम् ॥ ३ ॥
रावणं सगणं हत्वा परितोष्यात्मपौरुषम् । तथास्मि कर्त्ता नचिराद् यथा प्रीतो भविष्यसि ॥ ४ ॥
अलं वैक्लव्यमालम्ब्य धैर्यमात्मगतं स्मर । त्वद्विधानां न सदृशमीदृशं बुद्धिलाघवम् ॥ ५ ॥

Spoken to as aforesaid by Śrī Rāma in distress, the monkey (chief), Sugrīva, for his part, replied as follows to Śrī Rāma (who had tears in his eyes) with joined palms and in a voice chocked with tears:—(1) "I do not know at all the abode or strength or prowess or even the pedigree of that sinful ogre of vile birth. (2) Cast away grief, O tamer of foes! I for my part make an unfailing promise to you: I will strive in such a way that you will (be able to) recover Sītā (a princess of Mithila). (3) Having killed Rāvaṇa with his followers and given satisfaction to you (thereby), I will exert my strength before long in such a way that you will get pleased with me. (4) Cease giving way to mental weakness and call to mind your native fortitude. Such littleness of mind is not becoming of people like you. (5)

मयापि व्यसनं प्राप्तं भार्याविरहजं महत् । नाहमेवं हि शोचामि धैर्यं न च परित्यजे ॥ ६ ॥
नाहं तामनुशोचामि प्राकृतो वानरोऽपि सन् । महात्मा च विनीतश्च किं पुनर्धृतिमान् महान् ॥ ७ ॥
बाष्पमापतितं धैर्यान्निग्रहीतुं त्वमर्हसि । मर्यादां सत्त्वयुक्तानां धृतिं नोत्स्रष्टुमर्हसि ॥ ८ ॥
व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तगे । विमृशंश्च स्वया बुद्ध्या धृतिमान् नावसीदति ॥ ९ ॥
बालिशस्तु नरो नित्यं वैक्लव्यं योऽनुवर्तते । स मज्जत्यवशः शोके भाराक्रान्तेव नौर्जले ॥ १० ॥

"Great adversity born of separation from my spouse has been met with by me too. I, however, neither grieve nor lose courage as you do. (6) A common monkey though I am, I do not grieve for her; how much less should you, a great man, high-souled and cultured and endowed with courage as you are? (7) By recourse to fortitude you ought to restrain the tears which have appeared (in you). You ought not to abandon propriety of conduct and fortitude, characteristic of those possessed of resolution. (8) Deliberating by recourse to his own faculty of judgment (as to what remedy be adopted) in suffering (caused by separation from one's object of love) or in a financial crisis or in a danger leading to the end of one's life, a man of fortitude does not come to grief. (9) A foolish man, however, who always gives way to mental weakness is helplessly plunged in grief (even) as a boat pressed with (excessive) weight sinks in water. (10)

एषोऽञ्जलिर्मया बद्धः प्रणयात् त्वां प्रसादये । पौरुषं श्रय शोकस्य नान्तरं दातुमर्हसि ॥११॥
ये शोकमनुवर्तन्ते न तेषां विद्यते सुखम् । तेजश्च क्षीयते तेषां न त्वं शोचितुमर्हसि ॥१२॥
शोकेनाभिप्रपन्नस्य जीविते चापि संशयः । स शोकं त्यज राजेन्द्र धैर्यमाश्रय केवलम् ॥१३॥
हितं वयस्यभावेन ब्रूमि नोपदिशामि ते । वयस्यतां पूजयन्मे न त्वं शोचितुमर्हसि ॥१४॥
मधुरं सान्त्वितस्तेन सुग्रीवेण स राघवः । मुखमश्रुपरिक्लिन्नं वस्त्रान्तेन प्रमार्जयत् ॥१५॥

"Here are palms joined by me (in supplication) and I beseech you through love: (pray) have recourse to manliness; you ought not to allow a passage to grief (to enter your mind). (11) Happiness does not dwell in them who yield to grief; their strength too diminishes. (Hence) you should not grieve. (12) There is danger even to the life of a man who is overwhelmed with grief. Therefore cast away grief, O king of kings, and have recourse to fortitude alone. (13) I tender a salutary advice to you in a spirit of friendship and do not moralize. Honouring my friendship you should not grieve." (14) Sweetly comforted (in these words) by the aforesaid Sugrīva, the celebrated Śrī Rāma wiped his face, which had been bathed in tears, with an end of his loin-cloth. (15)

प्रकृतिस्थस्तु काकुत्स्थः सुग्रीववचनात् प्रभुः । सम्परिष्वज्य सुग्रीवमिदं वचनमब्रवीत् ॥१६॥
कर्तव्यं यद् वयस्येन स्निग्धेन च हितेन च । अनुरूपं च युक्तं च कृतं सुग्रीव तत् त्वया ॥१७॥
एष च प्रकृतिस्थोऽहमनुनीतस्त्वया सखे । दुर्लभो हीदृशो बन्धुरस्मिन् काले विशेषतः ॥१८॥
किं तु यत्नस्त्वया कार्यो मैथिल्याः परिमार्गणे । राक्षसस्य च रौद्रस्य रावणस्य दुरात्मनः ॥१९॥
मया च यदनुष्ठेयं विस्रब्धेन तदुच्यताम् । वर्षास्विव च सुक्षेत्रे सर्वं सम्पद्यते तव ॥२०॥
मया च यदिदं वाक्यमभिमानात् समीरितम् । तत्त्वया हरिशार्दूल तत्त्वमित्युपधार्यताम् ॥२१॥
अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन । एतत्ते प्रतिजानामि सत्येनैव शपाम्यहम् ॥२२॥

Closely embracing Sugrīva, when he (Śrī Rāma) had returned to his normal condition, as a result of the former's words (of consolation), Lord Śrī Rāma (a scion of Kakutstha) for his part replied as follows:—(16) "That which ought to be done by a loving and benevolent friend, nay, that which is worthy of you as well as proper has been done by you, O Sugrīva! (17) Counselled by you, my friend, I have returned to normalcy now. Such a friend (as you are) is indeed difficult to get, particularly at this time (of adversity). (18) Endeavour should, however, be made by you in the direction of tracing out Sītā (the princess of Mithila) as well as the terrible and evil-minded ogre, Rāvaṇa. (19) It may also be pointed out by you unreservedly what should be done by me. All your desire will be accomplished even as all seeds sown in a good field during the rains bear fruit. (20) The assurance (to the effect that I shall kill Vālī) that has been duly given by me out of self-confidence should be taken by you to be a (bare) truth, O tiger among monkeys ! (21) Never before has a falsehood been uttered by me nor shall I ever utter it. I solemnly affirm this to you and swear by truth alone." (22)

ततः प्रहृष्टः सुग्रीवो वानरैः सचिवैः सह । राघवस्य वचः श्रुत्वा प्रतिज्ञातं विशेषतः ॥२३॥
एवमेकान्तसम्पृक्तौ ततस्तौ नरवानरौ । उभावन्योन्यसदृशं सुखं दुःखमभाषताम् ॥२४॥
महानुभावस्य वचो निशम्य हरिर्नृपाणामधिपस्य तस्य ।
कृतं स मेने हरिवीरमुख्यस्तदा च कार्यं हृदयेन विद्वान् ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तमः सर्गः ॥ ७ ॥

Sugrīva along with his counsellors, who were (all) monkeys felt immensely delighted to hear the words of Śrī Rāma (a scion of Raghu), particularly the promise made by him. (23) United thus in a lonely retreat, both the aforesaid friends, a human being and a monkey, thereupon spoke each about his joys and sorrows, which were akin to those of the other. (24) Hearing the assurance of Śrī Rāma, the king of kings, who was possessed of great might, the wise Sugrīva, the foremost of monkey heroes, forthwith took his object mentally accomplished. (25)

Thus ends Canto Seven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

Congratulating himself as well as his dear and near ones on his having secured the friendship of Śrī Rāma, and sitting on a common bough along with the latter, Sugrīva seeks protection from Vālī. Dilating once more on the wrongs done to him by Vālī in the shape of wresting his wife and so on, he solicits Vālī's death at the hands of Śrī Rāma. Asked to account for this hostile attitude of Vālī, Sugrīva proceeds to relate the circumstances which led to it.

परितुष्टस्तु सुग्रीवस्तेन वाक्येन हर्षितः । लक्ष्मणस्याग्रजं शूरमिदं वचनमब्रवीत् ॥ १ ॥
सर्वथाहमनुग्राह्यो देवतानां न संशयः । उपपन्नो गुणोपेतः सखा यस्य भवान् मम ॥ २ ॥
शक्यं खलु भवेद् राम सहायेन त्वयानघ । सुरराज्यमपि प्राप्तुं स्वराज्यं किमुत प्रभो ॥ ३ ॥
सोऽहं सभाज्यो बन्धूनां सुहृदां चैव राघव । यस्याग्निसाक्षिकं मित्रं लब्धं राघववंशजम् ॥ ४ ॥
अहमप्यनुरूपस्ते वयस्यो ज्ञास्यसे शनैः । न तु वक्तुं समर्थोऽहं त्वयि आत्मगतान् गुणान् ॥ ५ ॥
महात्मनां तु भूयिष्ठं त्वद्विधानां कृतात्मनाम् । निश्चला भवति प्रीतिर्धैर्यमात्मवतां वर ॥ ६ ॥
रजतं वा सुवर्णं वा शुभान्याभरणानि च । अविभक्तानि साधूनामवगच्छन्ति राघवः ॥ ७ ॥

आढ्यो वापि दरिद्रो वा दुःखितः सुखितोऽपि वा । निर्दोषश्च सदोषश्च वयस्यः परमा गतिः ॥ ८ ॥
धनत्यागः सुखत्यागो देशत्यागोऽपि वानघ । वयस्यार्थे प्रवर्तन्ते स्नेहं दृष्ट्वा तथाविधम् ॥ ९ ॥

Much gratified at the aforesaid assurance (of Śrī Rāma), Sugrīva for his part joyfully submitted as follows to the gallant eldest (half-) brother of Lakṣmaṇa :—(1) "I am undoubtedly deserving in every way of the grace of gods in that you, who are rich in (all natural) endowments and endowed with virtues, are my friend. (2) With you as my ally, O sinless Rāma, it should indeed be possible for me to secure even the kingdom of gods, to say nothing of (regaining) my own (lost) sovereignty, O lord ! (3) As such, O scion of Raghu, I deserve to be adored by my kinsmen and friends, in that a friend born in the line of Raghu has been secured by me with fire as a witness. (4) You will gradually come to know that I too am a friend worthy of you. I am, however, not able to make known to you the virtues inhering in me. (5) The love of exalted souls like you, who have mastered their self, is of course steady and their fortitude infinite, O jewel among masters of their self ! (6) Friends look upon (their own) silver or gold or even shining jewels as undivided with their friends. (7) Rich or even poor, nay, afflicted or even happy, and faultless as well as full of faults, a friend is the supreme asylum (to a friend). (8) Renunciation of wealth, renunciation of comforts and renunciation even of one's country follow in the interests of a friend on seeing love of a category evoking such a sacrifice, O sinless one !." (9)

तत् तथेत्यब्रवीद् रामः सुग्रीवं प्रियदर्शनम् । लक्ष्मणस्याग्रतो लक्ष्म्या वासवस्येव धीमतः ॥१०॥
ततो रामं स्थितं दृष्ट्वा लक्ष्मणं च महाबलम् । सुग्रीवः सर्वतश्चक्षुर्वने लोलमपातयत् ॥११॥
स ददर्श ततः सालमविदूरे हरीश्वरः । सुपुष्पमीषत्पत्राढ्यं भ्रमरैरुपशोभितम् ॥१२॥
तस्यैकां पर्णबहुलां शाखां भङ्क्त्वा सुशोभिताम् । रामस्यास्तीर्य सुग्रीवो निषसाद सराघवः ॥१३॥
तावासीनौ ततो दृष्ट्वा हनूमानपि लक्ष्मणम् । शालशाखां समुत्पाट्य विनीतमुपवेशयत् ॥१४॥
सुखोपविष्टं रामं तु प्रसन्नमुदधिं यथा । सालपुष्पावसंकीर्णे तस्मिन् गिरिवरोत्तमे ॥१५॥
ततः प्रहृष्टः सुग्रीवः श्लक्ष्णया शुभया गिरा । उवाच प्रणयाद् रामं हर्षव्याकुलिताक्षरम् ॥१६॥
अहं विनिकृतो भ्रात्रा चराम्येष भयार्दितः । ऋष्यमूकं गिरिवरं हृतभार्यः सुदुःखितः ॥१७॥
सोऽहं त्रस्तो भये मग्नो वने सम्भ्रान्तचेतनः । वालिना निकृतो भ्रात्रा कृतवैरश्च राघव ॥१८॥
वालिनो मे भयार्तस्य सर्वलोकाभयंकर । ममापि त्वमनाथस्य प्रसादं कर्तुमर्हसि ॥१९॥

In the presence of the wise Lakṣmaṇa, who vied with Indra in splendour, Śrī Rāma said to Sugrīva of pleasing aspect, "It is as you say." (10) Seeing Śrī Rāma as well as Lakṣmaṇa, who was possessed of great strength, Sugrīva thereupon cast his restless eyes all round in the forest. (11) Sugrīva, the ruler of monkeys, presently sighted not far from that spot a sal tree of charming flowers, (nay) clothed with a scanty foliage and adorned with black bees. (12) Breaking for the sake of Śrī Rāma one most lovely bough, thick with leaves, off that tree and laying it (on the ground), Sugrīva sat on it along with Śrī Rāma (a scion of Raghu). (13) Seeing them seated and duly tearing one (more) bough off the sal tree, Hanumān prevailed on the meek Lakṣmaṇa too to sit on it. (14) Then out of affection Sugrīva for his part most joyfully submitted in a soft and attractive tone and in words rendered indistinct through joy to Śrī Rāma, the delighter of all, comfortably seated and calm like an unruffled ocean on that jewel among the best of mountains, which was strewn with blossoms of sal. (15-16)" Exiled by my (elder) brother (Vālī) and deprived of my spouse I range on this Ṛṣyamūka, the best of mountains, stricken with fear and sore afflicted. (17) Having been exiled and antagonized by my (elder) brother, Vālī, O scion of Raghu, I dwell in this forest alarmed and submerged in fear, my mind being utterly confused. (18) You ought to show favour to me as well, forlorn as I am and stricken with fear from Vālī, O prince ridding all people of fear !" (19)

एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः । प्रत्युवाच स काकुत्स्थः सुग्रीवं प्रहसन्निव ॥२०॥
उपकारफलं मित्रमपकारोऽरिलक्षणम् । अद्यैव तं वधिष्यामि तव भार्यापहारिणम् ॥२१॥
इमे हि मे महाभाग पत्रिणस्तिग्मतेजसः । कार्तिकेयवनोद्भूताः शरा हेमविभूषिताः ॥२२॥
कङ्कपत्रपरिच्छन्ना महेन्द्राशनिसंनिभाः । सुपर्वाणः सुतीक्ष्णाग्राः सरोषा भुजगा इव ॥२३॥
वालिसंज्ञममित्रं ते भ्रातरं कृतकिल्बिषम् । शरैर्विनिहतं पश्य विकीर्णमिव पर्वतम् ॥२४॥

Requested thus (by Sugrīva), the glorious Śrī Rāma, a scion of Kakutstha, for his part, who knew what is right and was fond of righteousness, replied to Sugrīva (as follows) as though heartily laughing :—(20) "Service is the fruit yielded by a friend and an enemy is known by disservice (that he renders). I will this very day dispose of Vālī, who has wrested your spouse. (21) Here indeed are my winged shafts of dazzling brilliance sprung from a thicket of reeds (the birth-place of Lord Skanda), decked with gold and adorned with the feathers of buzzards, endowed with smooth joints and exceptionally sharp points, nay, resembling the great Indra's thunderbolt and looking like angry serpents, O highly blessed one ! (22-23) See your hostile brother, known by the name of Vālī, who has done you wrong, struck down with arrows like a cleft mountain." (24)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनीपतिः । प्रहर्षमतुलं लेभे साधु साध्विति चाब्रवीत् ॥२५॥
राम शोकाभिभूतोऽहं शोकार्तानां भवान् गतिः । वयस्य इति कृत्वा हि त्वय्यहं परिदेवये ॥२६॥
त्वं हि पाणिप्रदानेन वयस्यो मेऽग्निसाक्षिकम् । कृतः प्राणैर्बहुमतः सत्येन च शपाम्यहम् ॥२७॥
वयस्य इति कृत्वा च विस्रब्धः प्रवदाम्यहम् । दुःखमन्तर्गतं यन्मे मनो हरति नित्यशः ॥२८॥

Sugrīva, who was the leader of an army, derived incomparable joy on hearing the assurance of Śrī Rāma (a scion of Raghu) and said, "Excellent ! Bravo !! (25) I am overwhelmed with grief, while you are the refuge of those stricken with grief. I ventilate my grievance to you, knowing you as I do to be my friend. (26) By offering my hand (of friendship to you) you have been made my friend with fire as a witness and are more highly esteemed than my (very life). I swear by truth. (27) Nay, recognizing you to be my friend, I have revealed (to you) in confidence the sorrow residing in my breast, which distracts my mind from day to day." (28)

एतावदुक्त्वा वचनं बाष्पदूषितलोचनः । बाष्पदूषितया वाचा नोच्चैः शक्नोति भाषितुम् ॥२९॥
बाष्पवेगं तु सहसा नदीवेगमिवागतम् । धारयामास धैर्येण सुग्रीवो रामसंनिधौ ॥३०॥
स निगृह्य तु तं बाष्पं प्रमृज्य नयने शुभे । विनिःश्वस्य च तेजस्वी राघवं पुनरूचिवान् ॥३१॥
पुराहं वालिना राम राज्यात् स्वादवरोपितः । परुषाणि च संश्राव्य निर्धूतोऽस्मि बलीयसा ॥३२॥

हृता भार्या च मे तेन प्राणेभ्योऽपि गरीयसी । सुहृदश्च मदीया ये संयता बन्धनेषु ते ॥३३॥
यत्नवांश्च स दुष्टात्मा मद्विनाशाय राघव । बहुशस्तत्प्रयुक्ताश्च वानरा निहता मया ॥३४॥
शङ्कया त्वेतयाहं च दृष्ट्वा त्वामपि राघव । नोपसर्पाम्यहं भीतो भये सर्वे हि बिभ्यति ॥३५॥
केवलं हि सहाया मे हनुमत्प्रमुखास्त्विमे । अतोऽहं धारयाम्यद्य प्राणान् कृच्छ्रगतोऽपि सन् ॥३६॥
एते हि कपयः स्निग्धा मां रक्षन्ति समन्ततः । सह गच्छन्ति गन्तव्ये नित्यं तिष्ठन्ति चास्थिते ॥३७॥

Having spoken words to the extent noted above, his eyes bedimmed with tears, he could not speak aloud (any more) due to his voice getting choked with tears. (29) By recourse to firmness in the presence of Śrī Rāma, Sugrīva, however, controlled the stream of his tears that had precipitately welled up like the spate in a river. (30) Restraining those tears, nay, wiping his charming eyes and drawing a deep breath, the strong-willed monkey for his part submitted to Śrī Rāma (a scion of Raghu) once more (as follows) :—(31) "In the past, O Rāma, I was deposed by Vālī from my throne (which I had ascended under his instruction and with his concurrence) and, addressing pungent words, was exiled by him, mightier as he was. (32) My spouse too, who was more precious than my very life, was wrested (from me) by him and those who were my near and dear ones were bound with chains. (33) Nay, that malevolent fellow is endeavouring to bring about my destruction, O scion of Raghu ! Monkeys employed by him (for this purpose) on many occasions have been killed by me. (34) Nay, dismayed through this fear alone I did not (dare to) approach you even on seeing you, O scion of Raghu; for in (the face of) danger all get nervous. (35) These monkeys with Hanumān as their leader for their part have in fact been my only companions. Hence I (am able to) preserve my life today, though reduced to straits. (36) These loving monkeys actually protect me on all sides. They accompany me wherever I have to go and ever remain by my side when I have to stay. (37)

संक्षेपस्त्वेष मे राम किमुक्त्वा विस्तरं हि ते । स मे ज्येष्ठो रिपुर्भ्राता वाली विश्रुतपौरुषः ॥३८॥
तद्विनाशेऽपि मे दुःखं प्रमृष्टं स्यादनन्तरम् । सुखं मे जीवितं चैव तद्विनाशनिबन्धनम् ॥३९॥
एष मे राम शोकान्तः शोकार्तेन निवेदितः । दुःखितः सुखितो वापि सख्युर्नित्यं सखा गतिः ॥४०॥
श्रुत्वैतच्च वचो रामः सुग्रीवमिदमब्रवीत् । किंनिमित्तमभूद् वैरं श्रोतुमिच्छामि तत्त्वतः ॥४१॥
सुखं हि कारणं श्रुत्वा वैरस्य तव वानर । आनन्तर्याद् विधास्यामि सम्प्रधार्य बलाबलम् ॥४२॥
बलवान् हि ममामर्षः श्रुत्वा त्वामवमानितम् । वर्धते हृदयोत्कम्पी प्रावृड्वेग इवाम्भसः ॥४३॥
हृष्टः कथय विस्रब्धो यावदारोप्यते धनुः । सृष्टश्च हि मया बाणो निरस्तश्च रिपुस्तव ॥४४॥
एवमुक्तस्तु सुग्रीवः काकुत्स्थेन महात्मना । प्रहर्षमतुलं लेभे चतुर्भिः सह वानरैः ॥४५॥
ततः प्रहृष्टवदनः सुग्रीवो लक्ष्मणाग्रजे । वैरस्य कारणं तत्त्वमाख्यातुमुपचक्रमे ॥४६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टमः सर्गः ॥ ८ ॥

"This in brief is all my story, O Rāma ! Of what use is it to give you details ? Vālī, that hostile elder brother of mine, is well-known for his valour. (38) My suffering can be immediately wiped out only after his destruction. My happiness, nay, my life itself hinges on his destruction. (39) In this way has the means of ending my suffering been submitted by me, stricken as I am with grief, O Rāma ! Afflicted or happy, a friend alone is the refuge of a friend at every time." (40) Hearing this submission, Śrī Rāma once more spoke as follows to Sugrīva :— What was the occasion for Vālī's hostility (with you) ? I wish to hear this truly. (41) After duly ascertaining the (relative) strength and weakness of you both on hearing the cause of this antagonism, O monkey, I shall forthwith provide relief to you (in the shape of Vālī's destruction). (42) Like the onrush of water (flowing in streams) during the monsoon, my indignation, which is (already) strong and shakes my heart, grows on hearing about your being insulted. (43) Speak joyfully and with confidence till the bow is strung by me. Your adversary (Vālī) will be killed as soon as an arrow is discharged by me." (44) Reassured in these words by the high-souled Śrī Rāma (a scion of Kakutstha), Sugrīva for his part derived incomparable joy along with the four monkeys (who accompanied him). (45) With his face extremely delighted Sugrīva thereupon proceeded to relate to Śrī Rāma (the eldest brother of Lakṣmaṇa) the cause of their hostility, which constituted the reality. (46)

Thus ends Canto Eight in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Sugrīva tells Śrī Rāma how challenged to a duel at dead of night by a demon, Māyāvī by name, who owed him a grudge on the score of a woman, Vālī sallied forth with Sugrīva and following at the heels of the demon, who ran away on seeing him, and reaching the mouth of a cave, asked Sugrīva on oath to stay out, himself entering the cave. Since Vālī did not come out for a whole year and as from a confused din coming out of the cave as well as from a stream of blood issuing from it, it was concluded that Vālī had met his death at the hands of the demon, Sugrīva closed the mouth of the cave with a rock and, offering water to the spirit of his deceased elder brother, returned to Kiṣkindhā, where the ministers of Vālī installed him on the latter's throne in his absence. In the meantime Vālī returned from the cave and reprimanded Sugrīva for his having usurped Vālī's throne.

वाळी नाम मम भ्राता ज्येष्ठः शत्रुनिषूदनः । पितुर्बहुमतो नित्यं मम चापि तथा पुरा ॥ १ ॥
पितर्युपरते तस्मिञ्ज्येष्ठोऽयमिति मन्त्रिभिः । कपीनामीश्वरो राज्ये कृतः परमसम्मतः ॥ २ ॥
राज्यं प्रशासतस्तस्य पितृपैतामहं महत् । अहं सर्वेषु कालेषु प्रणतः प्रेष्यवत् स्थितः ॥ ३ ॥
मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः । तेन तस्य महद्वैरं वाळिनः स्त्रीकृतं पुरा ॥ ४ ॥
स तु सुप्ते जने रात्रौ किष्किन्धाद्वारमागतः । नर्दति स्म सुसंरब्धो वाळिनं चाह्वयद् रणे ॥ ५ ॥

"Vālī by name was my elder brother, capable of exterminating his foes. He was held in great esteem by our father and likewise made much of by me too in the past. (1) Our aforesaid father having died, Vālī, who was supremely honoured (by all), was installed by the ministers on the throne (of Kiṣkindhā) as the ruler of monkeys, on the ground of his being the elder prince. (2) While he justly ruled over his big ancestral kingdom I remained submissive to him at all times and stood like his servant. (3) There was a glorious son of the demon Maya, elder than Dundubhi. The said Vālī formerly had a bitter enmity with him on account of a woman. (4) Arrived at the gates of Kiṣkindhā at (dead of) night, when people were asleep, he for his part thundered and challenged Vālī to a duel, highly enraged as he was. (5)

प्रसुप्तस्तु मम भ्राता नर्दतो भैरवस्वनम् । श्रुत्वा न ममृषे वाली निष्पपात जवात् तदा ॥ ६ ॥
स तु वै निस्सृतः क्रोधात् तं हन्तुमसुरोत्तमम् । वार्यमाणस्ततः स्त्रीभिर्मया च प्रणतात्मना ॥ ७ ॥
स तु निर्धूय सर्वान् नो निर्जगाम महाबलः । ततोऽहमपि सौहार्दान्निस्सृतो वालिना सह ॥ ८ ॥
स तु मे भ्रातरं दृष्ट्वा मां च दूरादवस्थितम् । असुरो जातसंत्रासः प्रदुद्राव तदा भृशम् ॥ ९ ॥
तस्मिन् द्रवति संत्रस्ते ह्यावां द्रुततरं गतौ । प्रकाशोऽपि कृतो मार्गश्चन्द्रेणोद्गच्छता तदा ॥१०॥

Hearing the frightful roar of the thundering Māyāvī, my brother (Vālī), who was fast asleep, did not brook his encroachment and briskly sallied forth at once. (6) Emerged in fury to kill Māyāvī, the foremost of demons, Vālī for his part was actually restrained from that (daring) act by the women (of his gynaeceum) as well as by me, whose body was bent low (with submission). (7) Repelling us all, Vālī however, who was possessed of extraordinary might, went forth. Out of affection I too thereupon sallied forth with Vālī. (8) Seized with terror to see from a distance my (elder) brother (Vālī) stationed in a firm position (to give battle) as well as myself, Māyāvī forthwith ran quickly for life. (9) While he was fleeing alarmed for life, we two followed faster; the road was illumined at that time by the moon appearing in the horizon. (10)

स तृणैरावृतं दुर्गं धरण्या विवरं महत् । प्रविवेशासुरो वेगादावामासाद्य विष्ठितौ ॥११॥
तं प्रविष्टं रिपुं दृष्ट्वा बिलं रोषवशं गतः । मामुवाच ततो वाली वचनं क्षुभितेन्द्रियः ॥१२॥
इह तिष्ठाद्य सुग्रीव बिलद्वारि समाहितः । यावदत्र प्रविश्याहं निहन्मि समरे रिपुम् ॥१३॥
मया त्वेतद् वचः श्रुत्वा याचितः स परंतपः । शापयित्वा च मां पद्भ्यां प्रविवेश बिलं ततः ॥१४॥
तस्य प्रविष्टस्य बिलं साग्रः संवत्सरो गतः । स्थितस्य च बिलद्वारि स कालो व्यत्यवर्तत ॥१५॥

"The aforesaid demon entered with expedition a large hole in the earth, which was covered with grass and (hence) difficult of access; while we two stood rooted on reaching the spot. (11) Fallen a prey to anger on seeing his aforesaid adversary having penetrated deep into a hole, Vālī thereupon spoke to me as follows, his mind being agitated:— (12) 'Remain alert at the mouth of this hole today, O Sugrīva, till I, penetrating deep into the hole, make short work of my enemy in the course of a duel.' (13) Though implored by me to take myself along with him on hearing this command, Vālī, for his part, the scorcher of his foes, thereupon penetrated deep into the hole, binding me on oath in the name of his own person to remain outside. (14) More than a year slipped away since he penetrated deep into the hole and the same period elapsed (even) as I remained stationed at the mouth of the hole. (15)

अहं तु नष्टं तं ज्ञात्वा स्नेहादागतसम्भ्रमः । भ्रातरं न प्रपश्यामि पापशङ्कि च मे मनः ॥१६॥
अथ दीर्घस्य कालस्य बिलात् तस्माद् विनिस्सृतम् । सफेनं रुधिरं दृष्ट्वा ततोऽहं भृशदुःखितः ॥१७॥
नर्दतामसुराणां च ध्वनिर्मे श्रोत्रमागतः । न रतस्य च संग्रामे क्रोशतोऽपि स्वनो गुरोः ॥१८॥
अहं त्ववगतो बुद्ध्या चिह्नैस्तैर्भ्रातरं हतम् । पिधाय च बिलद्वारं शिलया गिरिमात्रया ॥१९॥
शोकार्तश्चोदकं कृत्वा किष्किन्धामागतः सखे । गूहमानस्य मे तत्त्वं यत्नतो मन्त्रिभिः श्रुतम् ॥२०॥

"Since I did not perceive my (elder) brother with my own eyes (all these long months), my mind began to apprehend his death. Nay concluding him to have been killed (by the demon), I for my part was overcome by a feeling of misgiving through affection. (16) Then, on seeing after a long time blood mixed with foam emerged from the aforesaid hole, I felt extremely distressed because of that. (17) The yell of thundering demons too reached my ears, while the noise of my elder brother, even though he was roaring while engaged in the encounter, did not fall on my ears. (18) By recourse to reason on the strength of the aforesaid indications I for my part concluded my (elder) brother to have been killed. Nay, blocking up the mouth of the hole with a rock as big as a hillock, and offering water (to the spirit of the deceased), stricken as I was with grief, I returned to Kiṣkindhā, O friend! Although I concealed the truth, the secret was learnt by the ministers with effort. (19-20)

ततोऽहं तैः समागम्य समेतैरभिषेचितः । राज्यं प्रशासतस्तस्य न्यायतो मम राघव ॥२१॥
आजगाम रिपुं हत्वा दानवं स तु वानरः । अभिषिक्तं तु मां दृष्ट्वा क्रोधात् संरक्तलोचनः ॥२२॥
मदीयान् मन्त्रिणो बद्ध्वा परुषं वाक्यमब्रवीत् । निग्रहे च समर्थस्य तं पापं प्रति राघव ॥२३॥
न प्रावर्तत मे बुद्धिर्भ्रातृगौरवयन्त्रिता । हत्वा शत्रुं स मे भ्राता प्रविवेश पुरं तदा ॥२४॥
मानयंस्तं महात्मानं यथावच्चाभिवादयम् । उक्ताश्च नाशिषस्तेन प्रहृष्टेनान्तरात्मना ॥२५॥
नत्वा पादावहं तस्य मुकुटेनास्पृशं प्रभो । अपि वाली मम क्रोधान्न प्रसादं चकार सः ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे नवमः सर्गः ॥ ९ ॥

"Having met together (and deliberated with one another) I was thereupon installed (on the throne of Kiṣkindhā) by the ministers in a body. Having got rid of his adversary, the demon (Māyāvī), the aforesaid monkey (my elder brother, Vālī) for his part came to me while I was ruling his kingdom with justice, O scion of Raghu! Seeing me installed (on the throne) he had his eyes actually turned crimson due to anger. (21-22) (Nay) binding my ministers in chains, he spoke harsh words (to them). Even though I was capable of restraining that sinful monkey, O scion of Raghu, my mind, which was weighed down by a feeling of reverence for my (elder) brother, did not feel inclined to do so. Having killed his adversary, the said brother of mine forthwith entered the capital in due course. (23-24) Holding as I did the high-minded Vālī in esteem, I greeted him with due reverence; benedictions, however, were not pronounced by him with a highly rejoiced mind. (25) Bowing down (to him) I touched his feet with my crown, O lord! Due to anger, however, the said Vālī did not relent.' (26)

Thus ends Canto Nine in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

While giving out the reasons of his hostility with Vālī, Sugrīva tells Śrī Rāma how in spite of his trying to pacify his elder brother, the latter exiled him.

ततः क्रोधसमाविष्टं संरब्धं तमुपागतम् । अहं प्रसादयांचक्रे भ्रातरं हितकाम्यया ॥ १ ॥
दिष्ट्यासि कुशली प्राप्तो निहतश्च त्वया रिपुः । अनाथस्य हि मे नाथस्त्वमेकोऽनाथनन्दन ॥ २ ॥
इदं बहुशलाकं ते पूर्णचन्द्रमिवोदितम् । छत्रं सवालव्यजनं प्रतीच्छस्व मया धृतम् ॥ ३ ॥
आर्तस्तत्र बिलद्वारि स्थितः संवत्सरं नृप । दृष्ट्वा च शोणितं द्वारि बिलाच्चापि समुत्थितम् ॥ ४ ॥
शोकसंविग्नहृदयो भृशं व्याकुलितेन्द्रियः । अपिधाय बिलद्वारं शैलशृङ्गेण तत् तदा ॥ ५ ॥
तस्माद् देशादपाक्रम्य किष्किन्धां प्राविशं पुनः । विषादात्त्विह मां दृष्ट्वा पौरैर्मन्त्रिभिरेव च ॥ ६ ॥
अभिषिक्तो न कामेन तन्मे क्षन्तुं त्वमर्हसि । त्वमेव राजा मानार्हः सदा चाहं यथा पुरा ॥ ७ ॥
राजभावे नियोगोऽयं मम त्वद्विरहात् कृतः । सामात्यपौरनगरं स्थितं निहतकण्टकम् ॥ ८ ॥
न्यासभूतमिदं राज्यं तव निर्यातयाम्यहम् । मा च रोषं कृथाः सौम्य मम शत्रुनिषूदन ॥ ९ ॥
याचे त्वां शिरसा राजन् मया बद्धोऽयमञ्जलिः । बलादस्मिन् समागम्य मन्त्रिभिः पुरवासिभिः ॥ १० ॥
राजभावे नियुक्तोऽहं शून्यदेशजिगीषया ।

"With intent to do him good I then sought to placate (in the following words) my (elder) brother (Vālī), who came possessed by anger and excited :—(1) 'By good luck you have returned (home) safe and the enemy has been killed by you. You are my only protector, protectorless as I was, O the delight of the forlorn ! (2) Here is your canopy supported on many ribs and resembling the full moon appeared above horizon, held by me along with a pair of whisks; (pray) accept it (and allow it to be held over your head and the whisks to be waved on both sides of you). (3) Having waited at the mouth of that hole for a (whole) year, O monarch, even though I felt distressed (over your entry into the hole), I felt agitated at heart through grief to see blood welled up from the hole and collected at its mouth, my mind being distracted. Closing the aforesaid mouth of the hole with the top of a cliff and withdrawing from that area, I then entered Kiṣkindhā again through despondency. Seeing me here (without you after a year), I for my part was installed (on the throne) by the citizens as well as the ministers and not through covetousness (on my part). You ought (therefore) to forgive the aforesaid offence on my part (unintentional as it was.). You alone are the sovereign deserving of honour, while I am ever your servant as heretofore. (4—7) This installation of mine on the throne (of Kiṣkindhā) was brought about due to your absence. I (hereby) restore (to you) your kingdom including ministers, citizens and the city (of Kiṣkindhā), which vested (in me) as a (sacred trust) and which has been rid of (all) thorns. Therefore O gentle brother do not give vent to anger towards me, O exterminator of foes ! (8-9) I solicit you, O sovereign, with my head bent low to get pleased with me and here stand my palms joined together (in supplication). I was forcibly installed on this throne by your ministers and the citizens in a body lest a rulerless state should tempt others to conquer it.'

स्निग्धमेवं ब्रुवाणं मां स विनिर्भर्त्स्य वानरः ॥११॥
धिक्त्वामिति च मामुक्त्वा बहु तत्तदुवाच ह । प्रकृतीश्च समानीय मन्त्रिणश्चैव सम्मतान् ॥१२॥
मामाह सुहृदां मध्ये वाक्यं परमगर्हितम् । विदितं वो मया रात्रौ मायावी च महासुरः ॥१३॥
मां समाह्वयत क्रुद्धो युद्धाकाङ्क्षी तदा पुरा । तस्य तद् भाषितं श्रुत्वा निस्सृतोऽहं नृपालयात् ॥१४॥
अनुयातश्च मां तूर्णमयं भ्राता सुदारुणः । स तु दृष्ट्वैव मां रात्रौ सद्वितीयं महाबलः ॥१५॥
प्राद्रवद् भयसंत्रस्तो वीक्ष्यावां समुपागतौ । अभिद्रुतस्तु वेगेन विवेश स महाबिलम् ॥१६॥
तं प्रविष्टं विदित्वा तु सुघोरं सुमहद् बिलम् । अयमुक्तोऽथ मे भ्राता मया तु क्रूरदर्शनः ॥१७॥
अहत्वा नास्ति मे शक्तिः प्रतिगन्तुमितः पुरीम् । बिलद्वारि प्रतीक्ष त्वं यावदेनं निहन्म्यहम् ॥१८॥
स्थितोऽयमिति मत्वाहं प्रविष्टस्तु दुरासदम् । तं मे मार्गयतस्तत्र गतः संवत्सरस्तदा ॥१९॥
स तु दृष्टो मया शत्रुरनिर्वेदाद् भयावहः । निहतश्च मया सद्यः स सर्वैः सह बन्धुभिः ॥२०॥
तस्यास्यात्तु प्रवृत्तेन रुधिरौघेण तद्बिलम् । पूर्णमासीद् दुराक्रामं स्तनतस्तस्य भूतले ॥२१॥

"Censuring me, even though I spoke such loving words, and saying 'Fie upon you!' the said monkey (Vālī) actually uttered many abusive words. Nay, calling together (accredited representatives of) the people as well as ministers who were held in high esteem, he spoke to me most contemptible words in the midst of my near and dear ones (as follows):—'It is known to you how that mighty demon, Māyāvī, who sought a trial of arms with me, angrily challenged me (to a duel) the other day at (dead of) night. Hearing his aforesaid challenge, I sallied forth from my royal residence. (10—14) This most cruel (younger) brother of mine too followed me apace. The moment the demon saw me followed by another at night the fellow, even though possessed of great, might, fled for life, distracted as he was through fear. Nay, put to flight with greater speed on perceiving us arrived very near, he entered a big hole with impetuosity. (15-16) Knowing him to have entered a most fearful and very large hole, this (younger) brother of mine of cruel aspect for his part was then spoken to by me as follows:—(17) Power is lacking in me to return from this place to the city (of Kiṣkindhā) without disposing of this demon. (Therefore) wait you at the mouth of the gate till I get rid of him. (18) Presuming that my brother will remain standing (here) I for my part penetrated deep into the cave, which was difficult of access. While I remained hunting the demon in that cave a (whole) year rolled by. Then that dreadful enemy for his part was seen by me without causing any despondency (in me because of his not having been seen for a whole year) and the demon was killed by me then and there with all his kinsmen. (19-20) While he was thundering in the bowels of the earth, the said cave was for its part filled with a stream of blood which gushed forth from his mouth and (consequently) rendered difficult to pass through. (21)

सूदयित्वा तु तं शत्रुं विक्रान्तं तमहं सुखम् । निष्क्रामं नैव पश्यामि बिलस्य पिहितं मुखम् ॥२२॥
विक्रोशमानस्य तु मे सुग्रीवेति पुनः पुनः । यतः प्रतिवचो नास्ति ततोऽहं भृशदुःखितः ॥२३॥
पादप्रहारैस्तु मया बहुभिः परिपातितम् । ततोऽहं तेन निष्क्रम्य पथा पुरमुपागतः ॥२४॥
तत्रानेनास्मि संरुद्धो राज्यं मृगयताऽऽत्मनः । सुग्रीवेण नृशंसेन विस्मृत्य भ्रातृसौहृदम् ॥२५॥

'Having killed with ease my powerful enemy, the notorious Māyāvī, I would not find my way out of the cave as its entrance was closed. (22) Since no response whatever came (from outside) even though I cried out loudly 'O Sugrīva !' again and again, hence I felt sore afflicted. (23) The rock was, however, pushed back by me with many a kick. Emerging through that outlet I then returned to the city. (24) Disregarding brotherly affection, I was (thus) shut up in that cave by this cruel Sugrīva, who sought rulership for himself.' (25)

एवमुक्त्वा तु मां तत्र वस्त्रेणैकेन वानरः । तदा निर्वासयामास वाली विगतसाध्वसः ॥२६॥
तेनाहमपविद्धश्च हृतदारश्च राघव । तद्भयाच्च महीं सर्वां क्रान्तवान् सवनार्णवाम् ॥२७॥
ऋष्यमूकं गिरिवरं भार्याहरणदुःखितः । प्रविष्टोऽस्मि दुराधर्षं वालिनः कारणान्तरे ॥२८॥
एतत्ते सर्वमाख्यातं वैरानुकथनं महत् । अनागसा मया प्राप्तं व्यसनं पश्य राघव ॥२९॥
वालिनश्च भयात् तस्य सर्वलोकभयापह । कर्तुमर्हसि मे वीर प्रसादं तस्य निग्रहात् ॥३०॥

"Saying so, the monkey, Vālī, for his part, from whom all sense of shame had departed, banished me then and there with a single piece of cloth (stripping me of all my possessions). (26) Expelled by him and deprived of my spouse too, O scion of Raghu, I ranged the whole earth with its forests and oceans for fear of him. (27) Distressed by the abduction of my consort, I have retired to Ṛṣyamūka, the foremost of mountains, which is difficult of access for Vālī due to another reason (the imprecation uttered by Sage Matanga). (28) In this way the whole momentous story of my hostility (with Vālī) has been narrated to you by me. See (for yourself), O scion of Raghu, the misfortune met with by me, innocent though I am. (29) Nay, you ought to bring immunity to me, situated as I am, from the threat of Vālī through his subjugation, O gallant prince, the dispeller of the fear of all the worlds !" (30)

एवमुक्तः स तेजस्वी धर्मज्ञो धर्मसंहितम् । वचनं वक्तुमारेभे सुग्रीवं प्रहसन्निव ॥३१॥
अमोघाः सूर्यसंकाशा निशिता मे शरा इमे । तस्मिन् वालिनि दुर्वृत्ते पतिष्यन्ति रुषान्विताः ॥३२॥
यावत् तं नहि पश्येयं तव भार्यापहारिणम् । तावत् स जीवेत् पापात्मा वाली चारित्रदूषकः ॥३३॥
आत्मानुमानात् पश्यामि मग्नस्त्वं शोकसागरे । त्वामहं तारयिष्यामि बाढं प्राप्स्यसि पुष्कलम् ॥३४॥
तस्य तद् वचनं श्रुत्वा हर्षपौरुषवर्धनम् । सुग्रीवः परमप्रीतः सुमहद्वाक्यमब्रवीत् ॥३५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे दशमः सर्गः ॥ १० ॥

Requested as aforesaid, the glorious Śrī Rāma, who knew what is right, proceeded to address the following words, conformable to righteousness, to Sugrīva as though laughing heartily:—(31) "Full of wrath these unfailing sharp arrows of mine, brilliant as the sun, will descend on that Vālī of immoral conduct. (32) The aforesaid Vālī, whose mind is set on sin and who has transgressed morality, will survive (only) till I do not behold that abductor of your spouse. (33) Through inference based on my own example I (can) see that you are plunged in an ocean of grief. I shall (accordingly) help you to cross it and you will surely (be able to) regain all (that you have lost, *viz*, your consort and sovereignty too)." (34) Supremely rejoiced to hear the aforesaid assurance of Śrī Rāma, which intensified his joy and courage, Sugrīva gave a most momentous reply. (35)

Thus ends Canto Ten in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

With a view to ascertaining Śrī Rāma's actual strength Sugrīva expatiates on the prowess of Vālī and tells him how Māyāvī's brother, the demon Dundubhi too challenged him to a duel and how, having made short work of him, Vālī listlessly hurled his dead body to the precincts of the hermitage of Sage Matanga, and how the site of the hermitage having been desecrated with blood spattered here and there from his mouth, Sage Matanga pronounced a curse forbidding the individual who had perpetrated the sacrilege to enter the hermitage on pain of death, thus enabling Sugrīva to live unmolested in that retreat. In order to convince Sugrīva of his superior might Śrī Rāma kicks the skeleton of Dundubhi away with his toe. Belittling this feat on the ground of the skeleton having shrunk as a result of exposure, Sugrīva further asks Śrī Rāma to pierce with his arrow one of the seven sal trees standing there and thus demonstrate his strength.

रामस्य वचनं श्रुत्वा हर्षपौरुषवर्धनम् । सुग्रीवः पूजयांचक्रे राघवं प्रशशंस च ॥ १ ॥
असंशयं प्रज्वलितैस्तीक्ष्णैर्मर्मातिगैः शरैः । त्वं दहेः कुपितो लोकान् युगान्त इव भास्करः ॥ २ ॥
वालिनः पौरुषं यत्तद् यच्च वीर्यं धृतिश्च या । तन्ममैकमनाः श्रुत्वा विधत्स्व यदनन्तरम् ॥ ३ ॥
समुद्रात् पश्चिमात् पूर्वं दक्षिणादपि चोत्तरम् । क्रामत्यनुदिते सूर्ये वाली व्यपगतक्लमः ॥ ४ ॥
अग्राण्यारुह्य शैलानां शिखराणि महान्त्यपि । ऊर्ध्वमुत्पात्य तरसा प्रतिगृह्णाति वीर्यवान् ॥ ५ ॥
बहवः सारवन्तश्च वनेषु विविधा द्रुमाः । वालिना तरसा भग्ना बलं प्रथयताऽऽत्मनः ॥ ६ ॥
महिषो दुन्दुभिर्नाम कैलासशिखरप्रभः । बलं नागसहस्रस्य धारयामास वीर्यवान् ॥ ७ ॥
स वीर्योत्सेकदुष्टात्मा वरदानेन मोहितः । जगाम स महाकायः समुद्रं सरितां पतिम् ॥ ८ ॥
ऊर्मिमन्तमतिक्रम्य सागरं रत्नसंचयम् । मम युद्धं प्रयच्छेति तमुवाच महार्णवम् ॥ ९ ॥
ततः समुद्रो धर्मात्मा समुत्थाय महाबलः । अब्रवीद् वचनं राजन्नसुरं कालचोदितम् ॥ १० ॥

Hearing the assurance of Śrī Rāma, that enhanced his joy and courage, Sugrīva welcomed it and applauded him (in the following words):—(1) "Like the sun at the end of creation, you can doubtless consume, when provoked, (all) the worlds with your fiery and pointed arrows that are capable of piercing the vital parts. (2) Hearing from my lips with a concentrated mind of the prowess as well as of the valour and fortitude that exist in Vālī, do what should be done next. (3) (Getting up at the close of night) Vālī strides from the western to the eastern and (moving to the south) from the southern to the northern ocean too, fatigue having altogether departed (from him). (4) Climbing up the tops of mountains, and tossing up even gigantic peaks with force the mighty Vālī catches them up. (5) Nay, numerous solid trees of every description in the forests were forcibly snapped by Vālī while demonstrating his might. (6) A mighty (demon appearing in the form of a) buffalo, Dundubhi by name, who shone like the peak of Kailāsa, bore the strength of a thousand elephants. (7) Blinded by a boon, that gigantic buffalo, whose mind had been perverted by pride of strength, approached Ocean, the lord of rivers. (8) Disdaining the turbulent sea, the storehouse of jewels, he said to the celebrated Ocean, 'Give battle to me !' (9) Duly rising (as a mark of respect), the very mighty Ocean, whose mind was set on righteousness, then replied as follows to the demon, who was impelled by the Time-Spirit:—(10)

समर्थो नास्मि ते दातुं युद्धं युद्धविशारद । श्रूयतां त्वभिधास्यामि यस्ते युद्धं प्रदास्यति ॥११॥
शैलराजो महारण्ये तपस्विशरणं परम् । शंकरश्वशुरो नाम्ना हिमवानिति विश्रुतः ॥१२॥
महाप्रस्रवणोपेतो बहुकन्दरनिर्झरः । स समर्थस्तव प्रीतिमतुलां कर्तुमर्हति ॥१३॥
तं भीतमिति विज्ञाय समुद्रमसुरोत्तमः । हिमवद्वनमागम्य शरश्चापादिव च्युतः ॥१४॥
ततस्तस्य गिरेः श्वेता गजेन्द्रप्रतिमाः शिलाः । चिक्षेप बहुधा भूमौ दुन्दुभिर्विननाद च ॥१५॥
ततः श्वेताम्बुदाकारः सौम्यः प्रीतिकराकृतिः । हिमवानब्रवीद् वाक्यं स्व एव शिखरे स्थितः ॥१६॥
क्लेष्टुमर्हसि मां न त्वं दुन्दुभे धर्मवत्सल । रणकर्मस्वकुशलस्तपस्विशरणो ह्यहम् ॥१७॥
तस्य तद् वचनं श्रुत्वा गिरिराजस्य धीमतः । उवाच दुन्दुभिर्वाक्यं क्रोधात् संरक्तलोचनः ॥१८॥
यदि युद्धेऽसमर्थस्त्वं मद्भयाद् वा निरुद्यमः । तमाचक्ष्व प्रदद्यान्मे यो हि युद्धं युयुत्सतः ॥१९॥
हिमवानब्रवीद् वाक्यं श्रुत्वा वाक्यविशारदः । अनुक्तपूर्वं धर्मात्मा क्रोधात् तमसुरोत्तमम् ॥२०॥

"I am not competent to give battle to you, O demon skilled in warfare ! Listen, I will presently name him who will give battle to you. (11) There exists in a large forest the lord of mountains, Himavān by name, the supreme resort of ascetics and the far-famed father-in-law of Lord Śiva. (12) Adorned with big waterfalls and comprising numerous caves and cascades, he is powerful and ought to render incomparable satisfaction to you (through his skill in warfare).' (13) Concluding Ocean to be afraid (of himself) Dundubhi (the foremost of demons) sped to the forest of Himavān like an arrow loosed from a bow. (14) Then he hurled to the ground in a large number white cliffs of that mountain, resembling lordly elephants, and loudly roared. (15) Remaining established on his own summit, the gentle Himavān, who looked lile a white cloud and wore a pleasing aspect, spoke as follows:—(16) 'You ought not to pester me, O Dundubhi, who are fond of righteousness. I am not adept in warfare, the resort as I am of ascetics.' (17) Hearing the aforesaid reply of the wise king of mountains, Dundubhi spoke as follows, his eyes turned crimson through anger:—(18) 'If you are incapable of an encounter (with me) or are inactive through fear of me, name him who may actually give battle to me in earnest, eager as I am to fight.' (19) Hearing this, Himavān, who was an adept in expression and whose mind was set on virtue, angrily spoke as follows to Dundubhi the foremost of demons, to whom the name of a rival had not been mentioned before:—(20)

वाली नाम महाप्राज्ञ शक्रपुत्रः प्रतापवान् । अध्यास्ते वानरः श्रीमान् किष्किन्धामतुलप्रभाम् ॥२१॥
स समर्थो महाप्राज्ञस्तव युद्धविशारदः । द्वन्द्वयुद्धं स दातुं ते नमुचेरिव वासवः ॥२२॥

तं शीघ्रमभिगच्छ त्वं यदि युद्धमिहेच्छसि । स हि दुर्मर्षणो नित्यं शूरः समरकर्मणि ॥२३॥
श्रुत्वा हिमवतो वाक्यं कोपाविष्टः स दुन्दुभिः । जगाम तां पुरीं तस्य किष्किन्धां वालिनस्तदा ॥२४॥
धारयन् माहिषं रूपं तीक्ष्णशृङ्गो भयावहः । प्रावृषीव महामेघस्तोयपूर्णो नभस्तले ॥२५॥
ततस्तु द्वारमागम्य किष्किन्धाया महाबलः । ननर्द कम्पयन् भूमिं दुन्दुभिर्दुन्दुभिर्यथा ॥२६॥
समीपजान् द्रुमान् भञ्जन् वसुधां दारयन् खुरैः । विषाणेनोल्लिखन् दर्पात् तद्द्वारं द्विरदो यथा ॥२७॥
अन्तःपुरगतो वाली श्रुत्वा शब्दममर्षणः । निष्पपात सह स्त्रीभिस्ताराभिरिव चन्द्रमाः ॥२८॥
मितं व्यक्ताक्षरपदं तमुवाच स दुन्दुभिम् । हरीणामीश्वरो वाली सर्वेषां वनचारिणाम् ॥२९॥
किमर्थं नगरद्वारमिदं रुद्ध्वा विनर्दसे । दुन्दुभे विदितो मेऽसि रक्ष प्राणान् महाबल ॥३०॥

"A glorious and mighty monkey, Vālī by name, son of Indra (the ruler of gods), dwells in Kiṣkindhā, which is unequalled in splendour, O highly intelligent demon ! (21) Highly intelligent and skilled in warfare, the aforesaid Vālī is capable of giving battle to you as Indra did to Namuchi (in the past). (22) Approach him quickly if you seek an encounter (with some rival) on this earth; for he does not easily brook opposition and is ever valiant in warfare." (23) Seized with wrath to hear the words of Himavān, nay, retaining the form of a buffalo and looking like a huge cloud surcharged with water in the vault of heavens during the rains, the said Dundubhi, who was endowed with pointed horns and inspired terror, forthwith sought Kiṣkindhā, the well-known capital of the celebrated Vālī. (24-25) Reaching the gate of Kiṣkindhā, Dundubhi for his part, who was possessed of great might, thundered (even) as a large kettle-drum would (when beaten), causing the earth to shake, snapping the trees that had taken root in the neighbourhood, nay, rending the earth with its hoofs and arrogantly damaging the gate of Kiṣkindhā with its horns as an elephant, would with its tusks. (26-27) Hearing the roar, Vālī, who was in the gynaeceum, and who was intolerant (by nature), rushed forth with his wives (even) as the moon would appear (in the horizon) with (hosts of) stars. (28) Vālī, the ruler of monkeys as well as of all the (other) denizens of the forest, spoke to the aforesaid Dundubhi in the following few words uttered with distinct accents :—(29) 'Why do you utter loud threats blocking this gate of the city, O Dundubhi ? You are (already) known to me; (please) save your life (if you can), O demon possessed of extraordinary might !' (30)

तस्य तद् वचनं श्रुत्वा वानरेन्द्रस्य धीमतः । उवाच दुन्दुभिर्वाक्यं क्रोधात् संरक्तलोचनः ॥३१॥
न त्वं स्त्रीसंनिधौ वीर वचनं वक्तुमर्हसि । मम युद्धं प्रयच्छाद्य ततो ज्ञास्यामि ते बलम् ॥३२॥
अथवा धारयिष्यामि क्रोधमद्य निशामिमाम् । गृह्यतामुदयः स्वैरं कामभोगेषु वानर ॥३३॥
दीयतां सम्प्रदानं च परिष्वज्य च वानरान् । सर्वशाखामृगेन्द्रस्त्वं संसादय सुहृज्जनम् ॥३४॥
सुदृष्टां कुरु किष्किन्धां कुरुष्वात्मसमं पुरे । क्रीडस्व च समं स्त्रीभिरहं ते दर्पशासनः ॥३५॥
यो हि मत्तं प्रमत्तं वा भग्नं वा रहितं कृशम् । हन्यात् स भ्रूणहा लोके त्वद्विधं मदमोहितम् ॥३६॥
स प्रहस्याब्रवीन्मन्दं क्रोधात् तमसुरेश्वरम् । विसृज्य ताः स्त्रियः सर्वास्ताराप्रभृतिकास्तदा ॥३७॥
मत्तोऽयमिति मा मंस्था यद्यभीतोऽसि संयुगे । मदोऽयं सम्प्रहारेऽस्मिन् वीरपानं समर्थ्यताम् ॥३८॥
तमेवमुक्त्वा संक्रुद्धो मालामुत्क्षिप्य काञ्चनीम् । पित्रा दत्तां महेन्द्रेण युद्धाय व्यवतिष्ठत ॥३९॥

"Hearing the aforesaid challenge of the wise Vālī (the ruler of monkeys), Dundubhi replied as follows, his eyes turned crimson through anger :—(31) 'You ought not to throw out a challenge in the presence of ladies, O gallant monkey ! Give battle to me today, then (only) shall I come to know your might. (32) Or I shall restrain my anger today; let your passion for the enjoyment of sensuous pleasures be freely indulged for this night, O monkey ! (33) Let loving presents be given to the monkeys after embracing them. Take you leave of your dear and near ones, the ruler as you are of all monkeys. (34) Let Kiṣkindhā be carefully seen (for the last time, since you are not going to see it any more); place a replica of yours (in the person of your son) in charge of the city (to look after it when you are no more) and revel (finally) in the company of your wives (till sunrise); (for) I am going to tame your arrogance (soon). (35) He who kills one who is drunk, is unwary, has broken a limb or has been deprived of his weapons, is emaciated (of body) or is blinded by passion like you is indeed (as despicable as) a foeticide.' (36) Laughing heartily and dismissing all those ladies led by Tārā, Vālī now angrily replied (as follows) to the silly lord of demons :—(37) 'Do not (be misled to) think that I am drunk, if you are not afraid of engaging in a contest (with me). Let this inebriety (of mine) be construed as (a state of) drunkenness resorted to by a hero on the occasion of this duel (with you).' (38) Replying to him thus and throwing (about his neck) a chain of gold gifted (to him) by his father, the mighty Indra, Vālī stood prepared for an encounter (with the demon), highly enraged. (39)

विषाणयोर्गृहीत्वा तं दुन्दुभिं गिरिसंनिभम् । आविध्यत तदा वाली विनदन् कपिकुञ्जरः ॥४०॥
बलाद् व्यापादयांचक्रे ननर्द च महास्वनम् । श्रोत्राभ्यामथ रक्तं तु तस्य सुस्राव पात्यतः ॥४१॥
तयोस्तु क्रोधसंरम्भात् परस्परजयैषिणोः । युद्धं समभवद् घोरं दुन्दुभेर्वालिनस्तथा ॥४२॥
अयुध्यत तदा वाली शक्रतुल्यपराक्रमः । मुष्टिभिर्जानुभिः पद्भिः शिलाभिः पादपैस्तथा ॥४३॥
परस्परं घ्नतोस्तत्र वानरासुरयोस्तदा । आसीद्धीनोऽसुरो युद्धे शक्रसूनुर्व्यवर्धत ॥४४॥
तं तु दुन्दुभिमुद्यम्य धरण्यामभ्यपातयत् । युद्धे प्राणहरे तस्मिन्निष्पिष्टो दुन्दुभिस्तदा ॥४५॥
स्रोतोभ्यो बहु रक्तं तु तस्य सुस्राव पात्यतः । पपात च महाबाहुः क्षितौ पञ्चत्वमागतः ॥४६॥
तं तोलयित्वा बाहुभ्यां गतसत्त्वमचेतनम् । चिक्षेप वेगवान् वाली वेगेनैकेन योजनम् ॥४७॥
तस्य वेगप्रविद्धस्य वक्त्रात् क्षतजबिन्दवः । प्रपेतुर्मारुतोत्क्षिप्ता मतङ्गस्याश्रमं प्रति ॥४८॥
तान् दृष्ट्वा पतितांस्तत्र मुनिः शोणितविप्रुषः । क्रुद्धस्तस्य महाभाग चिन्तयामास को न्वयम् ॥४९॥
येनाहं सहसा स्पृष्टः शोणितेन दुरात्मना । कोऽयं दुरात्मा दुर्बुद्धिरकृतात्मा च बालिशः ॥५०॥

"Seizing by the horns the aforesaid Dundubhi, who looked like a mountain, Vālī, an elephant among monkeys, forthwith began to revolve him, uttering a loud deep hoarse sound. (40) Vālī (then) threw him down and uttered a loud cry. While he was being thrown down, blood immediately flowed from his ears. (41) A terrible struggle then raged between the two combatants, Dundubhi and Vālī, who were keen to conquer each other in the vehemence of their wrath. (42) Vālī, who was equal to Indra (the ruler of gods) in prowess, then struck with fists, knees, feet, rocks and trees. (43) While the monkey and the demon were striking one another on that spot at that time, the demon began to lose ground in the contest, while Vālī (Indra's son) gained the upper hand. (44) Lifting Dundubhi, Vālī for his part dashed him to the ground with the result that Dundubhi was instantly crushed in that deadly contest. (45) While he was being thrown down, profuse blood flowed from the openings in his body (*viz*, his eyes, ears, nostrils, mouth and so on) and the mighty-armed demon dropped dead to the ground. (46) Lifting up with his arms Dundubhi, who was now lifeless and (as such) unconscious, the impetuous Vālī hurled him with a single effort to a distance of four miles. (47) Propelled by the wind, drops of blood from the mouth of the demon, when he was hurled with impetuosity, fell on the side of Matanga's hermitage. (48) Enraged to behold those drops of blood fallen there (in the precincts of his hermitage), O highly blessed prince, the sage contemplated as to who on earth was responsible for scattering the blood. (49) 'Who is this evil-minded, perverse, wanton and stupid fellow by whom I have been spattered with blood all at once ?' he said to himself. (50)

इत्युक्त्वा स विनिष्क्रम्य ददृशे मुनिसत्तमः । महिषं पर्वताकारं गतासुं पतितं भुवि ॥५१॥
स तु विज्ञाय तपसा वानरेण कृतं हि तत् । उत्ससर्ज महाशापं क्षेप्तारं वानरं प्रति ॥५२॥
इह तेनाप्रवेष्टव्यं प्रविष्टस्य वधो भवेत् । वनं मत्संश्रयं येन दूषितं रुधिरस्रवैः ॥५३॥
क्षिपता पादपाश्चेमे सम्भग्नाश्चासुरीं तनुम् । समन्तादाश्रमं पूर्णं योजनं मामकं यदि ॥५४॥
आगमिष्यति दुर्बुद्धिर्व्यक्तं स न भविष्यति । ये चास्य सचिवाः केचित् संश्रिता मामकं वनम् ॥५५॥
न च तैरिह वस्तव्यं श्रुत्वा यान्तु यथासुखम् । तेऽपि वा यदि तिष्ठन्ति शपिष्ये तानपि ध्रुवम् ॥५६॥
वनेऽस्मिन् मामके नित्यं पुत्रवत् परिरक्षिते । पत्राङ्कुरविनाशाय फलमूलाभवाय च ॥५७॥
दिवसश्चाद्य मर्यादा यं द्रष्टा श्वोऽस्मि वानरम् । बहुवर्षसहस्राणि स वै शैलो भविष्यति ॥५८॥
ततस्ते वानराः श्रुत्वा गिरं मुनिसमीरिताम् । निश्चक्रमुर्वनात् तस्मात् तान् दृष्ट्वा वालिरब्रवीत् ॥५९॥
किं भवन्तः समस्ताश्च मतङ्गवनवासिनः । मत्समीपमनुप्राप्ता अपि स्वस्ति वनौकसाम् ॥६०॥

"Saying so and coming out in the open, the aforesaid jewel among ascetics beheld a buffalo, looking like a mountain, fallen dead on the ground. (51) Definitely coming to know by virtue of his askesis that it was surely the work of a monkey, he pronounced the following terrible imprecation on the monkey who had hurled the carcass. (52) 'The monkey by whom the forest which is my abode has been desecrated with drops of blood ought not to set foot into this forest; his death will (instantly) follow if he steps into it. (53) If the perverted fellow by whom these trees have been smashed while throwing away the corpse of a demon sets his foot within a radius of full four miles of my hermitage will surely no longer survive. Nor should his ministers, whosoever have encamped in my forest, tarry here any longer. Let them on hearing this malediction conveniently depart. If, however, they too remain in this forest of mine,—which has been nurtured (by me) like my own offspring—for the destruction of its leaves and shoots as well as for the extinction of its fruits and roots, I shall assuredly curse them too. (54—57) This day (on which I pronounce this execration) is the deadline (for their sojourn in this forest). The monkey whom I shall see (here) tomorrow will surely be changed into a rock and continue in that state for many thousands of years., (58) Hearing the malediction uttered by the sage, the aforesaid monkeys thereupon went away from that forest. Seeing them, Vālī said (to them):—(59) 'Wherefore have you and all the denizens of Matangavana (the grove occupied by Sage Matanga) sought my presence? I hope all is well with the denizens of the (said) forest.' (60)

ततस्ते कारणं सर्वं तथा शापं च वालिनः । शशंसुर्वानराः सर्वे वालिने हेममालिने ॥६१॥
एतच्छ्रुत्वा तदा वाली वचनं वानरेरितम् । स महर्षिं समासाद्य याचते स्म कृताञ्जलिः ॥६२॥
महर्षिस्तमनादृत्य प्रविवेशाश्रमं प्रति । शापधारणभीतस्तु वाली विह्वलतां गतः ॥६३॥
ततः शापभयाद् भीतो ऋष्यमूकं महागिरिम् । प्रवेष्टुं नेच्छति हरिर्द्रष्टुं वापि नरेश्वर ॥६४॥
तस्याप्रवेशं ज्ञात्वाहमिदं राम महावनम् । विचरामि सहामात्यो विषादेन विवर्जितः ॥६५॥
एषोऽस्थिनिचयस्तस्य दुन्दुभेः सम्प्रकाशते । वीर्योत्सेकान्निरस्तस्य गिरिकूटनिभो महान् ॥६६॥
इमे च विपुलाः सालाः सप्त शाखावलम्बिनः । यत्रैकं घटते वाली निष्पत्रयितुमोजसा ॥६७॥
एतदस्यासमं वीर्यं मया राम प्रकाशितम् । कथं तं वालिनं हन्तुं समरे शक्ष्यसे नृप ॥६८॥
तथा ब्रुवाणं सुग्रीवं प्रहसँल्लक्ष्मणोऽब्रवीत् । कस्मिन् कर्मणि निर्वृत्ते श्रद्दध्या वालिनो वधम् ॥६९॥
तमुवाचाथ सुग्रीवः सप्त सालानिमान् पुरा । एवमेकैकशो वाली विव्याधाथ स चासकृत् ॥७०॥
रामो निर्दारयेदेषां बाणेनैकेन च द्रुमम् । वालिनं निहतं मन्ये दृष्ट्वा रामस्य विक्रमम् ॥७१॥
हतस्य महिषस्यास्थि पादेनैकेन लक्ष्मण । उद्यम्य प्रक्षिपेच्चापि तरसा द्वे धनुश्शते ॥७२॥
एवमुक्त्वा तु सुग्रीवो रामं रक्तान्तलोचनम् । ध्यात्वा मुहूर्तं काकुत्स्थं पुनरेव वचोऽब्रवीत् ॥७३॥

"Thereupon all those monkeys reported to Vālī, who was adorned with a chain of gold, the whole reason (of their sudden departure from the forest) and referred to the malediction pronounced on Vālī. (61) Hearing the aforesaid explanation given by the monkeys, and duly approaching the eminent sage, the aforesaid Vālī with joined palms craved his indulgence. (62) Disregarding him (however), the eminent sage entered deep into the hermitage, while Vālī, who was afraid of receiving the curse, was reduced to a state of utter confusion. (63) Stricken with fear of the curse the monkey (Vālī) no longer seeks to enter the boundary of the great Ṛṣyamūka hill or even to look at it, O lord of human beings! (64) Knowing that he cannot penetrate into it, O Rāma, I roam about in this large forest with my ministers, entirely free from anxiety (as I am). (65) Here is the colossal heap, shining most conspicuously like a mountain-top, of the bones of Dundubhi, who was thrown with pride of virility. (66) These are the seven gigantic sal trees, hanging low with their boughs, each of which Vālī can denude of its leaves (by shaking it) with his might. (67) Such is the matchless strength of Vālī revealed by me, O Rāma! How will you be able to kill that Vālī in a combat, O protector of men?" (68) To Sugrīva, who was speaking as aforesaid, Lakṣmaṇa, heartily laughing, said, "On what feat being accomplished should you believe that Vālī can be disposed of (by Śrī Rāma)?" (69) To him Sugrīva forthwith replied, "In the past Vālī pierced these seven sal trees one after another and he did so more than once (even) later. (70) If Śrī Rāma too should (be able to) split one of these trees with a single arrow, I shall consider Vālī killed on witnessing Śrī Rāma's prowess. (71) I shall deem him killed even if lifting with his single foot the bones of the buffalo made short work of by Vālī, Śrī Rāma should (be able to) throw them by his might to a distance of two hundred bows' (or eight hundred arms') length, O Lakṣmaṇa !" (72) Saying so, and contemplating awhile on Śrī Rāma, Sugrīva, for his part, the corners of whose eyes were red, spoke once more as follows to Śrī Rāma (a scion of Kakutstha):—(73)

शूरश्च शूरमानी च प्रख्यातबलपौरुषः । बलवान् वानरो वाली संयुगेष्वपराजितः ॥७४॥
दृश्यन्ते चास्य कर्माणि दुष्कराणि सुरैरपि । यानि संचिन्त्य भीतोऽहमृष्यमूकमुपाश्रितः ॥७५॥
तमजय्यमधृष्यं च वानरेन्द्रममर्षणम् । विचिन्तयन्न मुञ्चामि ऋष्यमूकममुं त्वहम् ॥७६॥
उद्विग्नः शङ्कितश्चाहं विचरामि महावने । अनुरक्तैः सहामात्यैर्हनुमत्प्रमुखैर्वरैः ॥७७॥
उपलब्धं च मे श्लाघ्यं सन्मित्रं मित्रवत्सल । त्वामहं पुरुषव्याघ्र हिमवन्तमिवाश्रितः ॥७८॥
किं तु तस्य बलज्ञोऽहं दुर्भ्रातुर्बलशालिनः । अप्रत्यक्षं तु मे वीर्यं समरे तव राघव ॥७९॥
न खल्वहं त्वां तुलये नावमन्ये न भीषये । कर्मभिस्तस्य भीमैश्च कातर्यं जनितं मम ॥८०॥
कामं राघव ते वाणी प्रमाणं धैर्यमाकृतिः । सूचयन्ति परं तेजो भस्मच्छन्नमिवानलम् ॥८१॥
तस्य तद् वचनं श्रुत्वा सुग्रीवस्य महात्मनः । स्मितपूर्वमथो रामः प्रत्युवाच हरिं प्रति ॥८२॥
यदि न प्रत्ययोऽस्मासु विक्रमे तव वानर । प्रत्ययं समरे श्लाघ्यमहमुत्पादयामि ते ॥८३॥

"The powerful monkey, Vālī, is valiant and accounts himself valiant and is widely known for his strength and manliness. He has never been worsted in conflicts. (74) His exploits are seen to be such as are difficult to accomplish even for gods and pondering them I have taken shelter on Mount Ṛṣyamūka, afraid as I am. (75) Thinking with apprehension of that lord of monkeys, who is invincible, (nay) unassailable and intolerant, I for my part do not leave this Ṛṣyamūka mountain. (76) Perturbed and full of apprehension I roam about in the extensive forest with my devoted and excellent ministers headed by Hanumān. (77) Nay, a praiseworthy and noble ally has been found by me (in you), O prince fond of your friends ! I have taken refuge in you as one would resort to the Himalaya mountain, O tiger among men ! (78) I am, however, aware of the strength of my mighty and vile brother; while your prowess in battle is not before my eyes, O scion of Raghu ! (79) Assuredly I neither test you nor belittle you nor do I frighten you. Nay, pusillanimity has been engendered in me by his terrible deeds. (80) Your (unfaltering) speech, which is trustworthy, as well as your temerity and (divine) look abundantly indicate your supreme strength, which is analogous to a fire covered with ashes, O scion of Raghu !" (81) Hearing the aforesaid submission of that high-minded Sugrīva, Śrī Rāma then smilingly replied (as follows) to the monkey (Sugrīva):—(82) "If you have no faith in the prowess inhering in us, O monkey, I shall (presently) inspire (in you) confidence which is laudable in a combat." (83)

एवमुक्त्वा तु सुग्रीवं सान्त्वयँल्लक्ष्मणाग्रजः । राघवो दुन्दुभेः कायं पादाङ्गुष्ठेन लीलया ॥८४॥
तोलयित्वा महाबाहुश्चिक्षेप दशयोजनम् । असुरस्य तनुं शुष्कां पादाङ्गुष्ठेन वीर्यवान् ॥८५॥

क्षिप्तं दृष्ट्वा ततः कायं सुग्रीवः पुनरब्रवीत् ।
लक्ष्मणस्याग्रतो रामं तपन्तमिव भास्करम् । हरीणामग्रतो वीरमिदं वचनमर्थवत् ॥८६॥
आर्द्रः समांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे । परिश्रान्तेन मत्तेन भ्रात्रा मे वालिना तदा ॥८७॥
लघुः सम्प्रति निर्मांसस्तृणभूतश्च राघव । क्षिप्त एवं प्रहर्षेण भवता रघुनन्दन ॥८८॥
नात्र शक्यं बलं ज्ञातुं तव वा तस्य वाधिकम् । आर्द्रं शुष्कमिति ह्येतत् सुमहद् राघवान्तरम् ॥८९॥
स एव संशयस्तात तव तस्य च यद्बलम् । सालमेकं विनिर्भिद्य भवेद् व्यक्तिर्बलाबले ॥९०॥
कृत्वैतत् कार्मुकं सज्यं हस्तिहस्तमिवापरम् । आकर्णपूर्णमायम्य विसृजस्व महाशरम् ॥९१॥
इमं हि सालं प्रहितस्त्वया शरो न संशयोऽत्रास्ति विदारयिष्यति ।
अलं विमर्शेन मम प्रियं ध्रुवं कुरुष्व राजन् प्रतिशापितो मया ॥९२॥
यथा हि तेजस्सु वरः सदा रविर्यथा हि शैलो हिमवान् महाद्रिषु ।
यथा चतुष्पात्सु च केसरी वरस्तथा नराणामसि विक्रमे वरः ॥९३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकादशः सर्गः ॥ ११ ॥

Saying so and lifting, in sport the carcass of Dundubhi with his toe, the mighty-armed and powerful Śrī Rāma (a scion of Raghu), the eldest (half-) brother of Lakṣmaṇa, for his part hurled the dried up skeleton of the demon to a distance of ten Yojanas (eighty miles), (thereby) reassuring Sugrīva. (84-85) Beholding the skeleton cast away (by Śrī Rāma), Sugrīva then addressed once more to the heroic Śrī Rāma, scorching as the sun, in the presence of Lakṣmaṇa as well as of the (other) monkeys the following significant words :—(86) "The carcass was thrown in the past, O my friend, while it was saturated with blood, full of flesh and fresh (having been immediately killed), by my (elder) brother, Vālī, at a time when he was exhausted and drunk. (87) Having been stripped of its flesh, it is now light and converted into (mere) straw (as compared to its former weight), O scion of Raghu, and has been hurled by you with such extreme joy, O delight of Raghu! (88) It is not possible under the circumstances to ascertain whose strength is greater,—yours or his; for whether a carcass is saturated with blood or dried up makes a very great difference, O scion of Raghu! (89) The same doubt (still) lingers (in my mind) about the strength which inheres in you as well as in Vālī, O dear friend! Certainty in the matter of your (relative) strength or weakness will be arrived at by your thoroughly piercing a single sal tree (of the seven trees shown to you). (90) Stringing this bow, which is like another trunk of an elephant, and stretching it at full length up to your ear, discharge a big arrow. (91) Loosed by you, the arrow will surely split up the yonder sal tree: there is no doubt about it. Reflect no more and, adjured by me, O king, oblige me unhesitatingly. (92) Even as the sun is always the foremost of (all) luminaries, even as the Himalaya mountain is the foremost of (all) large mountains and (even) as a lion is the foremost of all quadrupeds, so are you the foremost of (all) human beings in prowess." (93)

Thus ends Canto Eleven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Amazed to behold Śrī Rāma's arrow re-enter his quiver after piercing all the seven sal trees and penetrating the bowels of the earth, and applauding Śrī Rāma, Sugrīva implores him to make short work of Vālī. Sending Sugrīva to challenge Vālī to a combat, Śrī Rāma sits in hiding behind a tree. When a passage at arms commenced with Vālī, who would not brook a challenge, Śrī Rāma did not hit Vālī with an arrow because the two brothers so closely resembled each other that it was difficult for him to distinguish one from the other. The result was that Sugrīva lost heart and ultimately taking to his heels returned to Ṛṣyamūka. Explaining to Sugrīva the reason of his failure to hit Vālī, Śrī Rāma reassures Sugrīva and encourages him to seek an encounter with Vālī again. Urged by Śrī Rāma, Lakṣmaṇa uproots a blossomed Gajapuṣpī creeper and ties it about the neck of Sugrīva for identification.

एतच्च वचनं श्रुत्वा सुग्रीवस्य सुभाषितम् । प्रत्ययार्थं महातेजा रामो जग्राह कार्मुकम् ॥ १ ॥
स गृहीत्वा धनुर्घोरं शरमेकं च मानदः । सालमुद्दिश्य चिक्षेप पूरयन् स रवैर्दिशः ॥ २ ॥
स विसृष्टो बलवता बाणः स्वर्णपरिष्कृतः । भित्त्वा सालान् गिरिप्रस्थं सप्तभूमिं विवेश ह ॥ ३ ॥
सायकस्तु मुहूर्तेन सालान् भित्त्वा महाजवः । निष्पत्य च पुनस्तूर्णं तमेव प्रविवेश ह ॥ ४ ॥
तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुंगवः । रामस्य शरवेगेन विस्मयं परमं गतः ॥ ५ ॥
स मूर्ध्ना न्यपतद् भूमौ प्रलम्बीकृतभूषणः । सुग्रीवः परमप्रीतो राघवाय कृताञ्जलिः ॥ ६ ॥
इदं चोवाच धर्मज्ञं कर्मणा तेन हर्षितः । रामं सर्वास्त्रविदुषां श्रेष्ठं शूरमवस्थितम् ॥ ७ ॥

Nay, hearing this well-worded submission of Sugrīva, Śrī Rāma, who was invested with exceptional glory, took up his bow to inspire confidence in the former. (1) Taking up the dreadful bow and an arrow and aiming it at the sal tree (pointed out by Sugrīva), the celebrated Śrī Rāma, the bestower of honour (on others), discharged it filling the quarters with the twangs (of the bow). (2) Piercing (all) the (seven) sal trees (though it was aimed at only one of them), as well as the plateau (on which they stood, as also the six subterranean regions), the aforesaid arrow, which was loosed by the mighty prince and was decked with gold, entered Pātāla (the seventh subterranean region); so the tradition goes. (3) Having pierced the sal trees (as well as the plateau and the bowels of the earth) in the course of less than an hour and forcing its way out, the arrow for its part, which was possessed of great velocity, quickly entered once more, they say, the same quiver (from which it had emerged). (4) Sugrīva (the foremost of monkeys) was seized with great wonder to see (with his own eyes) those seven sal trees thoroughly pierced by the impetuosity of Śrī Rāma's arrow. (5) Supremely pleased, Sugrīva with joined palms fell flat on the ground as a token of respect towards Śrī Rāma (a scion of Raghu), with his head touching the ground and his ornaments also hanging loose (in the process of bending low). (6) Nay, delighted with that feat (of Śrī Rāma), he spoke as follows to the valiant Śrī Rāma, the foremost of those adept in the use of all (types of) missiles, who knew what is right and stood before him:—(7)

सेन्द्रानपि सुरान् सर्वांस्त्वं बाणैः पुरुषर्षभ । समर्थः समरे हन्तुं किं पुनर्वालिनं प्रभो ॥८॥
येन सप्त महासाला गिरिर्भूमिश्च दारिताः । बाणेनैकेन काकुत्स्थ स्थाता ते को रणाग्रतः ॥९॥
अद्य मे विगतः शोकः प्रीतिरद्य परा मम । सुहृदं त्वां समासाद्य महेन्द्रवरुणोपमम् ॥१०॥
तमद्यैव प्रियार्थं मे वैरिणं भ्रातृरूपिणम् । वालिनं जहि काकुत्स्थ मया बद्धोऽयमञ्जलिः ॥११॥
ततो रामः परिष्वज्य सुग्रीवं प्रियदर्शनम् । प्रत्युवाच महाप्राज्ञो लक्ष्मणानुगतं वचः ॥१२॥
अस्माद्गच्छाम किष्किन्धां क्षिप्रं गच्छ त्वमग्रतः । गत्वा चाह्वय सुग्रीव वालिनं भ्रातृगन्धिनम् ॥१३॥
सर्वे ते त्वरितं गत्वा किष्किन्धां वालिनः पुरीम् । वृक्षैरात्मानमावृत्य ह्यतिष्ठन् गहने वने ॥१४॥

"You are able to kill with your arrows in an encounter all the gods including even Indra (their ruler), O jewel among men, much more Vālī, my lord! (8) Who can stand in the van of a battle before you, by whom seven big sal trees as well as the mountain (on which the trees stood) and the earth (supporting it) have been pierced with a single arrow, O scion of Kakutstha? (9) Now that I have duly met in the form of an ally you, who are a compeer of the mighty Indra (the ruler of gods) and Varuṇa (the god of waters), my grief has totally disappeared and my joy is supreme today. (10) For my pleasure, O scion of Kakutstha, (pray) make short work of Vālī, my enemy in the guise of a brother, this very day: so have these palms been joined by me." (11) Embracing Sugrīva of pleasing aspect, Śrī Rāma, who was exceptionally wise, thereupon replied as follows to Sugrīva, who was dear as Lakṣmaṇa (to him):—(12) "Let us proceed, O Sugrīva, to Kiṣkindhā from this mountain; depart you ahead without delay and, going there, challenge to a duel Vālī, who bears the name of a brother!" (13) Reaching with hasty steps Kiṣkindhā, the capital of Vālī, and hiding themselves behind trees, they all halted in a dense forest. (14)

सुग्रीवोऽप्यनदद् घोरं वालिनो ह्वानकारणात् । गाढं परिहितो वेगान्नादैर्भिन्दन्निवाम्बरम् ॥१५॥
तं श्रुत्वा निनदं भ्रातुः क्रुद्धो वाली महाबलः । निष्पपात सुसंरब्धो भास्करोऽस्ततटादिव ॥१६॥
ततः सुतुमुलं युद्धं वालिसुग्रीवयोरभूत् । गगने ग्रहयोर्घोरं बुधाङ्गारकयोरिव ॥१७॥
तलैरशनिकल्पैश्च वज्रकल्पैश्च मुष्टिभिः । जघ्नतुः समरेऽन्योन्यं भ्रातरौ क्रोधमूर्च्छितौ ॥१८॥
ततो रामो धनुष्पाणिस्तावुभौ समुदैक्षत । अन्योन्यसदृशौ वीरावुभौ देवाविवाश्विनौ ॥१९॥
यन्नावगच्छत् सुग्रीवं वालिनं वापि राघवः । ततो न कृतवान् बुद्धिं मोक्तुमन्तकरं शरम् ॥२०॥
एतस्मिन्नन्तरे भग्नः सुग्रीवस्तेन वालिना । अपश्यन् राघवं नाथमृष्यमूकं प्रदुद्रुवे ॥२१॥

Tightly girded (about his loins), even Sugrīva roared frightfully by way of a challenge to Vālī, rending the air as it were by his shouts uttered with vehemence. (15) Enraged to hear that roar of his (younger) brother and highly excited, Vālī, who was possessed of extraordinary might, rushed forth (as impetuously) as the sun would slide from the edge of the western mountain

(behind which the sun is supposed to set). (16) Then ensued a most tumultuous and terrible combat between Vālī and Sugrīva, resembling a clash between Mercury and Mars in the heavens. (17) Blinded with anger, the two brothers struck each other in the course of their encounter with their palms and soles, which fell like lightning, and fists, which descended like the thunderbolt. (18) Bow in hand, Śrī Rāma thereupon keenly watched both the aforesaid heroes, who both (closely) resembled each other like the two Aświns (the twin-gods presiding over the stars Gemini). (19) Since Śrī Rāma (a scion of Raghu) could not make out Sugrīva or Vālī (because of their close resemblance), he therefore could not make up his mind to discharge his deadly arrow (lest it should hit Sugrīva and dispose of him). (20) Discomfited by the aforesaid Vālī and not perceiving Śrī Rāma as his protector, Sugrīva in the meantime ran for life towards Ṛṣyamūka. (21)

क्रान्तो रुधिरसिक्ताङ्गः प्रहारैर्जर्जरीकृतः । वालिनाभिद्रुतः क्रोधात् प्रविवेश महावनम ॥२२॥
तं प्रविष्टं वनं दृष्ट्वा वाली शापभयात् ततः । मुक्तो ह्यसि त्वमित्युक्त्वा स निवृत्तो महाबलः ॥२३॥
राघवोऽपि सह भ्रात्रा सह चैव हनूमता । तदेव वनमागच्छत् सुग्रीवो यत्र वानरः ॥२४॥
तं समीक्ष्यागतं रामं सुग्रीवः सहलक्ष्मणम् । ह्रीमान् दीनमुवाचेदं वसुधामवलोकयन् ॥२५॥
आह्वयस्वेति मामुक्त्वा दर्शयित्वा च विक्रमम् । वैरिणा घातयित्वा च किमिदानीं त्वया कृतम् ॥२६॥
तामेव वेलां वक्तव्यं त्वया राघव तत्त्वतः । वालिनं न निहन्मीति ततो नाहमितो व्रजे ॥२७॥
तस्य चैवं ब्रुवाणस्य सुग्रीवस्य महात्मनः । करुणं दीनया वाचा राघवः पुनरब्रवीत् ॥२८॥

Exhausted and battered with the blows (of Vālī), his (whole) body bathed in blood, and chased in anger by Vālī, he entered the large forest (occupied by Sage Matanga). (22) Seeing him having penetrated into the forest and saying "Indeed you are spared", the aforesaid Vālī, even though possessed of extraordinary might, desisted from the pursuit due to fear of the curse. (23) Along with his (younger half-) brother (Lakṣmaṇa) as well as with Hanumān Śrī Rāma (a scion of Raghu) too returned to the same forest where the monkey (chief) Sugrīva was. (24) Discerning Śrī Rāma returned with Lakṣmaṇa, Sugrīva piteously spoke to him as follows, looking at the ground, full of shame (at his discomfiture) as he was :—(25) "Having demonstrated your prowess and saying to me 'Challenge Vālī (to a duel)', what have you done now by getting me smitten by the enemy? (26) In all faith it should have been pointed out by you that very moment : 'I am not going to kill Vālī'. Then I would not have moved from this place." (27) To that high-minded Sugrīva, who was piteously speaking as aforesaid in doleful accents, Śrī Rāma (a scion of Raghu) replied again :—(28)

सुग्रीव श्रूयतां तात क्रोधश्च व्यपनीयताम् । कारणं येन बाणोऽयं स मया न विसर्जितः ॥२९॥
अलंकारेण वेषेण प्रमाणेन गतेन च । त्वं च सुग्रीव वाली च सदृशौ स्थः परस्परम् ॥३०॥
स्वरेण वर्चसा चैव प्रेक्षितेन च वानर । विक्रमेण च वाक्यैश्च व्यक्तिं वां नोपलक्षये ॥३१॥
ततोऽहं रूपसादृश्यान्मोहितो वानरोत्तम । नोत्सृजामि महावेगं शरं शत्रुनिबर्हणम् ॥३२॥
जीवितान्तकरं घोरं सादृश्यात् तु विशङ्कितः । मूलघातो न नौ स्याद्धि द्वयोरिति कृतो मया ॥३३॥
त्वयि वीर विपन्ने हि अज्ञानाल्लाघवान्मया । मौढ्यं च मम बाल्यं च ख्यापितं स्यात् कपीश्वर ॥३४॥
दत्ताभयवधो नाम पातकं महदद्भुतम् ।

"Sugrīva, dear brother, let anger be banished (from your mind) and the reason why this deadly arrow was not discharged by me be heard. (29) You, O Sugrīva, and Vālī resemble each other in personal embellishment, costume, stature and gait too. (30) I do not perceive any distinction between you in voice as well as in splendour, in look and in prowess as well as in speech. (31) Puzzled as I was by the likeness of your features, O jewel among the monkeys, I therefore did not let fly the deadly and terrible arrow possessed of great velocity and capable of destroying the enemy. Seized as I was with apprehension, due to your (close) resemblance, lest the very root of us both should be destroyed by me (by killing you unwittingly), this omission was (deliberately) done by me. (32-33) In the event of your being killed by me through ignorance or frivolity, my stupidity and puerility would have been surely betrayed, O gallant ruler of monkeys! (34) Killing one to whom protection has been vouchsafed is professedly a great and astounding sin.

अहं च लक्ष्मणश्चैव सीता च वरवर्णिनी ॥३५॥
त्वदधीना वयं सर्वे वनेऽस्मिञ्छरणं भवान् । तस्माद् युध्यस्व भूयस्त्वं मा माशङ्कीश्च वानर ॥३६॥
एतन्मुहूर्ते तु मया पश्य वालिनमाहवे । निरस्तमिषुणैकेन चेष्टमानं महीतले ॥३७॥
अभिज्ञानं कुरुष्व त्वमात्मनो वानरेश्वर । येन त्वामभिजानीयां द्वन्द्वयुद्धमुपागतम् ॥३८॥
गजपुष्पीमिमां फुल्लामुत्पाट्य शुभलक्षणाम् । कुरु लक्ष्मण कण्ठेऽस्य सुग्रीवस्य महात्मनः ॥३९॥
ततो गिरितटे जातामुत्पाट्य कुसुमायुताम् । लक्ष्मणो गजपुष्पीं तां तस्य कण्ठे व्यसर्जयत् ॥४०॥
स तया शुशुभे श्रीमाँल्लतया कण्ठसक्तया । मालयेव बलाकानां ससंध्य इव तोयदः ॥४१॥
विभ्राजमानो वपुषा रामवाक्यसमाहितः । जगाम सह रामेण किष्किन्धां पुनराप सः ॥४२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वादशः सर्गः ॥ १२ ॥

"Moreover, myself and Lakṣmaṇa too as well as Sītā of excellent complexion—we all depend on you. You are our refuge in this forest. Therefore, engage you in a combat (with Vālī) once more. (Pray) do not, O do not fall a prey to misgiving, O monkey (chief)! (35-36) Within this hour behold Vālī struck down by me in course of the (very) combat (with you) with a single arrow and writhing on the ground. (37) Wear some distinguishing mark on your person, O lord of monkeys, by means of which I might recognize you when (actually) come to grips (with Vālī). (38) (Turning to Lakṣmaṇa, he continued:) Uprooting this (creeper named) Gajapuṣpī, which is in blossom and is propitious in character, fasten it, O Lakṣmaṇa, about the neck of the high-souled Sugrīva." (39) Plucking Gajapuṣpī creeper, adorned with flowers and growing on the side of the mountain, Lakṣmaṇa then fastened it about the neck of Sugrīva. (40) With that creeper fastened to his neck the glorious Sugrīva shone like a cloud accompanied by twilight, and encircled by a string of herons. (41) Shining brightly with his body and reassured by Śrī Rāma's words, Sugrīva left with Śrī Rāma and reached Kiṣkindhā once more. (42)

Thus ends Canto Twelve in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

While going to Kiṣkindhā along with Sugrīva and others with intent to make short work of Vālī, Śrī Rāma sees a delightful grove and inquires of Sugrīva as to whose hermitage it was. Sugrīva tells him in reply that the hermitage belonged to a group of sages known by the name of Saptajanas, who had bodily ascended to heaven.

ऋष्यमूकात् स धर्मात्मा किष्किन्धां लक्ष्मणाग्रजः । जगाम सह सुग्रीवो वालिविक्रमपालिताम् ॥ १ ॥
समुद्यम्य महच्चापं रामः काञ्चनभूषितम् । शरांश्चादित्यसंकाशान् गृहीत्वा रणसाधकान् ॥ २ ॥
अग्रतस्तु ययौ तस्य राघवस्य महात्मनः । सुग्रीवः संहतग्रीवो लक्ष्मणश्च महाबलः ॥ ३ ॥
पृष्ठतो हनुमान् वीरो नलो नीलश्च वीर्यवान् । तारश्चैव महातेजा हरियूथपयूथपः ॥ ४ ॥
ते वीक्षमाणा वृक्षांश्च पुष्पभारावलम्बिनः । प्रसन्नाम्बुवहाश्चैव सरितः सागरंगमाः ॥ ५ ॥
कन्दराणि च शैलांश्च निर्दराणि गुहास्तथा । शिखराणि च मुख्यानि दरीश्च प्रियदर्शनाः ॥ ६ ॥
वैदूर्यविमलैस्तोयैः पद्मैश्चाकोशकुड्मलैः । शोभितान् सजलान् मार्गे तटाकांश्चावलोकयन् ॥ ७ ॥
कारण्डैः सारसैर्हंसैर्वञ्जुलैर्जलकुक्कुटैः । चक्रवाकैस्तथा चान्यैः शकुनैः प्रतिनादितान् ॥ ८ ॥
मृदुशष्पाङ्कुराहारान्निर्भयान् वनगोचरान् । चरतः सर्वतः पश्यन् स्थलीषु हरिणान् स्थितान् ॥ ९ ॥
तटाकवैरिणश्चापि शुक्लदन्तविभूषितान् । घोरानेकचरान् वन्यान् द्विरदान् कूलघातिनः ॥१०॥
मत्तान् गिरितटोत्कृष्टान् पर्वतानिव जंगमान् । वानरान् द्विरदप्रख्यान् महीरेणुसमुक्षितान् ॥११॥
वने वनचरांश्चान्यान् खेचरांश्च विहंगमान् । पश्यन्तस्त्वरिता जग्मुः सुग्रीववशवर्तिनः ॥१२॥

Duly lifting up his great bow, decked with gold, and taking his arrows, which shone brightly like the sun and were (so) effective in battle, and accompanied by Sugrīva, Śrī Rāma (the eldest half-brother of Lakṣmaṇa), whose mind was set on virtue, proceeded from Ṛṣyamūka to Kiṣkindhā, which stood protected by Vālī's valour. (1-2) In front of the high-souled Śrī Rāma, a scion of Raghu, strode Sugrīva, who had a strongly built neck, as well as Lakṣmaṇa, who was possessed of extraordinary might. (3) Behind him came the valiant Hanumān, Nala and the powerful Nīla and Tāra, who was endowed with exceptional energy and was a commander of commanders of monkey hordes. (4) Observing trees which were bending under the load of their blossom as well as rivers journeying to the sea and carrying placid waters, also caves and cliffs, mountain-clefts and holes, also outstanding peaks and hollows pleasing to the sight, nay, seeing on the way ponds full of water, rendered charming by their waters, transparent as a cat's-eye jewel, and lotuses still in the state of buds up to their (very) mouths and rendered noisy by ducks, cranes, swans, Vañjulas, water-fowls, Chakrawākas and also by other birds, (also) beholding in the forest wild deer grazing on the tender shoots of grass, fearlessly moving everywhere or standing on tablelands and (further) perceiving fearful wild elephants in rut,—which proved a menace to ponds in that they damaged their brinks (and rendered the water turbid), which were adorned with white tusks and moved (all) alone, (nay) which tore asunder (with their tusks) the edges of mountains and looked like moving mountains,—and monkeys looking like elephants and bathed in the dust of the earth, as well as other denizens of the forest and birds moving in the air, they moved apace following the will of Sugrīva. (5—12)

तेषां तु गच्छतां तत्र त्वरितं रघुनन्दनः । द्रुमषण्डवनं दृष्ट्वा रामः सुग्रीवमब्रवीत् ॥१३॥
एष मेघ इवाकाशे वृक्षषण्डः प्रकाशते । मेघसंघातविपुलं पर्यन्तकदलीवृतम् ॥१४॥
किमेतज्ज्ञातुमिच्छामि सखे कौतूहलं मम । कौतूहलापनयनं कर्तुमिच्छाम्यहं त्वया ॥१५॥
तस्य तद्वचनं श्रुत्वा राघवस्य महात्मनः । गच्छन्नेवाचचक्षेऽथ सुग्रीवस्तन्महद् वनम् ॥१६॥
एतद् राघव विस्तीर्णमाश्रमं श्रमनाशनम् । उद्यानवनसम्पन्नं स्वादुमूलफलोदकम् ॥१७॥
अत्र सप्तजना नाम मुनयः संशितव्रताः । सप्तैवासन्नधःशीर्षा नियतं जलशायिनः ॥१८॥
सप्तरात्रे कृताहारा वायुनाचलवासिनः । दिवं वर्षशतैर्याताः सप्तभिः सकलेवराः ॥१९॥
तेषामेतत्प्रभावेण द्रुमप्राकारसंवृतम् । आश्रमं सुदुराधर्षमपि सेन्द्रैः सुरासुरैः ॥२०॥

Seeing a grove consisting of a cluster of trees, Śrī Rāma for his part among those who were moving apace (towards Kiṣkindhā) spoke to Sugrīva (as follows):—(13) "Here shines prominently a clump of trees resembling a cloud in the sky. I wish to know, my friend, what is that which is huge as a mass of clouds and hemmed in at the end by plantain trees? I wish to know this; (for) great is my curiosity (in the matter). I seek to overcome this curiosity through you." (14-15) Hearing the aforesaid question of the high-souled Śrī Rāma, a scion of Raghu, Sugrīva, still moving on, forthwith related (to him as follows) the history of that momentous grove:—(16) "This extensive hermitage relieves the fatigue (of all) in that it is rich in gardens and groves and contains delicious roots, fruits and water. (17) Here lived sages of most austere vows, Saptajanas by name, who were seven only (in number), held their heads downward while practising their austerities and as a rule slept on water. (18) They subsisted on air inhaled once at the end of seven nights and had their abode fixed (never stepping out of it). After seven hundred years they ascended in their bodies to heaven. (19) By virtue of their glory this hermitage, surrounded as it is by an enclosure of trees, is most difficult to assail even for gods and demons including Indra (the ruler of gods). (20)

पक्षिणो वर्जयन्त्येतत् तथान्ये वनचारिणः । विशन्ति मोहाद् येऽप्यत्र न निवर्तन्ति ते पुनः ॥२१॥
विभूषणरवाश्चात्र श्रूयन्ते सकलाक्षराः । तूर्यगीतस्वनश्चापि गन्धो दिव्यश्च राघव ॥२२॥
त्रेताग्नयोऽपि दीप्यन्ते धूमो ह्येष प्रदृश्यते । वेष्टयन्निव वृक्षाग्रान् कपोताङ्गारुणो घनः ॥२३॥
एते वृक्षाः प्रकाशन्ते धूमसंसक्तमस्तकाः । मेघजालप्रतिच्छन्ना वैदूर्यगिरयो यथा ॥२४॥
कुरु प्रणामं धर्मात्मंस्तेषामुद्दिश्य राघव । लक्ष्मणेन सह भ्रात्रा प्रयतः संहताञ्जलिः ॥२५॥
प्रणमन्ति हि ये तेषामृषीणां भावितात्मनाम् । न तेषामशुभं किंचिच्छरीरे राम विद्यते ॥२६॥
ततो रामः सह भ्रात्रा लक्ष्मणेन कृताञ्जलिः । समुद्दिश्य महात्मानस्तानृषीनभ्यवादयत् ॥२७॥
अभिवाद्य च धर्मात्मा रामो भ्राता च लक्ष्मणः । सुग्रीवो वानराश्चैव जग्मुः संहृष्टमानसाः ॥२८॥
ते गत्वा दूरमध्वानं तस्मात् सप्तजनाश्रमात् । ददृशुस्तां दुराधर्षां किष्किन्धां वालिपालिताम् ॥२९॥

ततस्तु रामानुजरामवानराः प्रगृह्य शस्त्राण्युदितोग्रतेजसः ।
पुरीं सुरेशात्मजवीर्यपालितां वधाय शत्रोः पुनरागतास्त्विह ॥३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

"Birds as well as other wild creatures eschew it; even they which step into it through ignorance never return. (21) Sounds of ornaments together with sweet accents are heard in this hermitage, as also the music of instruments and singing and an ethereal fragrance is inhaled, O scion of Raghu! (22) The three sacred fires (*viz*, Dakṣiṇa, Gārhapatya and Āhavanīya) are also lit; here is seen their smoke, grey as the body of a dove, enveloping the tops of trees like a cloud. (23) With their crests crowned with smoke and covered by a mass of clouds, the trees sparkle like mountains of cat's-eye gems. (24) Piously disposed along with your (half-) brother, Lakṣmaṇa make obeisance, O pious-minded scion of Raghu, with joined palms with a view to the pleasure of the aforesaid sages. (25) Indeed no evil (of any kind), O Rāma, stays in the body of those who bow down with reverence to the aforesaid Ṛṣis, who contemplated on the self." (26) With joined palms along with his (half-) brother, Lakṣmaṇa, Śrī Rāma thereupon offered salutations to (the memory of) those high-souled Ṛṣis. (27) Having made obeisance (to the memory of those sages) along with his (half-) brother, Lakṣmaṇa, Śrī Rāma, whose mind was set on virtue, Sugrīva as well as the other monkeys walked on with a highly rejoiced mind. (28) Having covered a long distance from that hermitage of the Saptajanas, they sighted the celebrated Kiṣkindhā, which stood protected by Vālī and was difficult to assail. (29) Taking up their weapons, Lakṣmaṇa (the younger half-brother of Śrī Rāma), Śrī Rāma as well as the monkeys, for their part, whose terrible energy had become visible, came once more to the city (of Kiṣkindhā), which was protected by the valour of Vālī (sprung from the loins of Indra) with a view to the destruction of the enemy (in the person of Vālī) at this (very) place. (30)

Thus ends Canto Thirteen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Śrī Rāma and others remain hiding behind the trees of a grove in the vicinity of Kiṣkindhā. Sugrīva implores Śrī Rāma to implement his vow of killing Vālī. Assuring Sugrīva that this will be done, Śrī Rāma encourages the latter to go and challenge his elder brother and Sugrīva does accordingly.

सर्वे ते त्वरितं गत्वा किष्किन्धां वालिनः पुरीम् । वृक्षैरात्मानमावृत्य व्यतिष्ठन् गहने वने ॥ १ ॥
विसार्य सर्वतो दृष्टिं कानने काननप्रियः । सुग्रीवो विपुलग्रीवः क्रोधमाहारयद् भृशम् ॥ २ ॥

ततस्तु निनदं घोरं कृत्वा युद्धाय चाह्वयत् । परिवारैः परिवृतो नादैर्भिन्दन्निवाम्बरम् ॥ ३ ॥
गर्जन्निव महामेघो वायुवेगपुरस्सरः । अथ बालार्कसदृशो दृप्तसिंहगतिस्ततः ॥ ४ ॥
दृष्ट्वा रामं क्रियादक्षं सुग्रीवो वाक्यमब्रवीत् । हरिवागुरया व्याप्तां तप्तकाञ्चनतोरणाम् ॥ ५ ॥
प्राप्ताः स्म ध्वजयन्त्राढ्यां किष्किन्धां वालिनः पुरीम् । प्रतिज्ञा या कृता वीर त्वया वालिवधे पुरा ॥ ६ ॥
सफलां कुरु तां क्षिप्रं लतां काल इवागतः । एवमुक्तस्तु धर्मात्मा सुग्रीवेण स राघवः ॥ ७ ॥
तमेवोवाच वचनं सुग्रीवं शत्रुसूदनः ।

Reaching Kiṣkindhā, the capital of Vālī, expeditiously, and concealing themselves behind trees, they all halted in a dense forest. (1) Casting his glance all round in the forest, the thick-necked Sugrīva, who was fond of forests, exhibited extreme anger. (2) Uttering a terrible roar and rending the air with his yells, Sugrīva, for his part, who was surrounded by his followers, then challenged his brother to fight. (3) Thundering like a big cloud propelled by force of the wind and looking at Śrī Rāma, who was skilled in action, Sugrīva, who shone like the rising sun, and possessed the gait of a proud lion, spoke as follows:—"We have arrived at Kiṣkindhā, the capital of Vālī, which was surrounded by a trap in the form of monkeys, decorated with arched gateways of gold and endowed with flags and instruments of war. (Pray) implement without delay the vow that was undertaken by you the other day to kill Vālī, O valiant prince, in the same way as the season of fructification, when arrived, makes a creeper bear fruit." Requested thus by Sugrīva, the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, whose mind was set on virtue, replied to the same Sugrīva as follows:—

कृताभिज्ञानचिह्नस्त्वमनया गजसाह्वया ॥ ८ ॥
लक्ष्मणेन समुत्पाट्य एषा कण्ठे कृता तव । शोभसेऽप्यधिकं वीर लतया कण्ठसक्तया ॥ ९ ॥
विपरीत इवाकाशे सूर्यो नक्षत्रमालया । अद्य वालिसमुत्थं ते भयं वैरं च वानर ॥१०॥
एकेनाहं प्रमोक्ष्यामि बाणमोक्षेण संयुगे । मम दर्शय सुग्रीव वैरिणं भ्रातृरूपिणम् ॥११॥
वाली विनिहतो यावद्वने पांसुषु चेष्टते । यदि दृष्टिपथं प्राप्तो जीवन् स विनिवर्तते ॥१२॥
ततो दोषेण मां गच्छेत् सद्यो गर्हेच्च मां भवान् । प्रत्यक्षं सप्त ते साला मया बाणेन दारिताः ॥१३॥
तेनावेहि बलेनाद्य वालिनं निहतं रणे । अनृतं नोक्तपूर्वं मे चिरं कृच्छ्रेऽपि तिष्ठता ॥१४॥
धर्मलोभपरीतेन न च वक्ष्ये कथंचन । सफलां च करिष्यामि प्रतिज्ञां जहि सम्भ्रमम् ॥१५॥
प्रसूतं कलमक्षेत्रं वर्षेणेव शतक्रतुः ।

"Having duly plucked this creeper, it has been fastened about your neck by Lakṣmaṇa. You have been provided with a distinguishing mark by this creeper called by the name of Gajapuṣpī (and hence associated with the name of an elephant). With this creeper fastened about your neck, O hero, you shine all the brighter (even) as the full moon adorned with a galaxy of stars in the heavens at night.* By discharging an arrow (only) once in the course of this encounter (of yours with Vālī) I shall dispel this (very) day the fear as well as the feeling of animosity inspired (in you) by Vālī, O monkey (chief)! (Simply) point out to me your enemy in the guise of a brother, O Sugrīva! (4—11) Struck down (by me), Vālī will presently roll in the dust. If, having entered the range of my sight, he returns alive, you may (justifiably) hold me guilty and reproach me then and there. (As many as) seven sal trees were pierced by me with an arrow before your (very) eyes. (12-13) Therefore, know Vālī as killed on the battle-field this (very) day by my might. No falsehood has been uttered by me ever before even though I continued in adversity for a long time, overcome as I was by greed for piety, nor shall I tell a lie under any circumstances (even hereafter). And I shall fulfil my vow (even) as Indra (the god of rain, lit., he who has performed in his previous lives a hundred horse-sacrifices, which is a condition precedent for attaining the position of Indra) invests a field of paddy, rich in sprouts, with fruit through a (timely) shower.

---

* The word 'Viparīte' occurring in this verse has been construed by some commentators to mean 'at night' and the word 'Sūryaḥ' as the full moon:—

परीतं तु दिवा प्रोक्तं विपरीतं तु शर्वरी । पौर्णमासीगतश्चन्द्रः सूर्यं इत्यभिधीयते ॥

तदाह्वाननिमित्तं च वालिनो हेममालिनः ॥१६॥
सुग्रीव कुरु तं शब्दं निष्पतेद् येन वानरः । जितकाशी जयश्लाघी त्वया चाधर्षितः पुरात् ॥१७॥
निष्पतिष्यत्यसङ्गेन वाली स प्रियसंयुगः । रिपूणां धर्षितं श्रुत्वा मर्षयन्ति न संयुगे ॥१८॥
जानन्तस्तु स्वकं वीर्यं स्त्रीसमक्षं विशेषतः । स तु रामवचः श्रुत्वा सुग्रीवो हेमपिङ्गलः ॥१९॥
ननर्द क्रूरनादेन विनिर्भिन्दन्निवाम्बरम् । तत्र शब्देन वित्रस्ता गावो यान्ति हतप्रभाः ॥२०॥
राजदोषपरामृष्टाः कुलस्त्रिय इवाकुलाः ।
द्रवन्ति च मृगाः शीघ्रं भग्ना इव रणे हयाः । पतन्ति च खगा भूमौ क्षीणपुण्या इव ग्रहाः ॥२१॥
ततः स जीमूतकृतप्रणादो नादं ह्यमुञ्चत् त्वरया प्रतीतः ।
सूर्यात्मजः शौर्यविवृद्धतेजाः सरित्पतिर्वानिलचञ्चलोर्मिः ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

"Therefore, in order to summon (to a duel) Vālī, who is distinguished by a chain of gold, (pray) raise a shout in response to which the monkey (Vālī) may come out (of this palace). Vālī has attained pre-eminence through his victories, is proud of his victory, has never been subdued by you and is fond of fighting. As such he will (surely) come out of the city due to his being free from attachment (for his consorts). Hearing the challenge of their foes for a combat, those who are conscious of their valour do not for their part brook such defiance, particularly in the presence of ladies." Hearing the exhortation of Śrī Rāma, the celebrated Sugrīva, for his part, who was reddish brown as gold, emitted a roar, pitilessly rending the air as it were with his fierce yell. Alarmed by the yell that was heard there and disconcerted, the cows began to run like ladies of noble birth laid hands on by others through the fault (in the shape of misrule) of rulers and (therefore) confused. Deer too ran with quick paces like horses that have taken fright in battle (due to their inability to endure the enemies' blows). And birds fell to the ground as gods whose merit (which entitled them to an abode in heaven) has been exhausted. (14—21) Thereupon the celebrated Sugrīva (a son of the sun-god), whose martial spirit was greatly enhanced through valour and whose roar resembled the rumbling of clouds, and who was well-known for his tempo (in war), emitted his yell like an ocean (the lord of rivers) whose waves are lashed by the wind. (22)

Thus ends Canto Fourteen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Angrily issuing forth for an encounter on hearing the roar of Sugrīva, Vālī is discouraged with cogent reasons by his wife, Tārā.

अथ तस्य निनादं तं सुग्रीवस्य महात्मनः । शुश्रावान्तःपुरगतो वाली भ्रातुरमर्षणः ॥ १ ॥
श्रुत्वा तु तस्य निनदं सर्वभूतप्रकम्पनम् । मदश्चैकपदे नष्टः क्रोधश्चापादितो महान् ॥ २ ॥
ततो रोषपरीताङ्गो वाली स कनकप्रभः । उपरक्त इवादित्यः सद्यो निष्प्रभतां गतः ॥ ३ ॥
वाली दंष्ट्राकरालस्तु क्रोधाद् दीप्ताग्निलोचनः । भात्युत्पतितपद्माभः समृणाल इव ह्रदः ॥ ४ ॥
शब्दं दुर्मर्षणं श्रुत्वा निष्पपात ततो हरिः । वेगेन च पदन्यासैर्दारयन्निव मेदिनीम् ॥ ५ ॥
तं तु तारा परिष्वज्य स्नेहाद् दर्शितसौहृदा । उवाच त्रस्तसम्भ्रान्ता हितोदर्कमिदं वचः ॥ ६ ॥
साधु क्रोधमिमं वीर नदीवेगमिवागतम् । शयनादुत्थितः काल्यं त्यज भुक्तामिव स्रजम् ॥ ७ ॥
काल्यमेतेन संग्रामं करिष्यसि च वानर । वीर ते शत्रुबाहुल्यं फल्गुता वा न विद्यते ॥ ८ ॥
सहसा तव निष्क्रामो मम तावन्न रोचते । श्रूयतामभिधास्यामि यन्निमित्तं निवार्यते ॥ ९ ॥

Vālī, who was intolerant (by nature), and who happened to be in his gynaeceum (at the time), forthwith heard the aforesaid roar of the celebrated Sugrīva, who was noted for his extraordinary fortitude. (1) On hearing his roar, which caused all created beings to tremble (with fear), Vālī's vanity vanished all at once and a violent rage was aroused (in him). (2) The notorious Vālī, who possessed the splendour of gold, thereupon lost his brilliance at once as the sun under eclipse, (all) his limbs seized with anger. (3) Vālī, for his part, who looked fierce with his teeth and whose eyes shone like a blazing fire through anger, looked like a pond from which the splendour of lotuses has disappeared and in which the fibrous roots (alone) float. (4) Hearing the roar, which was difficult to endure, the monkey (Vālī) issued forth from his palace with impetuosity, rending the earth as it were with his strides. (5) Embracing him through affection, Tārā (his wife), for her part, who felt frightened and agitated and exhibited her friendliness, tendered the following advice which was wholesome in consequence.—(6) "Completely shake off this anger, which is occasional like a river-flood, even as one risen from bed in the morning discards a garland that has been enjoyed (at night). (7) You should enter into combat with Sugrīva in the morning. Although there is no multiplicity of enemies nor is there lack of strength in you, O gallant monkey (king), somehow your sallying forth precipitately does not appeal to me. (Please) listen: I shall (presently) disclose (to you) wherefore you are discouraged by me. (8-9)

पूर्वमापतितः क्रोधात् स त्वामाह्वयते युधि । निष्पत्य च निरस्तस्ते हन्यमानो दिशो गतः ॥१०॥
त्वया तस्य निरस्तस्य पीडितस्य विशेषतः । इहैत्य पुनराह्वानं शङ्कां जनयतीव मे ॥११॥
दर्पश्च व्यवसायश्च यादृशस्तस्य नर्दतः । निनादस्य च संरम्भो नैतदल्पं हि कारणम् ॥१२॥
नासहायमहं मन्ये सुग्रीवं तमिहागतम् । अवष्टब्धसहायश्च यमाश्रित्यैष गर्जति ॥१३॥
प्रकृत्या निपुणश्चैव बुद्धिमांश्चैव वानरः । नापरीक्षितवीर्येण सुग्रीवः सख्यमेष्यति ॥१४॥

पूर्वमेव मया वीर श्रुतं कथयतो वचः । अङ्गदस्य कुमारस्य वक्ष्याम्यद्य हितं वचः ॥१५॥
अङ्गदस्तु कुमारोऽयं वनान्तमुपनिर्गतः । प्रवृत्तिस्तेन कथिता चारैरासीन्निवेदिता ॥१६॥

"Latterly arrived in anger, he challenged you to a duel; but, (even) as you sallied forth he was vanquished and, being (repeatedly) struck by you, he fled. (10) His coming here and challenging you once more, even though he was repulsed and tormented in particular by you rouses my suspicion as it were. (11) There is no paltry ground for the insolent way in which he is roaring and the kind of determination which is evinced by him as also for the excited way in which he is roaring. (12) I do not consider the aforesaid Sugrīva to have come here without any ally. He has surely fallen back upon some ally, depending on whom he roars. (13) Moreover, the monkey (Sugrīva) is clever by his (very) nature and intelligent too. Sugrīva (I am sure) will not enter into friendship with one whose valour has not been tried. (14) I shall communicate (to you) today the useful report which has already been heard by me from the mouth of Prince Angada speaking (on one occasion), O gallant one! (15) The aforesaid Prince Angada for his part had (once) gone to the interior of the forest. The following news which was broken (to him) by spies conveyed by him (to me):—(16)

अयोध्याधिपतेः पुत्रौ शूरौ समरदुर्जयौ । इक्ष्वाकूणां कुले जातौ प्रथितौ रामलक्ष्मणौ ॥१७॥
सुग्रीवप्रियकामार्थं प्राप्तौ तत्र दुरासदौ । स ते भ्रातुर्हि विख्यातः सहायो रणकर्मणि ॥१८॥
रामः परबलामर्दी युगान्ताग्निरिवोत्थितः । निवासवृक्षः साधूनामापन्नानां परा गतिः ॥१९॥
आर्तानां संश्रयश्चैव यशसश्चैकभाजनम् । ज्ञानविज्ञानसम्पन्नो निदेशे निरतः पितुः ॥२०॥
धातूनामिव शैलेन्द्रो गुणानामाकरो महान् । तत् क्षमो न विरोधस्ते सह तेन महात्मना ॥२१॥
दुर्जयेनाप्रमेयेण रामेण रणकर्मसु । शूर वक्ष्यामि ते किंचिन्न चेच्छाम्यभ्यसूयितुम् ॥२२॥
श्रूयतां क्रियतां चैव तव वक्ष्यामि यद्धितम् । यौवराज्येन सुग्रीवं तूर्णं साध्वभिषेचय ॥२३॥
विग्रहं मा कृथा वीर भ्रात्रा राजन् यवीयसा । अहं हि ते क्षमं मन्ये तेन रामेण सौहृदम् ॥२४॥
सुग्रीवेण च सम्प्रीतिं वैरमुत्सृज्य दूरतः । लालनीयो हि ते भ्राता यवीयानेष वानरः ॥२५॥

"Two valiant sons of the emperor of Ayodhya, Rāma and Lakṣmaṇa (by name), born in the line of the Ikṣwākus and difficult (even) to approach, much more to conquer in battle, who were (already) on a journey, arrived there for fulfilling the cherished object of Sugrīva's desire. Indeed he who is the associate of your (younger) brother (Sugrīva) in fighting is widely known by the name of Rāma. He is capable of crushing the enemy's ranks and resembles the fire that flared up at the end of the world cycle. He is a tree affording shelter to (all) virtuous souls and the ultimate resort of those in the grip of a calamity. (17—19) He is the refuge of the afflicted and the unique repository of glory. Richly endowed with secular and spiritual (wisdom), he is fully devoted to the command of his father. (20) As the Himalaya mountain (the king of mountains) is a large storehouse of minerals, he is a great repertory of virtues. Therefore, your antagonism is not desirable with that high-souled Rāma, who is difficult to excel in martial exploits and is immeasurable (in greatness). I shall tell you something (for your good), O heroic king, even though I do not wish to find fault with you. (21-22) Let the salutary advice that I am going to give you be heeded and acted upon:

(pray) invest Sugrīva speedily with the office of Prince Regent with due ceremony. (23) Do not enter into a conflict with your younger brother, O valiant monarch: for I consider friendship with the aforesaid Rāma and affection towards Sugrīva desirable for you. For, relegating animosity to a distance, this monkey (Sugrīva), your younger brother, deserves to be lovingly cherished by you. (24-25)

तत्र वा सन्निहस्थो वा सर्वथा बन्धुरेव ते । नहि तेन समं बन्धुं भुवि पश्यामि कंचन ॥२६॥
दानमानादिसत्कारैः कुरुष्व प्रत्यनन्तरम् । वैरमेतत् समुत्सृज्य तव पार्श्वे स तिष्ठतु ॥२७॥
सुग्रीवो विपुलग्रीवो महाबन्धुर्मतस्तव । भ्रातृसौहृदमालम्ब्य नान्या गतिरिहास्ति ते ॥२८॥
यदि ते मत्प्रियं कार्यं यदि चावैषि मां हिताम् । याच्यमानः प्रियत्वेन साधु वाक्यं कुरुष्व मे ॥२९॥
प्रसीद पथ्यं शृणु जल्पितं हि मे न रोषमेवानुविधातुमर्हसि ।
क्षमो हि ते कोशलराजसूनुना न विग्रहः शक्रसमानतेजसा ॥३०॥
तदा हि तारा हितमेव वाक्यं तं वालिनं पथ्यमिदं बभाषे ।
न रोचते तद् वचनं हि तस्य कालाभिपन्नस्य विनाशकाले ॥३१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चदशः सर्गः ॥ १५ ॥

"Whether living on Ṛṣyamūka or staying here (in Kiṣkindhā), he is your unqualified friend in every way. I do not see any friend equal to him on earth. (26) Draw him close to you through gifts, honour and other attentions. Let him stay by your side, entirely giving up the present animosity. (27) The thick-necked Sugrīva is considered (by me) as your great friend. You can thrive (only) by banking on the goodwill of your (younger) brother (Sugrīva): there is no other way (to happiness) for you. (28) If that which is pleasing to me is intended to be done by you and if you recognize me as friendly (to you), (pray) follow my advice fully, as solicited by me, due to your being dear (to me). (29) Be pleased (with me) and hear my wholesome advice; you should certainly not give way to anger. Indeed your conflict with the Prince of Kośala, whose might is equal to Indra's, is not desirable." (30) Indeed at that time Tārā tendered to the said Vālī the aforesaid advice, which was friendly in every way and wholesome (too). That advice, however, did not find favour with him at that moment, which spelt destruction for him, seized as he was by Death. (31)

Thus ends Canto Fifteen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Spurning the advice of Tārā and reproaching her, Vālī goes
forth to meet Sugrīva and there ensues a fierce encounter
between the two brothers. When, however, Sugrīva
is found losing ground, Vālī is struck with an
arrow by Śrī Rāma and falls to the ground.

तामेवं ब्रुवतीं तारां ताराधिपनिभाननाम् । वाली निर्भर्त्सयामास वचनं चेदमब्रवीत् ॥ १ ॥

गर्जतोऽस्य सुसंरब्धं भ्रातुः शत्रोर्विशेषतः । मर्षयिष्यामि केनापि कारणेन वरानने ॥ २ ॥
अधर्षितानां शूराणां समरेष्वनिवर्तिनाम् । धर्षणामर्षणं भीरु मरणादतिरिच्यते ॥ ३ ॥
सोढुं न च समर्थोऽहं युद्धकामस्य संयुगे । सुग्रीवस्य च संरम्भं हीनग्रीवस्य गर्जितम् ॥ ४ ॥
न च कार्यो विषादस्ते राघवं प्रति मत्कृते । धर्मज्ञश्च कृतज्ञश्च कथं पापं करिष्यति ॥ ५ ॥
निवर्तस्व सह स्त्रीभिः कथं भूयोऽनुगच्छसि । सौहृदं दर्शितं तावन्मयि भक्तिस्त्वया कृता ॥ ६ ॥
प्रतियोत्स्याम्यहं गत्वा सुग्रीवं जहि सम्भ्रमम् । दर्पं चास्य विनेष्यामि न च प्राणैर्वियोक्ष्यते ॥ ७ ॥
अहं ह्याजिस्थितस्यास्य करिष्यामि यदीप्सितम् । वृक्षैर्मुष्टिप्रहारैश्च पीडितः प्रतियास्यति ॥ ८ ॥
न मे गर्वितमायस्तं सहिष्यति दुरात्मवान् । कृतं तारे सहायत्वं दर्शितं सौहृदं मयि ॥ ९ ॥
शापितासि मम प्राणैर्निवर्तस्व जनेन च । अलं जित्वा निवर्तिष्ये तमहं भ्रातरं रणे ॥१०॥

Vālī reproached the aforesaid Tārā, who was speaking as stated before and whose countenance shone brightly as the moon (the suzerain lord of the stars), and replied as follows :—(1) "Wherefore shall I tolerate the arrogance of this (younger) brother (of mine),—particularly when he is hostile (to me),—thundering (as he does), O lady of charming countenance? (2) Toleration of intrusion (by the enemy) on the part of heroes who have never been overpowered and have never retreated in combats is worse than death, O timid one! (3) Nay, I am not able to tolerate the arrogance, much less the roar, of the weak-necked Sugrīva, who seeks an encounter on the battle-field (with me). (4) Nor should any anxiety be entertained by you from the side of Śrī Rāma on my account. How can Śrī Rāma,—who knows what is right and cognizes his duty,—perpetrate sin (in the form of killing one who is innocent)? (5) (Please) return with the (other) ladies. Why do you still follow me? Affection has been shown to such an extent and service rendered to me by you. (6) Going out I shall give battle to Sugrīva; (pray) give up (all) perplexity. Nay, I shall take away his pride, yet he will not be rid of his life. (7) So long as he stays on the battlefield I shall do what is sought (by him). Tormented with the strokes of trees and the blows of my fists, he will retreat. (8) The evil-minded fellow will not (be able to) withstand my haughtiness and tempo. Assistance (by way of friendly advice and sage counsel) has been rendered and affection shown to me (by you), O Tārā! (9) You are (hereby) adjured by my life: (pray) return with your retinue; while I shall return only after conquering my said brother in an encounter. (10)

तं तु तारा परिष्वज्य वालिनं प्रियवादिनी । चकार रुदती मन्दं दक्षिणा सा प्रदक्षिणम् ॥११॥
ततः स्वस्त्ययनं कृत्वा मन्त्रविद् विजयैषिणी । अन्तःपुरं सह स्त्रीभिः प्रविष्टा शोकमोहिता ॥१२॥
प्रविष्टायां तु तारायां सह स्त्रीभिः स्वमालयम् । नगर्या निर्ययौ क्रुद्धो महासर्प इव श्वसन् ॥१३॥
स निःश्वस्य महारोषो वाली परमवेगवान् । सर्वतश्चारयन् दृष्टिं शत्रुदर्शनकाङ्क्षया ॥१४॥
स ददर्श ततः श्रीमान् सुग्रीवं हेमपिङ्गलम् । सुसंवीतमवष्टब्धं दीप्यमानमिवानलम् ॥१५॥
तं स दृष्ट्वा महाबाहुः सुग्रीवं पर्यवस्थितम् । गाढं परिदधे वासो वाली परमकोपनः ॥१६॥
स वाली गाढसंवीतो मुष्टिमुद्यम्य वीर्यवान् । सुग्रीवमेवाभिमुखो ययौ योद्धुं कृतक्षणः ॥१७॥
श्लिष्टं मुष्टिं समुद्यम्य संरब्धतरमागतः । सुग्रीवोऽपि समुद्दिश्य वालिनं हेममालिनम् ॥१८॥
तं वाली क्रोधताम्राक्षं सुग्रीवं रणकोविदम् । आपतन्तं महावेगमिदं वचनमब्रवीत् ॥१९॥
एष मुष्टिर्महान् बद्धो गाढः सुनियताङ्गुलिः । मया वेगविमुक्तस्ते प्राणानादाय यास्यति ॥२०॥

Embracing the aforesaid Vālī, Tārā for her part, who spoke agreeable words and was favourably disposed (towards him) went clockwise round him (as a token of farewell and respect), gently weeping. (11) Having performed a religious rite called Swastyayana (which consists in scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras), Tārā, who was conversant with sacred texts (pronounced on such occasions) and desired victory (for her husband), thereupon returned to the gynaeceum with the (other) ladies, dumbfounded as she was with grief. (12) When Tārā had entered her apartments with the (other) ladies, Vālī for his part sallied forth from his capital, hissing like a large angry serpent. (13) Breathing heavily, full of rage, the aforesaid Vālī, who was possessed of great impetuosity, stood casting his glance on all sides with intent to have a look at his adversary. (14) The glorious Vālī thereupon saw Sugrīva, reddish brown as gold, tightly clothed (below the loins), firmly rooted and glowing as fire. (15) Seeing the aforesaid Sugrīva standing firm nearby, the celebrated Vālī, who was endowed with mighty arms and was highly irascible, tightened his loin-cloth. (16) Raising his fist, the aforesaid Vālī, who was tightly clothed (below the loins) and full of vigour, and felt rejoiced (to have secured an opportunity to fight), proceeded precisely against Sugrīva to give battle to him. (17) Raising his clenched fist at full length and duly aiming it at Vālī, who was adorned with a chain of gold and was highly excited, Sugrīva too came up. (18) To the aforesaid Sugrīva, whose eyes were red with anger and who was skilled in the art of fighting and was rushing with great impetuosity, Vālī spoke as follows:— (19) "This mighty fist, tightly closed with its fingers properly set will, when flung with force by me, return (only) after taking your life." (20)

एवमुक्तस्तु सुग्रीवः क्रुद्धो वालिनमब्रवीत् । तव चैष हरन् प्राणान् मुष्टिः पततु मूर्धनि ॥२१॥
ताडितस्तेन तं क्रुद्धः समभिक्रम्य वेगतः । अभवच्छोणितोद्गारी सापीड इव पर्वतः ॥२२॥
सुग्रीवेण तु निश्शङ्कं सालमुत्पाट्य तेजसा । गात्रेष्वभिहतो वाली वज्रेणेव महागिरिः ॥२३॥
स तु वृक्षेण निर्भग्नः सालताडनविह्वलः । गुरुभारभराक्रान्ता नौः ससार्थेव सागरे ॥२४॥
तौ भीमबलविक्रान्तौ सुपर्णसमवेगितौ । प्रयुद्धौ घोरवपुषौ चन्द्रसूर्याविवाम्बरे ॥२५॥
परस्परममित्रघ्नौ छिद्रान्वेषणतत्परौ । ततोऽवर्धत वाली तु बलवीर्यसमन्वितः ॥२६॥
सूर्यपुत्रो महावीर्यः सुग्रीवः परिहीयत । वालिना भग्नदर्पस्तु सुग्रीवो मन्दविक्रमः ॥२७॥
वालिनं प्रति सामर्षो दर्शयामास राघवम् । वृक्षैः सशाखैः शिखरैर्वज्रकोटिनिभैर्नखैः ॥२८॥
मुष्टिभिर्जानुभिः पद्भिर्बाहुभिश्च पुनः पुनः । तयोर्युद्धमभूद् घोरं वृत्रवासवयोरिव ॥२९॥
तौ शोणिताक्तौ युध्येतां वानरौ वनचारिणौ । मेघाविव महाशब्दैस्तर्जमानौ परस्परम् ॥३०॥

Enraged when spoken as aforesaid (by Vālī), Sugrīva for his part replied to Vālī, "Let this fist too descend on your head, taking away your life (instantly)." (21) Enraged when struck by Vālī, who assailed him with impetuosity, Sugrīva vomited blood and looked like a mountain containing a cascade. (22) Forcibly tearing up a sal tree, Vālī too was fearlessly smitten on his limbs by Sugrīva (even) as a big mountain were struck with lightning. (23) Crushed under the weight of the tree and overpowered by being beaten with a sal, Vālī began to shake like a bark full of passengers and pressed by the heavy weight of its load in a sea. (24) The two brothers,—who were endowed with terrible might and prowess and possessed the agility of Garuḍa (the carrier of Lord Viṣṇu), (nay) who were engaged in a grim fight, were possessed of fearful bodies and capable of destroying the enemy and were intent on finding out the vulnerable points of each other,—resembled the moon and the sun in the sky. Thereupon Vālī, for his part, who was richly endowed with strength and valour, gained the upper hand; while Sugrīva, son of the sun-god, even though possessed of extraordinary might, lost ground. Full of indignation towards Vālī, Sugrīva whose vanity was shattered by Vālī and whose strength grew feeble, becked Śrī Rāma (about his failing strength). A terrible combat, resembling that between the demon Vṛtra and Indra, (now) ensued between the two brothers, who fought with trees including their branches, mountain-tops, their claws, which were as cutting as millions of diamonds, fists, knees, feet and arms repeatedly. (25—29) Threatening each other with loud noise, the aforesaid two monkeys, who roamed about in the forest and stood smeared with blood, contended like a pair of clouds. (30)

हीयमानमथापश्यत् सुग्रीवं वानरेश्वरम् । प्रेक्षमाणं दिशश्चैव राघवः स मुहुर्मुहुः ॥३१॥
ततो रामो महातेजा आर्तं दृष्ट्वा हरीश्वरम् । स शरं वीक्षते वीरो वालिनो वधकाङ्क्षया ॥३२॥
ततो धनुषि संधाय शरमाशीविषोपमम् । पूरयामास तच्चापं कालचक्रमिवान्तकः ॥३३॥
तस्य ज्यातलघोषेण त्रस्ताः पत्ररथेश्वराः । प्रदुद्रुवुर्मृगाश्चैव युगान्त इव मोहिताः ॥३४॥
मुक्तस्तु वज्रनिर्घोषः प्रदीप्ताशनिसंनिभः । राघवेण महाबाणो वालिवक्षसि पातितः ॥३५॥
ततस्तेन महातेजा वीर्ययुक्तः कपीश्वरः । वेगेनाभिहतो वाली निपपात महीतले ॥३६॥
इन्द्रध्वज इवोद्धूतः पौर्णमास्यां महीतले ।
आश्वयुक्समये मासि गतश्रीको विचेतनः । बाष्पसंरुद्धकण्ठस्तु वाली चार्तस्वरः शनैः ॥३७॥
नरोत्तमः कालयुगान्तकोपमं शरोत्तमं काञ्चनरूप्यभूषितम् ।
ससर्ज दीप्तं तममित्रमर्दनं सधूममग्निं मुखतो यथा हरः ॥३८॥
अथोक्षितः शोणिततोयविस्रवैः सुपुष्पिताशोक इवानिलोद्धतः ।
विचेतनो वासवसूनुराहवे प्रभ्रंशितेन्द्रध्वजवत् क्षितिं गतः ॥३९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षोडशः सर्गः ॥ १६ ॥

The celebrated Śrī Rāma (a scion of Raghu) presently beheld Sugrīva, a lord of monkeys, getting weaker and looking intently in all directions again and again. (31) Seeing Sugrīva (a ruler of monkeys) afflicted, the aforesaid Śrī Rāma, a hero as he was, thereupon surveyed his arrow with intent to make short work of Vālī. (32) Fitting the arrow, which resembled a venomous serpent, to the bow, Śrī Rāma then stretched the aforesaid arrow at full length (even) as the god of death would lift his wheel for the destruction of the world. (33) Scared by the twang of the bow-string and bewildered as at the end of the world cycle, the foremost of birds flew and deer too ran helter-skelter. (34) When discharged with a sound resembling the crash of thunder, the mighty arrow, which shone brightly like a dazzling flash of lightning, was hurled by Śrī Rāma (a scion of Raghu) on the breast of Vālī. (35) Struck with vehemence by the arrow, Vālī, the mighty ruler of monkeys, who was endowed with extraordinary energy, thereupon fell flat on the earth's surface. (36) Struck down on the earth's surface on the full moon day (at the end of summer) as a flag hoisted in honour of Indra (the god of rain) in the month of Āświna (corresponding roughly to the month of September), Vālī for his part fell lustreless and unconscious, slowly uttering a cry of pain, his throat fully choked with tears. (37) Śrī Rāma (the foremost of men) discharged the fiery arrow, the foremost of arrows, decked with gold and silver (at the end), (nay) capable of crushing the enemy and terrible like the period of universal destruction, even as Lord Śiva (the Destroyer of the universe) emits fire with smoke from (the third eye on) his head. (38) Nay, bathed in jets of blood and water and looking like an Aśoka tree laden with flowers and uprooted by a storm Vālī (son of Indra), fell unconscious to the ground like a flag hoisted in honour of Indra* (the ruler of gods) and (then) thrown down. (39)

Thus ends Canto Sixteen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Still retaining his life and vital energy by virtue of the gold chain bestowed on him by Indra, though pierced in the breast with a deadly arrow, Vālī indignantly reproaches Śrī Rāma in many ways.

ततः शरेणाभिहतो रामेण रणकर्कशः । पपात सहसा वाली निकृत्त इव पादपः ॥ १ ॥
स भूमौ न्यस्तसर्वाङ्गस्तप्तकाञ्चनभूषणः । अपतद् देवराजस्य मुक्तरश्मिरिव ध्वजः ॥ २ ॥
अस्मिन् निपतिते भूमौ हर्यृक्षाणां गणेश्वरे । नष्टचन्द्रमिव व्योम न व्यराजत मेदिनी ॥ ३ ॥
भूमौ निपतितस्यापि तस्य देहं महात्मनः । न श्रीर्जहाति न प्राणा न तेजो न पराक्रमः ॥ ४ ॥
शक्रदत्ता वरा माला काञ्चनी रत्नभूषिता । दधार हरिमुख्यस्य प्राणांस्तेजः श्रियं च सा ॥ ५ ॥
स तया मालया वीरो हैमया हरियूथपः । संध्यानुगतपर्यन्तः पयोधर इवाभवत् ॥ ६ ॥
तस्य माला च देहश्च मर्मघाती च यः शरः । त्रिधेव रचिता लक्ष्मीः पतितस्यापि शोभते ॥ ७ ॥
तदस्त्रं तस्य वीरस्य स्वर्गमार्गप्रभावनम् । रामबाणासनक्षिप्तमावहत् परमां गतिम् ॥ ८ ॥

Pierced with an arrow by Śrī Rāma, Vālī, who was stiff in contest, fell precipitately like a hewn tree. (1) With all his limbs laid on the ground Vālī, who was adorned with ornaments of burnished gold, fell down like a flag hoisted in honour of Indra (the god of rain) when the cord fastening it is loosed. (2) On Vālī, the ruler of the hordes of monkeys and bears, having fallen to the ground, (the part of) the earth (ruled by him) did not shine brightly any more than the firmament when the moon has disappeared (from it). (3) Even though he lay fallen to the ground, neither grace nor life-breath nor vital energy nor prowess left the body of the high-minded monkey. (4) The well-known excellent bejewelled chain of gold, bestowed (on him) by Indra (the ruler of gods) preserved the life, vital energy and grace of Vālī (the foremost of monkeys). (5) With that necklace of gold that heroic leader of monkey hordes appeared like a cloud whose outlines are tinged with the (roseate) hues of dusk. (6) His necklace and body as well as the arrow which pierced his vital parts, even while he lay fallen, shone as though his splendour had been divided into three parts. (7) Loosed from the bow of Śrī Rāma, that missile, while illuminating the path of the said hero (Vālī) to (the highest) heaven, brought to him the supreme state. (8)

---

* During some festival observed on the full moon day in the month of Āświna in Bengal a flag is hoisted in honour of Indra and then let fall at the end of the ceremony.

तं तथा पतितं संख्ये गतार्चिषमिवानलम् । ययातिमिव पुण्यान्ते देवलोकादिह च्युतम् ॥ ९ ॥
आदित्यमिव कालेन युगान्ते भुवि पातितम् । महेन्द्रमिव दुर्धर्षमुपेन्द्रमिव दुस्सहम् ॥१०॥
महेन्द्रपुत्रं पतितं वालिनं हेममालिनम् । व्यूढोरस्कं महाबाहुं दीप्तास्यं हरिलोचनम् ॥११॥
लक्ष्मणानुचरो रामो ददर्शोपससर्प च । तं तथा पतितं वीरं गतार्चिषमिवानलम् ॥१२॥
बहुमान्य च तं वीरं वीक्षमाणं शनैरिव । उपयातौ महावीर्यौ भ्रातरौ रामलक्ष्मणौ ॥१३॥
तं दृष्ट्वा राघवं वाली लक्ष्मणं च महाबलम् । अब्रवीत् परुषं वाक्यं प्रश्रितं धर्मसंहितम् ॥१४॥
स भूमावल्पतेजोऽसुर्निहतो नष्टचेतनः । अर्थसंहितया वाचा गर्वितं रणगर्वितम् ॥१५॥

Śrī Rāma, followed by Lakṣmaṇa, saw the aforesaid Vālī, son of the mighty Indra,—who was adorned with a chain of gold and was distinguished by a broad chest, long arms, a radiant face and yellow eyes, nay, who was difficult to overcome as the great Indra and hard to resist as Lord Viṣṇu (descended as a younger brother of Indra in the form of the Divine Dwarf),—fallen on the field of battle as mentioned in the foregoing lines like a fire without flame and resembling King Yayāti descended on earth from the realm of gods on the exhaustion of his merits (which entitled him to an abode in heaven) and (further) looking like the sun cast down on the earth by the Time-Spirit at the end of the world cycle, and proceeded towards the aforesaid hero fallen as described above like a fire without flame. (9—12) Nay, showing great honour to that hero, who was looking intently (on them), the two brothers, Śrī Rāma and Lakṣmaṇa, who were possessed of extraordinary valour, went up to him slowly as it were. (13) Seeing the celebrated Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, who was exceptionally strong, the said Vālī, who had scant vitality and life (left in him) and who lay mortally wounded and motionless on the ground, spoke proudly to Śrī Rāma (who behaved proudly on the battle-field) in a language full of meaning the following harsh words, which were (at the same time) courteous and conformable to righteousness :—(14-15)

त्वं नराधिपतेः पुत्रः प्रथितः प्रियदर्शनः ।
पराङ्मुखवधं कृत्वा कोऽत्र प्राप्तस्त्वया गुणः । यदहं युद्धसंरब्धस्त्वत्कृते निधनं गतः ॥१६॥
कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः । रामः करुणवेदी च प्रजानां च हिते रतः ॥१७॥
सानुक्रोशो महोत्साहः समयज्ञो दृढव्रतः । इत्येतत् सर्वभूतानि कथयन्ति यशो भुवि ॥१८॥
दमः शमः क्षमा धर्मो धृतिः सत्यं पराक्रमः । पार्थिवानां गुणा राजन् दण्डश्चाप्यपकारिषु ॥१९॥
तान् गुणान् सम्प्रधार्याहमग्र्यं चाभिजनं तव । तारया प्रतिषिद्धः सन् सुग्रीवेण समागतः ॥२०॥
न मामन्येन संरब्धं प्रमत्तं वेद्धुमर्हसि । इति मे बुद्धिरुत्पन्ना बभूवादर्शने तव ॥२१॥
स त्वां विनिहतात्मानं धर्मध्वजमधार्मिकम् । जाने पापसमाचारं तृणैः कूपमिवावृतम् ॥२२॥
सतां वेषधरं पापं प्रच्छन्नमिव पावकम् । नाहं त्वामभिजानामि धर्मच्छद्माभिसंवृतम् ॥२३॥

विषये वा पुरे वा ते यदा पापं करोम्यहम् । न च त्वामवजानेऽहं कस्मात् तं हंस्यकिल्बिषम् ॥२४॥
फलमूलाशनं नित्यं वानरं वनगोचरम् । मामिहाप्रतियुध्यन्तमन्येन च समागतम् ॥२५॥

"You are the son of a sovereign, renowned and pleasing of aspect. Having brought about the death of one who did not face you in battle, what merit has been earned by you on this earth, since I met my death at your hands at a time when I was in the heat of contest (with another)? (16) 'Rāma is of noble birth, richly endowed with the quality of goodness and full of courage and has practised religious vows; he knows what is compassion and is devoted to the good of the people. (17) (Nay) he is compassionate, is endowed with great vigour, knows what should be done at what time and is firm in his vows.' In these words do all created beings utter your praises on earth. (18) Control of the senses and the mind, forgiveness, righteousness, fortitude, truthfulness, valour and punishing the evil-doers are the virtues of kings, O prince! (19) Believing the aforesaid virtues as existing in you and (also) fully considering your highest pedigree I engaged in a combat with Sugrīva, though forbidden by Tārā. (20) So long as I did not see you the idea cropped up in my mind that you would never stoop to strike me while I was furiously engaged with another and unwary. (21) Now (however) I have come to know you to be one who has killed one's soul (by acting against one's consciousness), (nay) one who makes a show of virtue but is really impious, is sinful of conduct and is (deceptive) like a well of which the mouth is covered (by grass and other vegetation). (22) I did not know you (till now) to be sinful, though wearing the guise of the virtuous, and wholly covered by a mask of piety, (thus) resembling a hidden fire. (23) While I did not perpetrate any sin in your dominion or capital nor did I show contumely to you, why did you kill me, a monkey free from guilt, who ever lived on fruit and roots (alone) and in woods, (nay) who was not offering resistance to you and was engaged here (in a combat) with another? (24-25)

त्वं नराधिपतेः पुत्रः प्रतीतः प्रियदर्शनः । लिङ्गमप्यस्ति ते राजन् दृश्यते धर्मसंहितम् ॥२६॥
कः क्षत्रियकुले जातः श्रुतवान् नष्टसंशयः । धर्मलिङ्गप्रतिच्छन्नः क्रूरं कर्म समाचरेत् ॥२७॥
त्वं राघवकुले जातो धर्मवानिति विश्रुतः । अभव्यो भव्यरूपेण किमर्थं परिधावसे ॥२८॥
साम दानं क्षमा धर्मः सत्यं धृतिपराक्रमौ । पार्थिवानां गुणा राजन् दण्डश्चाप्यपकारिषु ॥२९॥
वयं वनचरा राम मृगा मूलफलाशिनः । एषा प्रकृतिरस्माकं पुरुषस्त्वं नरेश्वर ॥३०॥
भूमिर्हिरण्यं रूपं च निग्रहे कारणानि च । तत्र कस्ते वने लोभो मदीयेषु फलेषु वा ॥३१॥
नयश्च विनयश्चोभौ निग्रहानुग्रहावपि । राजवृत्तिरसंकीर्णा न नृपाः कामवृत्तयः ॥३२॥
त्वं तु कामप्रधानश्च कोपनश्चानवस्थितः । राजवृत्तेषु संकीर्णः शरासनपरायणः ॥३३॥
न तेऽस्त्यपचितिर्धर्मे नार्थे बुद्धिरवस्थिता । इन्द्रियैः कामवृत्तः सन् कृष्यसे मनुजेश्वर ॥३४॥
हत्वा बाणेन काकुत्स्थ मामिहानपराधिनम् । किं वक्ष्यसि सतां मध्ये कर्म कृत्वा जुगुप्सितम् ॥३५॥

"You are a sovereign's son, (hence) worthy of trust, and pleasing of aspect (too). Emblems (too such as matted hair and the bark of trees for clothing) conformable to righteousness exist and are seen on your person, O prince! (26) Who, born in the Kṣatriya race and possessed of sacred knowledge, whose doubts (regarding right and wrong) have been resolved (through such knowledge) and who is furnished with emblems of piety, will perpetrate a cruel deed (like the one perpetrated by you)? (27) Though born in the race of Raghu and widely known as a man of virtue, you are (nevertheless) cruel. Why (then) should you roam about in a gentle guise? (28) The art of persuasion, liberality, forgiveness, righteousness, truthfulness, fortitude and valour and punishing the evil-doers are the virtues of rulers, O king! (29) We, O Rāma, are beasts living in the forest and subsisting on roots and fruit (alone); (for) such is our nature, while you are a man (living in urban areas and subsisting on cooked food of various kinds), O ruler of men! (Hence there was no cause for any contention between us). (30) Land, gold and silver are the only occasions for chastisement. In the aforesaid forest what attraction could there possibly be in you for the fruits which belong to me? (31) Both administration and mildness, punishment and conferring benefits (on the people), are the duties of a king, having different occasions for their exercise. Kings ought not to behave just as they please. (32) You, on the other hand, are dominated by desire, irascible and fickle; you act indiscriminately in the sphere of kingly duties and have made it your prime object to discharge arrows wherever you please. (33) You have no respect for virtue nor is your mind fixed so far as the pursuit of wealth is concerned. Acting according to your sweet will, you are carried away by your senses, O ruler of men! (34) Having killed me here with an arrow, even though I had not committed any offence, and thus perpetrated an abominable act, O scion of Kakutstha, what will you say (in your defence) in the midst of holy men? (35)

राजहा ब्रह्महा गोघ्नश्चोरः प्राणिवधे रतः । नास्तिकः परिवेत्ता च सर्वे निरयगामिनः ॥३६॥
सूचकश्च कदर्यश्च मित्रघ्नो गुरुतल्पगः । लोकं पापात्मनामेते गच्छन्ते नात्र संशयः ॥३७॥
अधार्यं चर्म मे सद्भी रोमाण्यस्थि च वर्जितम् । अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः ॥३८॥
पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण राघव । शल्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः ॥३९॥
चर्म चास्थि च मे राम न स्पृशन्ति मनीषिणः । अभक्ष्याणि च मांसानि सोऽहं पञ्चनखो हतः ॥४०॥
तारया वाक्यमुक्तोऽहं सत्यं सर्वज्ञया हितम् । तदतिक्रम्य मोहेन कालस्य वशमागतः ॥४१॥
त्वया नाथेन काकुत्स्थ न सनाथा वसुंधरा । प्रमदा शीलसम्पूर्णा पत्येव च विधर्मणा ॥४२॥
शठो नैष्कृतिकः क्षुद्रो मिथ्याप्रश्रितमानसः । कथं दशरथेन त्वं जातः पापो महात्मना ॥४३॥
छिन्नचारित्र्यकक्ष्येण सतां धर्मातिवर्तिना । त्यक्तधर्माङ्कुशेनाहं निहतो रामहस्तिना ॥४४॥
अशुभं चाप्ययुक्तं च सतां चैव विगर्हितम् । वक्ष्यसे चेदृशं कृत्वा सद्भिः सह समागतः ॥४५॥

"The regicide, the Brahminicide, the slaughterer of a cow, the thief, he who takes delight in the destruction of life, the unbeliever and he who weds before an elder brother, all go to hell. (36) The informer, the miser, the slayer of one's (own) friend and he who violates the bed of his teacher—(all) these descend to the world of those whose mind is set on sin. (37) My skin (in other words, the skin of a monkey) is not permitted to be worn by the virtuous; my hair and bones (too) are precluded from use and my flesh is not permitted to be partaken of by those practising virtue like you. (38) (Only) the following five (species of) animals endowed with five claws (on each paw), *viz*, the rhinoceros, the porcupine, the iguana and the hare, the turtle being the fifth, are permitted to be partaken of by (meat-eaters among) the Brahmans and Kṣatriyas (and Vaiśyas too). (39) The wise do not (even) touch my (*i. e.*, a monky's) skin and bones either, O Rāma, while my flesh is not (at all) worth eating. Yet I, an animal endowed with five claws

(and therefore not fit to be partaken of) have been (wantonly) killed (by you). (40) I was given by Tārā, who knows everything, an advice which was correct and wholesome. Disregarding it through ignorance, I have fallen under the sway of Death. (41) With you as its lord, O scion of Kakutstha, the earth is not blessed with a protector any more than a young woman who is rich in moral character is safe with a husband who is acting unlawfully. (42) How were you,—who are deceitful mischievous, petty-minded, sinful and pseudo-tranquil-minded,—procreated by the high-souled Daśaratha ? (43) I have been killed by the elephant in the form of Rāma, who has broken the chain of morality, transgressed the code of conduct of the virtuous and disregarded the goad of righteousness. (44) Having done such a vicious and undesirable act, which is condemned by the virtuous, what will you say (in justification of your conduct) when come into contact with holy men ? (45)

उदासीनेषु योऽस्मासु विक्रमोऽयं प्रकाशितः । अपकारिषु ते राम नैवं पश्यामि विक्रमम् ॥४६॥
दृश्यमानस्तु युध्येथा मया युधि नृपात्मज । अद्य वैवस्वतं देवं पश्येस्त्वं निहतो मया ॥४७॥
त्वयादृश्येन तु रणे निहतोऽहं दुरासदः । प्रसुप्तः पन्नगेनैव नरः पापवशं गतः ॥४८॥
सुग्रीवप्रियकामेन यदहं निहतस्त्वया ।
मामेव यदि पूर्वं त्वमेतदर्थमचोदयः । मैथिलीमहमेकाह्ना तव चानीतवान् भवेः ॥४९॥
राक्षसं च दुरात्मानं तव भार्यापहारिणम् । कण्ठे बद्ध्वा प्रदद्यां तेऽनिहतं रावणं रणे ॥५०॥
न्यस्तां सागरतोये वा पाताले वापि मैथिलीम् । आनयेयं तवादेशाच्छ्वेतामश्वतरीमिव ॥५१॥
युक्तं यत्प्राप्नुयाद् राज्यं सुग्रीवः स्वर्गते मयि । अयुक्तं यदधर्मेण त्वयाहं निहतो रणे ॥५२॥
काममेवंविधो लोकः कालेन विनियुज्यते । क्षमं चेद्भवता प्राप्तमुत्तरं साधु चिन्त्यताम् ॥५३॥
इत्येवमुक्त्वा परिशुष्कवक्त्रः शराभिघाताद् व्यथितो महात्मा ।
समीक्ष्य रामं रविसंनिकाशं तूष्णीं बभौ वानरराजसूनुः ॥५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तदशः सर्गः ॥ १७ ॥

"I do not find you exhibiting the same kind of valour against the wrongdoers that has now been shown by you against us, who have been neutral (towards you). (46) Had you fought with me on the battle-field remaining before my eyes, O prince, you would have seen God Yama (son of the sun-god) when killed by me this (very) day. (47) Being difficult to approach, I have been killed by you, while you were not to be seen on the field of battle, even as a man fallen into the clutches of sin would when bitten by a serpent while fast asleep. (48) I would have brought (back) your wife (the princess of Mithila) to you in a single day, had you but moved me in this behalf before; for it is for this that I have been killed by you, keen as you were to oblige Sugrīva. Nay, tying round the neck the evil-minded ogre, Rāvaṇa, who stole away your wife, I would have handed him over to you without his being killed in battle. (49-50) I could have brought back at your command the princess of Mithila even if she had been kept in a place surrounded by sea-water or in the lowest subterranean region, (just) as Lord Hayagrīva (an Avatar of Lord Viṣṇu carrying on His person a horse's head) brought back the Vedas (stolen by the demons Madhu and Kaiṭabha and kept in Pātāla) in the form of a white female mule. (51) It is (but) meet that Sugrīva should inherit the kingdom when I have

ascended to heaven; it is (however) unjustifiable that I have been unrighteously slain by you (while I was engaged otherwise) on the battle-field. (52) Granted that people are subjected to death (at the appointed hour); (for) such is the rule. (I have no grievance on this score.) But if a suitable answer to my question (as to why you took it into your head to make me a target of your arrow) has been hit upon by you, (pray) let it be carefully thought of." (53) Having spoken as aforesaid and looking intently on Śrī Rāma, who shone brightly like the sun, the high-minded Vālī (son of a king of monkeys), who felt agonized due to his having been pierced with an arrow and whose mouth had become parched on all sides (due to the exertion caused by his speaking with emotion for a long time), became mute. (54)

Thus ends Canto Seventeen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Śrī Rāma justifies his action by saying that the punishment meted out to Vālī in the form of taking his life was meet having regard to the sin of depriving his own younger brother of his wedded wife, of which Vālī was guilty. Repenting for his having reproached Śrī Rāma, Vālī now seeks the latter's forgiveness and requests him to take care of his son, Angada. Agreeing to do so, Śrī Rāma comforts Vālī.

इत्युक्तः प्रश्रितं वाक्यं धर्मार्थसहितं हितम् । परुषं वालिना रामो निहतेन विचेतसा ॥ १ ॥
तं निष्प्रभमिवादित्यं मुक्ततोयमिवाम्बुदम् । उक्तवाक्यं हरिश्रेष्ठमुपशान्तमिवानलम् ॥ २ ॥
धर्मार्थगुणसम्पन्नं हरीश्वरमनुत्तमम् । अधिक्षिप्तस्तदा रामः पश्चाद् वालिनमब्रवीत् ॥ ३ ॥
धर्ममर्थं च कामं च समयं चापि लौकिकम् । अविज्ञाय कथं बाल्यान्मामिहाद्य विगर्हसे ॥ ४ ॥
अपृष्ट्वा बुद्धिसम्पन्नान् वृद्धानाचार्यसम्मतान् । सौम्य वानरचापल्यात् त्वं मां वक्तुमिहेच्छसि ॥ ५ ॥
इक्ष्वाकूणामियं भूमिः सशैलवनकानना । मृगपक्षिमनुष्याणां निग्रहानुग्रहेष्वपि ॥ ६ ॥
तां पालयति धर्मात्मा भरतः सत्यवानृजुः । धर्मकामार्थतत्त्वज्ञो निग्रहानुग्रहे रतः ॥ ७ ॥
नयश्च विनयश्चोभौ यस्मिन् सत्यं च सुस्थितम् । विक्रमश्च यथा दृष्टः स राजा देशकालवित् ॥ ८ ॥
तस्य धर्मकृतादेशा वयमन्ये च पार्थिवाः । चरामो वसुधां कृत्स्नां धर्मसंतानमिच्छवः ॥ ९ ॥
तस्मिन् नृपतिशार्दूले भरते धर्मवत्सले । पालयत्यखिलां पृथ्वीं कश्चरेद् धर्मविप्रियम् ॥१०॥
ते वयं मार्गविभ्रष्टं स्वधर्मे परमे स्थिताः । भरताज्ञां पुरस्कृत्य निगृह्णीमो यथाविधि ॥११॥

Spoken to at that time in the foregoing harsh words, though seemingly courteous, wholesome and conformable to righteousness and worldly interests, and reproached by Vālī, who had been mortally wounded and whose mind was confused, Śrī Rāma afterwards replied in the following excellent words, which were conformable

to righteousness and worldly interests and salutary, to the aforesaid Vālī, (the lord of monkeys), the foremost of monkeys, who resembled the sun shorn of its brilliance, a cloud which had discharged its water and a fire that had been extinguished and who had had his say :—(1—3) "Without fully knowing the secret of righteousness, worldly interests and enjoyment as well as of worldly conduct, how do you reproach me bitterly today on this spot through ignorance ? (4) (Nay) without consulting the elders, who are richly endowed with wisdom and esteemed by preceptors, O gentle one, you have sought to condemn me through simian frivolity. (5) This (entire) globe including mountains, forests and woodlands belongs to the scions of Ikṣwāku (having been bequeathed to them by their progenitor, Manu). The right of punishing and rewarding the beasts, birds and human beings (of this earth) too vests in them. (6) Bharata,—whose mind is set on virtue, who is truthful and guileless, (nay) who knows the truth about righteousness, self-gratification and wealth and is intent on chastising the evil-doers and recompensing the virtuous,—rules over the earth. (7) He (Bharata) is a king in whom prudence and humility both are present (in an equal degree), nay, in whom truthfulness is firmly established as also valour as ordained in the scriptures and who has an idea of time and place. (8) Having received his command for the propagation of righteousness we as well as other rulers of the world range the entire globe, keen as we are to promote virtue. (9) So long as the said Bharata, a (veritable) tiger among the rulers of men, who is fond of virtue, rules over the entire globe, who can (dare) do something repugnant to righteousness ? (10) Keeping before us the command of Bharata, we, who are devoted to our paramount duty (of upholding virtue), duly punish him who has strayed away from the path (of virtue). (11)

त्वं तु संक्लिष्टधर्मश्च कर्मणा च विगर्हितः । कामतन्त्रप्रधानश्च न स्थितो राजवर्त्मनि ॥१२॥
ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति । त्रयस्ते पितरो ज्ञेया धर्मे च पथि वर्तिनः ॥१३॥
यवीयानात्मनः पुत्रः शिष्यश्चापि गुणोदितः । पुत्रवत्ते त्रयश्चिन्त्या धर्मश्चैवात्र कारणम् ॥१४॥
सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः प्लवंगम । हृदिस्थः सर्वभूतानामात्मा वेद शुभाशुभम् ॥१५॥
चपलश्चपलैः सार्धं वानरैरकृतात्मभिः । जात्यन्ध इव जात्यन्धैर्मन्त्रयन् प्रेक्षसे नु किम् ॥१६॥
अहं तु व्यक्ततामस्य वचनस्य ब्रवीमि ते । नहि मां केवलं रोषात् त्वं विगर्हितुमर्हसि ॥१७॥
तदेतत् कारणं पश्य यदर्थं त्वं मया हतः । भ्रातुर्वर्तसि भार्यायां त्यक्त्वा धर्मं सनातनम् ॥१८॥
अस्य त्वं धरमाणस्य सुग्रीवस्य महात्मनः । रुमायां वर्तसे कामात् स्नुषायां पापकर्मकृत् ॥१९॥
तद् व्यतीतस्य ते धर्मात् कामवृत्तस्य वानर । भ्रातृभार्याभिमर्शेऽस्मिन् दण्डोऽयं प्रतिपादितः॥२०॥
नहि लोकविरुद्धस्य लोकवृत्तादपेयुषः । दण्डादन्यत्र पश्यामि निग्रहं हरियूथप ॥२१॥
न च ते मर्षये पापं क्षत्रियोऽहं कुलोद्गतः । औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः ॥२२॥
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ।

"As for yourself you have put down virtue and stand condemned for your doings. Nay, you top those who are slaves of lust and do not adhere to the path trodden by (good) kings. (12) By him who follows the path of virtue an elder brother, father and even he who imparts learning—(all) the aforesaid three should be (equally) regarded as fathers. (13) (Similarly) a younger brother, one's own son and a virtuous pupil too—the aforesaid three should be accounted as good as a son and morality alone is the authority in this matter. (14) The principle governing the conduct of the virtuous is subtle and altogether unknowable, O monkey ! Installed in the heart of all created beings, the Self (alone) knows what is good and what is evil. (15) Deliberating (as you do) with monkeys, who are (all) frivolous and are of uncontrolled mind, like a man born blind deliberating with those who are (likewise) blind by birth, what can you, who are frivolous (yourself), know (about Dharma) ? (16) As for myself I (presently) tell you the evident meaning of this assertion of mine. You should in no case bitterly condemn me (as you have done) out of sheer wrath. (17) Now know the obvious reason why you have been struck down by me: casting to the wind the eternal law, you cohabit with your younger brother's wife. (18) You cohabit through lust with Rumā, the wedded wife of the high-souled Sugrīva, who is your (virtual) daughter-in-law, (even) while Sugrīva is alive; you have (thus) perpetrated a sinful deed. (19) This punishment has been meted out to you, who strayed from righteousness and acted as you liked, for your embracing your (younger) brother's wife, O monkey ! (20) For, other than punishment I do not see any way of restraining him who is opposed to public interests and has departed from the code of conduct prescribed for the commonalty, O leader of monkey hordes ! (21) And I, a Kṣatriya born of a high pedigree, cannot brook your sin. Death is the punishment ordained for a man who approaches carnally through lust a girl sprung from his own loins, a sister or a wife of his own younger brother.

भरतस्तु महीपालो वयं त्वादेशवर्तिनः ॥२३॥
त्वं च धर्मादतिक्रान्तः कथं शक्यमुपेक्षितुम् । गुरुधर्मव्यतिक्रान्तं प्राज्ञो धर्मेण पालयन् ॥२४॥
भरतः कामयुक्तानां निग्रहे पर्यवस्थितः ।
वयं तु भरतादेशावधिं कृत्वा हरीश्वर । त्वद्विधान् भिन्नमर्यादान् निग्रहीतुं व्यवस्थिताः ॥२५॥
सुग्रीवेण च मे सख्यं लक्ष्मणेन यथा तथा । दारराज्यनिमित्तं च निःश्रेयसकरः स मे ॥२६॥
प्रतिज्ञा च मया दत्ता तदा वानरसंनिधौ । प्रतिज्ञा च कथं शक्या मद्विधेनानवेक्षितुम् ॥२७॥
तदेभिः कारणैः सर्वैर्महद्भिर्धर्मसंश्रितैः । शासनं तव यद् युक्तं तद् भवाननुमन्यताम् ॥२८॥
सर्वथा धर्म इत्येव द्रष्टव्यस्तव निग्रहः । वयस्यस्योपकर्तव्यं धर्ममेवानुपश्यता ॥२९॥
शक्यं त्वयापि तत्कार्यं धर्ममेवानुवर्तता ।
श्रूयेते मनुना गीतौ श्लोकौ चारित्रवत्सलौ । गृहीतौ धर्मकुशलैस्तथा तच्चरितं मया ॥३०॥
राजभिर्धृतदण्डाश्च कृत्वा पापानि मानवाः । निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥३१॥
शासनाद् वापि मोक्षाद् वा स्तेनः पापात् प्रमुच्यते । राजा त्वशासन् पापस्य तदवाप्नोति किल्बिषम् ॥३२॥

"In fact Bharata is the ruler of the earth, while our duty is to carry out his behests. (22-23) And how can you, who have strayed from (the path of) virtue, be let go unpunished ? Punishing him who has clearly deviated from a major duty and cherishing according to the principles of righteousness a man (scrupulously) following his duty, the wise Bharata is intent upon punishing those who are swayed by lust. Taking the behests of Bharata as our authority, O lord of monkeys, we are bent upon punishing people like you who have transgressed the bounds of morality. (24-25) My friendship with Sugrīva is as indissolvable as that with Lakṣmaṇa. Nay, it has the recovery of his wife and kingdom for its motive. And (in return) he is expected to do the greatest good to me (in the shape of getting back my lost spouse). (26) Again, at that time (when my friendship with Sugrīva was solemnized) a plighted word was given by me in the presence of (other) monkeys (to get back for him his wife and sovereignty). And how can a plighted word be allowed by a man like me to remain unhonoured? (27) Therefore, for these mighty reasons, which are all broadbased on morality, you (too) should approve of your punishment, which was justified. (28) Your punishment should be viewed (by you) as wholly in consonance with righteousness and good offices needs must be rendered to a friend by one recognizing one's duty. (29) By you too, had you followed the principle of righteousness, the same course of action should have been taken (by way of expiation). The following two couplets, devoted to (ideal) kingly conduct and accepted (as authoritative) by those well-versed in ethics, are (traditionally) known to have been sung by Manu (the earliest and most respected law-giver). The principle enunciated in them has been acted upon by me in the way indicated in them. (30) (They are reproduced below:) 'Men who, having perpetrated sins, have been subjected to punishment by kings become stainless and ascend to heaven like those who have performed meritorious deeds. (31) A thief (in particular and a sinner in general) gets fully absolved from sin either through punishment or by being let go free (by way of mercy). A king not punishing a sinner, however, incurs his sin.* (32)

आर्येण मम मान्धात्रा व्यसनं घोरमीप्सितम् । श्रमणेन कृते पापे यथा पापं कृतं त्वया ॥३३॥
अन्यैरपि कृतं पापं प्रमत्तैर्वसुधाधिपैः । प्रायश्चित्तं च कुर्वन्ति तेन तच्छाम्यते रजः ॥३४॥
तदलं परितापेन धर्मतः परिकल्पितः । वधो वानरशार्दूल न वयं स्ववशे स्थिताः ॥३५॥
शृणु चाप्यपरं भूयः कारणं हरिपुंगव । तच्छ्रुत्वा हि महद् वीर न मन्युं कर्तुमर्हसि ॥३६॥
न मे तत्र मनस्तापो न मन्युर्हरिपुंगव । वागुराभिश्च पाशैश्च कूटैश्च विविधैर्नराः ॥३७॥
प्रतिच्छन्नाश्च दृश्याश्च गृह्णन्ति सुबहून् मृगान् । प्रधावितान् वा वित्रस्तान् विस्रब्धानतिविष्ठितान् ॥३८॥
प्रमत्तानप्रमत्तान् वा नरा मांसाशिनो भृशम् । विध्यन्ति विमुखांश्चापि न च दोषोऽत्र विद्यते ॥३९॥
यान्ति राजर्षयश्चात्र मृगयां धर्मकोविदाः ।
तस्मात् त्वं निहतो युद्धे मया बाणेन वानर । अयुध्यन् प्रतियुध्यन् वा यस्माच्छाखामृगो ह्यसि॥४०॥
दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च । राजानो वानरश्रेष्ठ प्रदातारो न संशयः ॥४१॥
तान् न हिंस्यान्न चाक्रोशेन्नाक्षिपेन्नाप्रियं वदेत् । देवा मानुषरूपेण चरन्त्येते महीतले ॥४२॥
त्वं तु धर्ममविज्ञाय केवलं रोषमास्थितः । विदूषयसि मां धर्मे पितृपैतामहे स्थितम् ॥४३॥

"A terrible suffering, which was (absolutely) desirable, was inflicted by my forbear, Emperor Māndhātā, (by way of punishment) for a sin similar to the one perpetrated by you by a monk. (33) Sins perpetrated by blundering men were (likewise) punished by other rulers of the earth too. (Besides this) people undergo expiation (themselves) too and through such expiation that sin (which is expiated) gets neutralized. (34) Therefore have done with grief, your death was contrived in accordance with the principles of righteousness, O tiger among monkeys; for we were not under our own control (being subject to the control of the Śāstras). (35) Again, know (from me) another reason (why I killed you), O bull among the monkeys ! After knowing that momentous reason, O hero, you should not be angry with me. (36) No agony is felt by me nor any remorse for what I have done, O bull among monkeys ! Remaining concealed or open to view, people catch by means of nets and nooses as well as by means of traps of various kinds numerous deer that have run away alarmed or remain firmly rooted, fearless as they are. (37-38) Meat-eating people hit with violence deer which are unwary or circumspect, nay, even those which have their faces turned away (from the hunters) and no blame attaches to this. (39) Nay, (even) royal sages, well-versed in the principles of righteousness, go a hunting. Hence, O monkey, you were mortally wounded by me with an arrow in the course of your encounter (with Sugrīva), no matter whether you were not fighting (with me) or fighting (with another); for you are (but) a monkey. (40) Kings, O jewel among monkeys, are capable of dispensing religious merit, which is (so) difficult to attain (otherwise) longevity and earthly blessings too : there is no doubt about it. (41) One should (therefore) neither assassinate nor reproach nor insult nor speak unpalatable words to them. Being gods (themselves), these kings move about on earth in human semblance. (42) Not fully knowing the principles of righteousness and holding fast to anger alone, you bitterly reproach me, devoted (as I am) to the code of conduct followed by my forefathers." (43)

---

* In Manusmṛti as extant today we read the two verses as below:—

राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः । निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥
शासनाद् वा विमोक्षाद् वा स्तेनः स्तेयाद्विमुच्यते । अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम् ॥
(VIII. 313, 316)

एवमुक्तस्तु रामेण वाली प्रव्यथितो भृशम् । न दोषं राघवे दध्यौ धर्मेऽधिगतनिश्चयः ॥४४॥
प्रत्युवाच ततो रामं प्राञ्जलिर्वानरेश्वरः । यत् त्वमात्थ नरश्रेष्ठ तत् तथैव न संशयः ॥४५॥
प्रतिवक्तुं प्रकृष्टे हि नापकृष्टस्तु शक्नुयात् । यदयुक्तं मया पूर्वं प्रमादाद् वाक्यमप्रियम् ॥४६॥
तत्रापि खलु मां दोषं कर्तुं नार्हसि राघव ।
त्वं हि दृष्टार्थतत्त्वज्ञः प्रजानां च हिते रतः । कार्यकारणसिद्धौ च प्रसन्ना बुद्धिरव्यया ॥४७॥
मामप्यवगतं धर्माद् व्यतिक्रान्तपुरस्कृतम् । धर्मसंहितया वाचा धर्मज्ञ परिपालय ॥४८॥
बाष्पसंरुद्धकण्ठस्तु वाली सार्तरवः शनैः । उवाच रामं सम्प्रेक्ष्य पङ्कलग्न इव द्विपः ॥४९॥
न चात्मानमहं शोचे न तारां नापि बान्धवान् । यथा पुत्रं गुणज्येष्ठमङ्गदं कनकाङ्गदम् ॥५०॥
स ममादर्शनाद् दीनो बाल्यात् प्रभृति लालितः । तटाक इव पीताम्बुरुपशोषं गमिष्यति ॥५१॥
बालश्चाकृतबुद्धिश्च एकपुत्रश्च मे प्रियः । तारेयो राम भवता रक्षणीयो महाबलः ॥५२॥
सुग्रीवे चाङ्गदे चैव विधत्स्व मतिमुत्तमाम् । त्वं हि गोप्ता च शास्ता च कार्याकार्यविधौ स्थितः ॥५३॥
या ते नरपते वृत्तिर्भरते लक्ष्मणे च या । सुग्रीवे चाङ्गदे राजंस्तां चिन्तयितुमर्हसि ॥५४॥
मद्दोषकृतदोषां तां यथा तारां तपस्विनीम् । सुग्रीवो नावमन्येत तथावस्थातुमर्हसि ॥५५॥

Deeply pained when spoken to as aforesaid by Śrī Rāma, Vālī for his part no longer found fault with Śrī Rāma (a scion of Raghu), certainty with regard to righteousness having (now) been attained by him. (44) With joined palms Vālī (the ruler of monkeys) thereupon replied (as follows) to Śrī Rāma :—"What you have said, O jewel among men, is precisely true : there is no doubt about it. (45) Indeed a dwarf cannot argue with a giant. Certainly you ought not to find fault, O scion of Raghu, with me even for the unbecoming and unpalatable words that were addressed by me (to you) before this through mistake. Indeed you have directly perceived the truth about the (four) objects of human pursuit and are a wise man. Nay, you are devoted to the good of the people and your mind is clear and unbaffled in determining your duty and weighing the circumstances on which you base your decision. (46-47) Encourage me too, O knower of what is right, placed as I am in the forefront of those who have definitely strayed from (the path of) virtue and known too as such, with words (of consolation) conformable with righteousness." (48) Looking intently on Śrī Rāma, and groaning like an elephant sunk in a morass, Vālī, for his part, whose throat was completely choked with tears, slowly continued as follows :—(49) "I neither grieve for myself nor for (my wife) Tārā nor even for my kinsmen as I do for my son, Angada, who is foremost in point of virtues and is adorned with armlets of gold. (50) Miserable at not being able to see me, the boy, who has been cherished by me since his (very) infancy, will pine away like a pond whose waters have been dried up. (51) Angada (son of Tārā), who is still young, though exceptionally mighty, and whose judgment has not yet matured, and who is my only son and (as such) dear to me, deserves to be protected by you, O Rāma ! (52) Establish the very best understanding between Sugrīva and Angada; for you stand as their protector and preceptor in teaching them what should be done and what should not be done. (53) You ought to cherish, O king, the same attitude of mind towards Sugrīva and Angada which exists (at the present moment) in relation to Bharata and Lakṣmaṇa, O ruler of men ! (54) (Nay) you should handle the situation in such a way that Sugrīva may not treat with disrespect poor Tārā, mentioned above, who is guilty only because I have been guilty (of persecuting him). (55)

त्वया ह्यनुगृहीतेन शक्यं राज्यमुपासितुम् । त्वद्वशे वर्तमानेन तव चित्तानुवर्तिना ॥५६॥
शक्यं दिवं चार्जयितुं वसुधां चापि शासितुम् । त्वत्तोऽहं वधमाकाङ्क्षन् वार्यमाणोऽपि तारया ॥५७॥
सुग्रीवेण सह भ्रात्रा द्वन्द्वयुद्धमुपागतः । इत्युक्त्वा वानरो रामं विरराम हरीश्वरः ॥५८॥
स तमाश्वासयद् रामो वालिनं व्यक्तदर्शनम् । साधुसम्मतया वाचा धर्मतत्त्वार्थयुक्तया ॥५९॥
न संतापस्त्वया कार्य एतदर्थं प्लवंगम ।
न वयं भवता चिन्त्या नाप्यात्मा हरिसत्तम । वयं भवद्विशेषेण धर्मतः कृतनिश्चयाः ॥६०॥
दण्ड्ये यः पातयेद् दण्डं दण्ड्यो यश्चापि दण्ड्यते । कार्यकारणसिद्धार्थावुभौ तौ नावसीदतः ॥६१॥
तद् भवान् दण्डसंयोगादस्माद् विगतकल्मषः । गतः स्वां प्रकृतिं धर्म्यां दण्डदिष्टेन वर्त्मना ॥६२॥
त्यज शोकं च मोहं च भयं च हृदये स्थितम् । त्वया विधानं हर्यग्र्य न शक्यमतिवर्तितुम् ॥६३॥
यथा त्वय्यङ्गदो नित्यं वर्तते वानरेश्वर । तथा वर्तेत सुग्रीवे मयि चापि न संशयः ॥६४॥
स तस्य वाक्यं मधुरं महात्मनः समाहितं धर्मपथानुवर्तितम् ।
निशम्य रामस्य रणावमर्दिनो वचः सुयुक्तं निजगाद वानरः ॥६५॥
शराभितप्तेन विचेतसा मया प्रभाषितस्त्वं यदजानता विभो ।
इदं महेन्द्रोपम भीमविक्रम प्रसादितस्त्वं क्षम मे नरेश्वर ॥६६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

"A kingdom can indeed be ruled by one who is subject to your control, follows your mind and has (thus) been favoured by you; nay, (residence in) heaven can be earned and even the (entire) globe can be ruled. Seeking death at your hands I entered into a duel with my (younger) brother, Sugrīva, even though I was being kept back (all the time) by Tārā." Having spoken thus, the monkey (Vālī), who was a ruler of monkeys, became mute. (56—58) The celebrated Śrī Rāma (in his turn) reassured the said Vālī, in whom wisdom had (now) dawned, in the following words, which were full of meaning in the shape of the essence of piety, and were (as such) esteemed by holy men:— (59) "No anxiety should be felt by you on this score, O monkey! Neither we nor even your own self should be worried about, O jewel among monkeys! (For) filled (as we are) with extraordinary affection for you, we have determined our course of action according to the principles of righteousness. (60) He who metes out punishment to one deserving of punishment and he who is punished as worthy of punishment both never come to grief inasmuch as they have achieved their end, the punished by undergoing punishment and the punisher by meting it out. (61) Having been completely rid of sin by being subjected to this punishment according to the procedure enjoined by scriptures ordaining (such) punishment you have regained your immaculate (spiritual) nature consistent with the principles of righteousness. (62) Cast away grief and infatuation and fear abiding in your heart. What has been ordained (by Providence) cannot be transgressed by you, O jewel among monkeys! (63) Angada will depend on Sugriva and even on myself as he has ever done on you, O lord of monkeys: there is no doubt about it." (64) Having listened to the sweet and reassuring words, which (strictly) followed the path of righteousness, of the high-souled Śrī Rāma, who stood before him and who was capable of crushing his enemy on the field of battle, the aforesaid monkey (Vāli) made the following well-reasoned answer:—(65) "(Pray), propitiated by me, O powerful ruler of men, possessed of terrible prowess and vying with the mighty Indra, forgive whatever you have been unwittingly told by me, agonized as I was with pain caused by your arrow and (therefore) confounded." (66)

Thus ends Canto Eighteen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Agonized with grief to hear about the death of her husband, Tārā (wife of Vālī) sallied forth from Kiṣkindhā to arrive in the presence of Vālī. Fleeing helter-skelter through fear of Śrī Rāma and meeting Tārā on the way, the monkeys try to send her back inspiring fear in her and advise her to make arrangements for the defence of the city and install Angada on the throne. Rushing to the scene of contest after dismissing them, Tārā catches sight of Vālī lying on the ground, as well as of Śrī Rāma and others.

स वानरमहाराजः शयानः शरपीडितः । प्रत्युक्तो हेतुमद्वाक्यैर्नोत्तरं प्रत्यपद्यत ॥ १ ॥

अश्मभिः परिभिन्नाङ्गः पादपैराहतो भृशम् । रामबाणेन चाक्रान्तो जीवितान्ते मुमोह सः ॥ २ ॥
तं भार्या बाणमोक्षेण रामदत्तेन संयुगे । हतं प्लवगशार्दूलं तारा शुश्राव वालिनम् ॥ ३ ॥
सा सपुत्राप्रियं श्रुत्वा वधं भर्तुः सुदारुणम् । निष्पपात भृशं तस्मादुद्विग्ना गिरिकन्दरात् ॥ ४ ॥
ये त्वङ्गदपरीवारा वानरा हि महाबलाः । ते सकार्मुकमालोक्य रामं त्रस्ताः प्रदुद्रुवुः ॥ ५ ॥
सा ददर्श ततस्त्रस्तान् हरीनापततो द्रुतम् । यूथादिव परिभ्रष्टान् मृगान् निहतयूथपान् ॥ ६ ॥

Answered in words which were supported with reason, Vālī, the overlord of monkeys, who was lying (on the ground) afflicted with pain caused by Śrī Rāma's arrow, could not make any reply. (1) Severely battered with trees and pierced with Śrī Rāma's arrow, his limbs shattered by rocks, he swooned at the close of his life. (2) His wife, Tārā, heard of the said Vālī, a tiger among the monkeys, having been killed with the discharge propulsion of an arrow by Śrī Rāma while the former was engaged in a trial of strength (with Sugrīva). (3) Sore perturbed to hear the unpalatable and most cruel news of her husband's death, she sallied forth with her son (Angada) from that rocky cavern (which Kiṣkindhā was). (4) Alarmed to see Śrī Rāma with a bow, the monkeys who followed Angada as his bodyguard, ran helter-skelter even though they were possessed of extraordinary might. (5) Presently she saw the terror-stricken monkeys rushing headlong like deer the leader of whose herd had been killed and who had strayed from their herd. (6)

तानुवाच समासाद्य दुःखितान् दुःखिता सती । रामवित्रासितान् सर्वाननुबद्धानिवेषुभिः ॥ ७ ॥
वानरा राजसिंहस्य यस्य यूयं पुरःसराः । तं विहाय सुवित्रस्ताः कस्माद् द्रवत दुर्गताः ॥ ८ ॥
राज्यहेतोः स चेद् भ्राता भ्रात्रा क्रूरेण पातितः । रामेण प्रहितैर्दूरान्मार्गणैर्दूरपातिभिः ॥ ९ ॥
कपिपत्न्या वचः श्रुत्वा कपयः कामरूपिणः । प्राप्तकालमविश्लिष्टमूचुर्वचनमङ्गनाम् ॥१०॥
जीवपुत्रे निवर्तस्व पुत्रं रक्षस्व चाङ्गदम् । अन्तको रामरूपेण हत्वा नयति वालिनम् ॥११॥
क्षिप्तान् वृक्षान् समाविध्य विपुलाश्च तथा शिलाः । वाली वज्रसमैर्बाणैर्वज्रेणेव निपातितः ॥१२॥
अभिभूतमिदं सर्वं विद्रुतं वानरं बलम् । अस्मिन् प्लवगशार्दूले हते शक्रसमप्रभे ॥१३॥
रक्ष्यतां नगरी शूरैरङ्गदश्चाभिषिच्यताम् । पदस्थं वालिनः पुत्रं भजिष्यन्ति प्लवंगमाः ॥१४॥

Duly approaching them, who were all stricken with sorrow inspired as they were with terror by Śrī Rāma, as though they were chased by his arrows, Tārā (a virtuous lady), who was full of sorrow (herself), admonished them (as follows):—(7) "Deserting that lion among kings whose servants you are, O monkeys, why should you run away in a miserable state greatly dismayed, if, for the sake of sovereignty, Vālī, brother of Sugrīva, has been caused by his cruel brother (Sugrīva) to be laid low by Śrī Rāma with arrows hitting a remote target and discharged from afar ?" (8-9) Hearing the admonition of Tārā (wife of Vālī, the monkey chief), the monkeys, who were capable of assuming any form at will, made the following reply, which was both unambiguous and appropriate to the occasion, to the lady:—(10) "Go back, O mother of a surviving son, and protect your son, Angada, Having struck down Vālī, Death in the disguise of Rāma is bearing him away (to his abode). (11) Destroying with his arrows resembling the lightning the trees as well as the huge rocks hurled by Vālī, Śrī Rāma has struck him down as Indra would strike down a mountain with lightning. (12)

This tiger among monkeys, whose splendour equalled the splendour of Indra, having been killed, the whole of this army of monkeys has taken to flight as though overpowered (by Rāma). (13) Let the city (of Kiṣkindhā) be guarded by gallant soldiers and let Angada be installed on the throne. (All) the monkeys will serve Vālī's son when he assumes office. (14)

अथवारुचितं स्थानमिह ते रुचिरानने । आविशन्ति च दुर्गाणि क्षिप्रमद्यैव वानराः ॥१५॥
अभार्याः सहभार्याश्च सन्त्यत्र वनचारिणः । लुब्धेभ्यो विप्रलब्धेभ्यस्तेभ्यो नः सुमहद्भयम् ॥१६॥
अल्पान्तरगतानां तु श्रुत्वा वचनमङ्गना । आत्मनः प्रतिरूपं सा बभाषे चारुहासिनी ॥१७॥
पुत्रेण मम किं कार्यं राज्येनापि किमात्मना । कपिसिंहे महाभागे तस्मिन् भर्तरि नश्यति ॥१८॥
पादमूलं गमिष्यामि तस्यैवाहं महात्मनः । योऽसौ रामप्रयुक्तेन शरेण विनिपातितः ॥१९॥
एवमुक्त्वा प्रदुद्राव रुदती शोकमूर्च्छिता । शिरश्चोरश्च बाहुभ्यां दुःखेन समभिघ्नती ॥२०॥

"Your continuance here (in Kiṣkindhā), however, is not to our liking, O lady with a charming countenance; for (hostile) monkeys (Hanumān and others) will soon take possession of (all) the citadels (in Kiṣkindhā) this very day. (15) There are monkeys (lit., denizens of the forest) both with and without wives here, from whom there is very great fear, covetous (of sovereignty) as they are and victims of deception." (16) Hearing the submission of the monkeys (who were only at a short distance from her), the aforesaid lady (Tārā) of charming smiles made a reply which was worthy of herself:—(17) "Now that the highly blessed Vālī (a veritable lion among monkeys) is dying, what purpose of mine will be served by my son (Angada) or sovereignty or even by my (own) self ? (18) I shall seek the soles of feet of that exalted soul alone, who has been laid low with an arrow discharged by Śrī Rāma." (19) Saying so, she ran fast crying and severely beating on all sides with (both) her hands her head and breast in agony, distracted as she was with grief. (20)

सा व्रजन्ती ददर्शाथ पतिं निपतितं भुवि । हन्तारं दानवेन्द्राणां समरेष्वनिवर्तिनाम् ॥२१॥
क्षेप्तारं पर्वतेन्द्राणां वज्राणामिव वासवम् । महावातसमाविष्टं महामेघौघनिःस्वनम् ॥२२॥
शक्रतुल्यपराक्रान्तं वृष्ट्वेवोपरतं घनम् ।
नर्दन्तं नर्दतां भीमं शूरं शूरेण पातितम् । शार्दूलेनामिषस्यार्थे मृगराजमिवाहतम् ॥२३॥
अर्चितं सर्वलोकस्य सपताकं सवेदिकम् । नागहेतोः सुपर्णेन चैत्यमुन्मथितं यथा ॥२४॥
अवष्टभ्यावतिष्ठन्तं ददर्श धनुरूर्जितम् । रामं रामानुजं चैव भर्तुश्चैव तथानुजम् ॥२५॥
तानतीत्य समासाद्य भर्तारं निहतं रणे । समीक्ष्य व्यथिता भूमौ सम्भ्रान्ता निपपात ह ॥२६॥
सुप्तेव पुनरुत्थाय आर्यपुत्रेति वादिनी । रुरोद सा पतिं दृष्ट्वा संवीतं मृत्युदामभिः ॥२७॥
तामवेक्ष्य तु सुग्रीवः क्रोशन्तीं कुररीमिव । विषादमगमत् कष्टं दृष्ट्वा चाङ्गदमागतम् ॥२८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनविंशः सर्गः ॥ १९ ॥

While (still) on her way she presently saw fallen helpless on the ground her husband (Vālī), the slayer of demon chiefs who never retreated on the fields of battle—Vālī, who hurled (against his enemy in the course of his fight) the foremost of mountains as Indra (the ruler of gods) discharges his thunderbolt, who had the fury of a tempest and thundered like a mass of huge clouds, (nay) who was equal in valour to Indra (the ruler of gods) and (now) looked like a cloud that had calmed down after discharging itself, who while roaring inspired terror in those who roared (in opposition) and who, though valiant, had been laid low by a (greater) hero, (nay) who looked like a lion (the king of beasts) struck down for the sake of prey by a tiger and resembled a place of worship laid waste, though held sacred by all people, with its flag and altar by Garuḍa (the king of birds) on account of a serpent (dwelling in it). (21—24) She (also) beheld Śrī Rāma standing leaning on his glorious bow as well as Lakṣmaṇa (a younger half-brother of Śrī Rāma) and even so her brother-in-law (Sugrīva). (25) Passing beyond them and duly reaching her husband, who lay mortally wounded on the battle-field, Tārā, they say, was pained to gaze on him and toppled on the ground excited as she was. (26) Getting up once more like one who had been asleep and saying. "O son of a worthy father* !" she wept to see her husband tightly bound with the cords of Death. (27) Perceiving her screaming like a female osprey, and beholding Angada too arrived (on the scene), Sugrīva for his part, fell a prey to grievous despondency. (28)

Thus ends Canto Nineteen in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Clasping Vālī to her bosom and wailing piteously for the sake of Angada, Tārā resolves upon a fast unto death.

रामचापविसृष्टेन शरेणान्तकरेण तम् । दृष्ट्वा विनिहतं भूमौ तारा ताराधिपानना ॥ १ ॥
सा समासाद्य भर्तारं पर्यष्वजत भामिनी । इषुणाभिहतं दृष्ट्वा वालिनं कुञ्जरोपमम् ॥ २ ॥
वानरं पर्वतेन्द्राभं शोकसंतप्तमानसा । तारा तरुमिवोन्मूलं पर्यदेवयतातुरा ॥ ३ ॥
रणे दारुणविक्रान्त प्रवीर प्लवतां वर । किमिदानीं पुरोभागामद्य त्वं नाभिभाषसे ॥ ४ ॥
उत्तिष्ठ हरिशार्दूल भजस्व शयनोत्तमम् । नैवंविधाः शेरते हि भूमौ नृपतिसत्तमाः ॥ ५ ॥
अतीव खलु ते कान्ता वसुधा वसुधाधिप । गतासुरपि तां गात्रैर्मां विहाय निषेवसे ॥ ६ ॥
व्यक्तमद्य त्वया वीर धर्मतः सम्प्रवर्तता । किष्किन्धेव पुरी रम्या स्वर्गमार्गे विनिर्मिता ॥ ७ ॥
यान्यस्माभिस्त्वया सार्धं वनेषु मधुगन्धिषु । विहृतानि त्वया काले तेषामुपरमः कृतः ॥ ८ ॥
निरानन्दा निराशाहं निमग्ना शोकसागरे । त्वयि पञ्चत्वमापन्ने महायूथपयूथपे ॥ ९ ॥

Beholding her aforesaid husband lying on the ground mortally wounded by a death-dealing arrow loosed from Śrī Rāma's bow, and duly reaching him, that proud lady, Tārā, whose face resembled the moon, clasped him to her bosom. Seeing Vālī, the monkey (chief), who looked like an elephant and resembled a lordly mountain, struck down with an arrow and lying like an uprooted tree, Tārā, whose mind was tormented with grief, lamented (as follows) distressed as she was:—(1—3) "Why don't you speak today to me, who stand before you at this moment, O great hero, the foremost of monkeys, possessed as you are of terrible prowess in combat? (4) Get up, O tiger among monkeys, and take to your excellent couch. Surely jewels among kings such as you are do not lie down on the ground. (5) The earth, O suzerain lord of the earth, is indeed extremely beloved of you as (is evident from the fact that) ignoring me you hug her with your limbs even though your life has departed. (6) Evidently, O heroic king, a city as lovely as Kiṣkindhā (which you are leaving for ever) has been specially built today on your way to heaven by you, who fought according to the principles of righteousness. (7) A (dead) stop has been given by you at this time to the pastimes which were enjoyed by us in your company in woodlands emitting sweet fragrance. (8) Now that you, the leader of great generals, are reduced to the five elements, I am bereft of (all) joy and hope and am deeply plunged in a sea of grief. (9)

---

* Hindu ladies are not expected to utter the name of their husband. 'Āryaputra' (son of a worthy father) was the form of address generally employed by them while accosting him.

हृदयं सुस्थितं मह्यं दृष्ट्वा निपतितं भुवि । यन्न शोकाभिसंतप्तं स्फुटतेऽद्य सहस्रधा ॥१०॥
सुग्रीवस्य त्वया भार्या हृता स च विवासितः । यत् तत् तस्य त्वया व्युष्टिः प्राप्तेयं प्लवगाधिप ॥११॥
निःश्रेयसपरा मोहात् त्वया चाहं विगर्हिता । यैषाब्रुवं हितं वाक्यं वानरेन्द्र हितैषिणी ॥१२॥
रूपयौवनदृप्तानां दक्षिणानां च मानद । नूनमप्सरसामार्य चित्तानि प्रमथिष्यसि ॥१३॥
कालो निस्संशयो नूनं जीवितान्तकरस्तव । बलाद् येनावपन्नोऽसि सुग्रीवस्यावशो वशम् ॥१४॥
अस्थाने वालिनं हत्वा युध्यमानं परेण च । न संतप्यति काकुत्स्थः कृत्वा कर्म सुगर्हितम् ॥१५॥
वैधव्यं शोकसंतापं कृपणाकृपणा सती । अदुःखोपचिता पूर्वं वर्तयिष्याम्यनाथवत् ॥१६॥
लालितश्चाङ्गदो वीरः सुकुमारः सुखोचितः । वत्स्यते कामवस्थां मे पितृव्ये क्रोधमूर्च्छिते ॥१७॥
कुरुष्व पितरं पुत्र सुदृष्टं धर्मवत्सलम् । दुर्लभं दर्शनं तस्य तव वत्स भविष्यति ॥१८॥

"My heart is very strong in that, even though tormented with grief to see you fallen helpless on the ground, it does not break into a thousand pieces today. (10) Since Sugrīva's wife was wrested and he was exiled by you, this is the fruit reaped by you of that wrongdoing (of yours), O suzerain lord of monkeys! (11) I too,—who tendered salutary advice (to you), wishing well as I did (of you), O ruler of monkeys, and who was intent on securing your highest good,—was bitterly reproached by you through ignorance. (12) (Blessed with an ethereal form) you will surely churn the minds of celestial nymphs clever at dalliance and proud of their comeliness and (lasting) youth, O worthy bestower of honour! (13) The time which will put an end to your life and which is free from doubt, has surely arrived. It is by that time (alone) that you, who were subject to the control of none, were forcibly brought under the sway of Sugrīva. (14) It is not in the fitness of things that having struck Vālī fighting with another and (thus) done something highly despised, Śrī Rāma (a scion of Kakutstha) should not feel sore distressed (at heart). (15) Having been brought up in an atmosphere bereft of suffering and having never felt miserable in the past, I shall (now) like one forlorn, miserably suffer widowhood full of grief and agony. (16) To what plight will the valiant, yet tender Angada be reduced—Angada, who has been tended affectionately by me and deserves every comfort,—when his uncle (Sugrīva) is beside himself through anger ? (17) (Turning towards Angada) Bring your father, who is fond of virtue, well within your sight, my son; (henceforth) his sight will become difficult to obtain, my darling ! (18)

समाश्वासय पुत्रं त्वं संदेशं संदिशस्व मे । मूर्ध्नि चैनं समाघ्राय प्रवासं प्रथितो ह्यसि ॥१९॥
रामेण हि महत् कर्म कृतं त्वामभिनिघ्नता । आनृण्यं तु गतं तस्य सुग्रीवस्य प्रतिश्रवे ॥२०॥
सकामो भव सुग्रीव रुमां त्वं प्रतिपत्स्यसे । भुङ्क्ष्व राज्यमनुद्विग्नः शस्तो भ्राता रिपुस्तव ॥२१॥
किं मामेवं प्रलपतीं प्रियां त्वं नाभिभाषसे । इमाः पश्य वरा बह्वयो भार्यास्ते वानरेश्वर ॥२२॥
तस्या विलपितं श्रुत्वा वानर्यः सर्वतश्च ताः । परिगृह्याङ्गदं दीना दुःखार्ताः प्रतिचुक्रुशुः ॥२३॥
किमङ्गदं साङ्गदवीरबाहो विहाय यातोऽसि चिरं प्रवासम् ।
न युक्तमेवं गुणसंनिकृष्टं विहाय पुत्रं प्रियचारुवेषम् ॥२४॥
यद्यप्रियं किंचिदसम्प्रधार्य कृतं मया स्यात् तव दीर्घबाहो ।
क्षमस्व मे तद्धरिवंशनाथ व्रजामि मूर्ध्ना तव वीर पादौ ॥२५॥
तथा तु तारा करुणं रुदन्ती भर्तुः समीपे सह वानरीभिः ।
व्यवस्यत प्रायमनिन्द्यवर्णा उपोपवेष्टुं भुवि यत्र वाली ॥२६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे विंशः सर्गः ॥ २० ॥

"(Turning once more to Vālī) Fully comfort your son and duly smelling him at the head, give to me your (parting) message, since you have now set out on your journey to the other world. (19) Indeed a great feat has been accomplished by Śrī Rāma in killing you. In fact acquittance has been obtained by him (thereby) in the matter of his plighted word to Sugrīva (to dispose of you). (20) (Turning to Sugrīva) Be satisfied now that your desire has been fulfilled, O Sugrīva ! You will (now) get back (your wife) Rumā (too). Enjoy the kingdom without feeling perturbed, since your hostile brother has been killed. (21) (Turning to Vālī again) Why do you not speak to me, your darling, lamenting thus ? Lo ! Here are your numerous pretty wives, O ruler of monkeys !" (22) Hearing her lament and surrounding Angada on all sides, all those Vānara ladies (the wives of Vālī) cried loudly, distressed and stricken with agony as they were:—(23) (Tārā continues:—) "Why have you departed on your long sojourn in the other world, deserting Angada, O lord possessed of heroic arms adorned with armlets ? It is not meet (for you) to leave (abruptly) in this way, abandoning your son, who is (so) proximate to you in point of excellences and is clad in an agreeable and lovely dress. (24) If anything repugnant to you has inconsiderately been done by me, O lord with long arms, (pray) condone that offence of mine, O protector of the race of monkeys; I touch your feet with my head, O gallant one !" (25) Wailing piteously as aforesaid, with (other) Vānara ladies, at the side of her husband, Tārā of faultless complexion, for her part, resolved to abstain from food and drink and await death sitting on the ground close to the place where Vālī lay. (26)

Thus ends Canto Twenty in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Comforting Tārā, who was lamenting through a variety of expressions, Hanumān urges her to have the obsequies performed in respect of the departed soul by Angada and attend to the earthly good of Angada. Tārā, however, refuses to flinch from her resolve and prefers to follow her husband to the other world rather than bestow any thought on the earthly welfare of her son.

ततो निपतितां तारां च्युतां तारामिवाम्बरात् । शनैराश्वासयामास हनुमान् हरियूथपः ॥ १ ॥
गुणदोषकृतं जन्तुः स्वकर्म फलहेतुकम् । अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥ २ ॥
शोच्या शोचसि कं शोच्यं दीनं दीनानुकम्पसे । कश्च कस्यानुशोच्योऽस्ति देहेऽस्मिन् बुद्बुदोपमे ॥ ३ ॥
अङ्गदस्तु कुमारोऽयं द्रष्टव्यो जीवपुत्रया । आयत्यां च विधेयानि समर्थान्यस्य चिन्तय ॥ ४ ॥
जानास्यनियतामेवं भूतानामागतिं गतिम् । तस्माच्छुभं हि कर्तव्यं पण्डिते नेह लौकिकम् ॥ ५ ॥
यस्मिन् हरिसहस्राणि शतानि नियुतानि च । वर्तयन्ति कृताशानि सोऽयं दिष्टान्तमागतः ॥ ६ ॥
यदयं न्यायदृष्टार्थः सामदानक्षमापरः । गतो धर्मजितां भूमिं नैनं शोचितुमर्हसि ॥ ७ ॥
सर्वे च हरिशार्दूलाः पुत्रश्चायं तवाङ्गदः । हर्यृक्षपतिराज्यं च त्वत्सनाथमनिन्दिते ॥ ८ ॥
ताविमौ शोकसंतप्तौ शनैः प्रेरय भामिनि । त्वया परिगृहीतोऽयमङ्गदः शास्तु मेदिनीम् ॥ ९ ॥
संततिश्च यथा दृष्टा कृत्यं यच्चापि साम्प्रतम् । राज्ञस्तत् क्रियतां सर्वमेष कालस्य निश्चयः ॥१०॥
संस्कार्यो हरिराजस्तु अङ्गदश्चाभिषिच्यताम् । सिंहासनगतं पुत्रं पश्यन्ती शान्तिमेष्यसि ॥११॥

Thereupon Hanumān, a commander of monkey hordes, slowly comforted (as follows) Tārā, who lay fallen (on the ground) and shone like a star dropped from the heavens:—(1) "An embodied soul steadily reaps on departing from this world all the good and evil fruit of his actions done under the notion of virtue or vice and with an eye to their (good or evil) consequences. (2) (Yourself) worth grieving for, whom (else) do you grieve for as pitiable and, yourself miserable, what miserable beings do you commiserate? This body being (evanescent) like a bubble, who is worth grieving for to whom? (3) This boy, Angada, for his part should be looked after by you, the mother of a surviving son. (Please) also bestow your thought on the rites that should be performed (by you) hereafter for the good of Vālī (in the other world). (4) You know the birth and death of created beings to be indefinite; therefore, O wise lady, only that which yields good results (hereafter) should be done on these occasions (of bereavement from one's near and dear ones) and nothing which is (purely) worldly (such as wailing and crying for a departed soul). (5) This Vālī, on whom hundreds of thousands, nay, hundreds of millions of monkeys depended with their hopes centred in him has reached the end of his allotted span of life. (6) Since Vālī,—who attended to the affairs of his state in conformity with the principles of equity and was intent on giving solace to the afflicted, bestowing gifts on the needy and forgiving the wrongdoer,—is sure to ascend to the realm of those who have scored a victory through righteousness, you ought not to grieve for him. (7) Nay, all the tigers among monkeys as well as this son of yours, Angada, and the kingdom of the monkeys and the bears have their protector in you, O irreproachable lady ! (8) Gradually spur on to activity these two (Sugrīva and Angada), who are distracted with grief, O good lady ! Let Angada, taken by the hand by you, rule the earth. (9) Let all that for which a male offspring is recommended (in the scriptures) and which is salutary for the (deceased) king (in the other world) be gone through: this is the decree of Time. Vālī (the king of monkeys) ought in every case to be cremated and let Angada be installed on the throne. Beholding your son seated on the throne you will have peace (of mind)." (10-11)

सा तस्य वचनं श्रुत्वा भर्तृव्यसनपीडिता । अब्रवीदुत्तरं तारा हनूमन्तमवस्थितम् ॥१२॥
अङ्गदप्रतिरूपाणां पुत्राणामेकतः शतम् । हतस्याप्यस्य वीरस्य गात्रसंश्लेषणं वरम् ॥१३॥
न चाहं हरिराज्यस्य प्रभवाम्यङ्गदस्य वा । पितृव्यस्तस्य सुग्रीवः सर्वकार्येष्वनन्तरः ॥१४॥
नह्येषा बुद्धिरास्थेया हनूमन्नङ्गदं प्रति । पिता हि बन्धुः पुत्रस्य न माता हरिसत्तम ॥१५॥
नहि मम हरिराजसंश्रयात् क्षमतरमस्ति परत्र चेह वा ।
अभिमुखहतवीरसेवितं शयनमिदं मम सेवितुं क्षमम् ॥१६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकविंशः सर्गः ॥ २१ ॥

Hearing the admonition of Hanumān, the celebrated Tārā, who was afflicted due to the evil plight of her husband, made the following reply to Hanumān, standing near:—(12) "Let there be on one side (full) one hundred of sons like Angada. Clasping to the bosom the limbs of this hero, even though he has been killed, is (however) preferable (to them in my eyes). (13) I have no power over the kingdom of monkeys nor over (the installation of) Angada. His uncle, Sugrīva, is the authority in all matters and proximate to him. (14) This conclusion (of yours) with regard to Angada (*viz*, that he is to be installed on the throne by me) is not worth maintaining; for the father (and in his absence an uncle) is the friend (helper) of a son, and not the mother, O jewel among the monkeys ! (15) Indeed nothing is more advisable for me in this world or the next than to follow Vālī (the king of monkeys). This bed (in the form of the bare ground) used by the heroic Vālī, slain facing his enemy, is fit to be shared by me." (16)

Thus ends Canto Twenty-One in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Craving the forgiveness of Sugrīva, though he was younger than he, and applauding the resolve of Tārā (to follow her husband), nay, urging Sugrīva to follow the advice of Tārā, look after Angada affectionately and accomplish the purpose of Śrī Rāma, Vālī asks Sugrīva to take off the gold chain from the former's neck, and gives up the ghost while tendering wholesome advice to Angada. Extolling the wonderful exploits of Vālī, hordes of monkeys lament in many ways. Stricken with agony caused by separation from Vālī, Tārā falls to the ground embracing Vālī.

वीक्षमाणस्तु मन्दासुः सर्वतो मन्दमुच्छ्वसन् । आदावेव तु सुग्रीवं ददर्शानुजमग्रतः ॥ १ ॥
तं प्राप्तविजयं वाली सुग्रीवं प्लवगेश्वरम् । आभाष्य व्यक्तया वाचा सस्नेहमिदमब्रवीत् ॥ २ ॥
सुग्रीव दोषेण न मां गन्तुमर्हसि किल्बिषात् । कृष्यमाणं भविष्येण बुद्धिमोहेन मां बलात् ॥ ३ ॥
युगपद् विहितं तात न मन्ये सुखमावयोः । सौहार्दं भ्रातृयुक्तं हि तदिदं जातमन्यथा ॥ ४ ॥
प्रतिपद्य त्वमद्यैव राज्यमेषां वनौकसाम् । मामप्यद्यैव गच्छन्तं विद्धि वैवस्वतक्षयम् ॥ ५ ॥
जीवितं च हि राज्यं च श्रियं च विपुलां तथा । प्रजहाम्येष वै तूर्णमहं चागर्हितं यशः ॥ ६ ॥
अस्यां त्वहमवस्थायां वीर वक्ष्यामि यद् वचः । यद्यप्यसुकरं राजन् कर्तुमेव त्वमर्हसि ॥ ७ ॥

Casting his eyes all round and slowly breathing, Vālī for his part, whose vitality was (now very) low, beheld in the first instance his younger brother Sugrīva alone (standing) in front of him. (1) Accosting Sugrīva, who had scored a victory (over him) and was (now) the ruler of monkeys, Vālī lovingly spoke to him in distinct accents as follows:—(2) "Sugrīva, you ought not to hold me guilty of wrongdoing (in the form of having exiled you and wrested your wife from you), but should conclude me to have been forcibly carried away by perversity occasioned by that which was bound to come. (3) I believe, O dear brother, happiness was not ordained for us at one and the same time. That is why the well-known amity which ought to exist between two brothers came to be otherwise (was transformed into enmity). (4) Accept you this very day the rulership of these monkeys (lit., denizens of the forest) and know me as well to be ready to depart this very day to the abode of Yama (son of the sun-god and the god of retribution). (5) Indeed I am hereby quitting without doubt for ever soon my life as well as my sovereignty and even so my extensive fortune as well as my untarnished fame. (6) You ought certainly to accomplish, O heroic king, whatever request I make (to you) in this (dying) state, even though it may be hard to accomplish. (7)

सुखार्हं सुखसंवृद्धं बालमेनमबालिशम् । बाष्पपूर्णमुखं पश्य भूमौ पतितमङ्गदम् ॥ ८ ॥
मम प्राणैः प्रियतरं पुत्रं पुत्रमिवौरसम् । मया हीनमहीनार्थं सर्वतः परिपालय ॥ ९ ॥

त्वमप्यस्य पिता दाता परित्राता च सर्वशः । भयेष्वभयदश्चैव यथाहं प्लवगेश्वर ॥१०॥
एष तारात्मजः श्रीमांस्त्वया तुल्यपराक्रमः । रक्षसां च वधे तेषामग्रतस्ते भविष्यति ॥११॥
अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे । करिष्यत्येष तारेयस्तेजस्वी तरुणोऽङ्गदः ॥१२॥

"See fallen on the ground this Angada, who is not only deserving of (all) comfort but has (actually) been brought up in comfort (nay) whose countenance is bathed in tears and who, though a (mere) boy, is not at all childish. (8) Protect in every way on all sides like a son sprung from your own loins my son (Angada),—who is dearer than life (to me), and is (now) going to be bereft of me, so that nothing may remain lacking to him. (9) Be you his father, donor and protector too in every way as also his refuge in dangers as I have been, O ruler of monkeys ! (10) This glorious son of Tārā is equal to you in prowess and will remain ahead of you in the destruction of those ogres. (11) Exhibiting his prowess on the field of battle, this mighty and glorious son of Tārā, the youthful Angada, will perform deeds worthy of me. (12)

सुषेणदुहिता चेयमर्थसूक्ष्मविनिश्चये । औत्पातिके च विविधे सर्वतः परिनिष्ठिता ॥१३॥
यदेषा साध्विति ब्रूयात् कार्यं तन्मुक्तसंशयम् । नहि तारामतं किंचिदन्यथा परिवर्तते ॥१४॥
राघवस्य च ते कार्यं कर्तव्यमविशङ्कया । स्यादधर्मो ह्यकरणे त्वां च हिंस्यादमानितः ॥१५॥
इमां च मालामाधत्स्व दिव्यां सुग्रीव काञ्चनीम् । उदारा श्रीः स्थिता ह्यस्यां सम्प्रजह्यान्मृते मयि ॥१६॥
इत्येवमुक्तः सुग्रीवो वालिना भ्रातृसौहृदात् । हर्षं त्यक्त्वा पुनर्दीनो ग्रहग्रस्त इवोडुराट् ॥१७॥
तद्वालिवचनाच्छान्तः कुर्वन् युक्तमतन्द्रितः । जग्राह सोऽभ्यनुज्ञातो मालां तां चैव काञ्चनीम् ॥१८॥

"Nay, this Tārā (daughter of Suṣeṇa) is extremely clever in discerning the most profound matters as well as in deciphering the meaning of portents of various kinds as also in all other ways. (13) That which she recommends as right should be unhesitatingly done (by you). No opinion of Tārā turns out to be wrong. (14) Nay, the purpose of Śrī Rāma (a scion of Raghu) should be unquestioningly accomplished by you; for sin will accrue to you in the event of your failing to do so (bound as you are by your plighted word to help him in recovering his lost spouse) and he may kill you if he is disregarded. (15) Also wear this ethereal chain of gold. O Sugrīva; for the exalted goddess of victory abides in it and may leave it for good (if it remains on my dead body) when I am dead." (16) Giving up joy when instructed thus by Vālī out of brotherly affection, Sugrīva felt wretched again like the moon when seized by (the demon) Rāhu (at the time of a lunar eclipse). (17) Pacified by the aforesaid (conciliatory) words of Vālī and carefully doing what was appropriate (to the occasion), he also accepted when permitted by him that chain of gold. (18)

तां मालां काञ्चनीं दत्त्वा दृष्ट्वा चैवात्मजं स्थितम् । संसिद्धः प्रेत्यभावाय स्नेहादङ्गदमब्रवीत् ॥१९॥
देशकालौ भजस्वाद्य क्षममाणः प्रियाप्रिये । सुखदुःखसहः काले सुग्रीववशगो भव ॥२०॥
यथा हि त्वं महाबाहो लालितः सततं मया । न तथा वर्तमानं त्वां सुग्रीवो बहु मन्यते ॥२१॥
नास्यामित्रैर्गतं गच्छेर्मा शत्रुभिररिंदम । भर्तुरर्थपरो दान्तः सुग्रीववशगो भव ॥२२॥

न चातिप्रणयः कार्यः कर्तव्योऽप्रणयश्च ते । उभयं हि महादोषं तस्मादन्तरदृग् भव ॥२३॥
इत्युक्त्वाथ विवृत्ताक्षः शरसम्पीडितो भृशम् । विवृतैर्दशनैर्भीमैर्बभूवोत्क्रान्तजीवितः ॥२४॥

Parting with that chain of gold and gazing on his son (Angada), standing (before him), Vālī, who was (now) firmly resolved to die, fondly spoke to Angada as follows :—(19) "Have due regard now to time and place (while doing an action), viewing alike the agreeable and the disagreeable and ignoring joy and sorrow when the time comes for it, be amenable to the control of Sugrīva. (20) Sugrīva may not hold you in high esteem if you behave in the same way as you actually did when constantly cherished by me, O mighty-armed prince ! (21) You should not enter into an alliance with those who are not his friends, much less with his enemies, O tamer of your foes ! Remain devoted to the interests of your master, self-disciplined and subordinate to the will of Sugrīva. (22) Neither excessive fondness nor lack of affection should be shown by you (towards anyone); for both constitute a major fault; therefore keep your eye on the golden mean." (23) Having spoken as aforesaid, Vālī, who felt extremely agonized due to (pain caused by) the arrow, as could be seen by his upturned eyes and terrible teeth exposed, gave up his ghost. (24)

ततो विचुक्रुशुस्तत्र वानरा हतयूथपाः । परिदेवयमानास्ते सर्वे प्लवगसत्तमाः ॥२५॥
किष्किन्धा ह्यद्य शून्या च स्वर्गते वानरेश्वरे । उद्यानानि च शून्यानि पर्वताः काननानि च ॥२६॥
हते प्लवगशार्दूले निष्प्रभा वानराः कृताः । यस्य वेगेन महता काननानि वनानि च ॥२७॥
पुष्पौघेणानुबद्ध्यन्ते करिष्यति तदद्य कः । येन दत्तं महद् युद्धं गन्धर्वस्य महात्मनः ॥२८॥
गोलभस्य महाबाहोर्दश वर्षाणि पञ्च च । नैव रात्रौ न दिवसे तद् युद्धमुपशाम्यति ॥२९॥
ततः षोडशमे वर्षे गोलभो विनिपातितः ।
तं हत्वा दुर्विनीतं तु वाली दंष्ट्राकरालवान् । सर्वाभयंकरोऽस्माकं कथमेष निपातितः ॥३०॥
हते तु वीरे प्लवगाधिपे तदा प्लवङ्गमास्तत्र न शर्म लेभिरे ।
वनेचराः सिंहयुते महावने यथा हि गावो निहते गवां पतौ ॥३१॥
ततस्तु तारा व्यसनार्णवप्लुता मृतस्य भर्तुर्वदनं समीक्ष्य सा ।
जगाम भूमिं परिरभ्य वालिनं महाद्रुमं छिन्नमिवाश्रिता लता ॥३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Thereupon all the celebrated monkeys whose leader had been killed and who were present there, nay, who were the foremost of their race, fell a crying and wailed (as follows) :—(25) "The ruler of monkeys having ascended to heaven, desolate indeed is Kiṣkindhā today and desolate its gardens, mountains and woodlands. (26) Vālī (a tiger among monkeys), by whose great might woodlands and groves were clothed with bunches of flowers all the year round, having been killed, the monkeys have been divested of their splendour. Who will do this now ? A fierce encounter was granted by him to the high-minded and mighty-armed Gandharva, Golabha (by name), which lasted for ten years and five. The said conflict did not cease by night or by day. (27—29) Ultimately Golabha was struck down in the sixteenth year. Even after slaying that insolent fellow, how has this Vālī,—who was distinguished by the fearfulness of his teeth and who had rid us of fear from all quarters,—been thrown down ?" (30) That heroic Vālī (the suzerain lord of monkeys) having been killed, the monkeys for their part on that occasion enjoyed no more happiness than wild cows living in a large forest infested with a lion on the bull leading their herd having been killed. (31) Gazing on the face of her deceased husband and embracing Vālī like a creeper clinging to a huge uprooted tree, the celebrated Tārā for her part, who was submerged in an ocean of calamity, sank to the ground. (32)

Thus ends Canto Twenty-two in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Though endeavouring, after smelling Vālī's face, to embrace him, Tārā finds herself unable to do so, bathed as he was in blood and daubed with dust. Nīla pulls out Śrī Rāma's arrow from his heart and, urged by Tārā, Angada bows down at his feet.

ततः समुपजिघ्रन्ती कपिराजस्य तन्मुखम् । पतिं लोकश्रुता तारा मृतं वचनमब्रवीत् ॥ १ ॥
शेषे त्वं विषमे दुःखमकृत्वा वचनं मम । उपलोपचिते वीर सुदुःखे वसुधातले ॥ २ ॥
मत्तः प्रियतरा नूनं वानरेन्द्र मही तव । शेषे हि तां परिष्वज्य मां च न प्रतिभाषसे ॥ ३ ॥
सुग्रीवस्य वशं प्राप्तो विधिरेष भवत्यहो । सुग्रीव एव विक्रान्तो वीर साहसिकप्रिय ॥ ४ ॥
ऋक्षवानरमुख्यास्त्वां बलिनं पर्युपासते । तेषां विलपितं कृच्छ्रमङ्गदस्य च शोचतः ॥ ५ ॥
मम चेमा गिरः श्रुत्वा किं त्वं न प्रतिबुध्यसे ।

While smelling through love the well-known face of Vālī (the king of monkeys), Tārā, who was famed throughout the world, then spoke as follows to her deceased husband :—(1) "Not having followed my advice, O hero, you are lying uncomfortably on an uneven and extremely hard and stony ground. (2) Surely, O lord of monkeys, the earth is dearer to you in comparison with me as (is clear from the fact that) you lie embracing her and do not (even) respond to me. (3) Oh, Fate in the form of Śrī Rāma has become subservient to the will of Sugrīva. Sugrīva alone is (therefore) powerful (and will rule over Kiṣkindhā), O hero fond of daring acts! (4) The foremost of bears and monkeys sought shelter with you, mighty as you were. (As such) why don't you wake up (even) on hearing their cries of distress, and the utterances of wailing Angada, as also these plaints of mine?

इदं तद् वीरशयनं तत्र शेषे हतो युधि ॥ ६ ॥
शायिता निहता यत्र त्वयैव रिपवः पुरा । विशुद्धसत्त्वाभिजन प्रिययुद्ध मम प्रिय ॥ ७ ॥
मामनाथां विहायैकां गतस्त्वमसि मानद । शूराय न प्रदातव्या कन्या खलु विपश्चिता ॥ ८ ॥
शूरभार्यां हतां पश्य सद्यो मां विधवां कृताम् । अवभग्नश्च मे मानो भग्ना मे शाश्वती गतिः ॥ ९ ॥
अगाधे च निमग्नास्मि विपुले शोकसागरे । अश्मसारमयं नूनमिदं मे हृदयं दृढम् ॥१०॥
भर्तारं निहतं दृष्ट्वा यन्नाद्य शतधा कृतम् । सुहृच्चैव च भर्ता च प्रकृत्या च मम प्रियः ॥११॥

प्रहारे च पराक्रान्तः शूरः पञ्चत्वमागतः । पतिहीना तु या नारी कामं भवतु पुत्रिणी ॥१२॥
धनधान्यसमृद्धापि विधवेत्युच्यते बुधैः ।

"This bed (in the form of hard, uneven and stony ground), appropriate to a hero, is the same on which enemies killed by you were laid in the past. On that (very) bed you lie slain in combat (today), O lord fond of war and born in a race reputed for their immaculate strength, O my darling! (5-7) Leaving me alone without a protector for good, you have departed (to the other world), O bestower of honour! A girl should never be given in marriage to a hero by a wise man. (8) (In corroboration of this statement) look at me, the wife of a hero, widowed in no time and ruined (for ever). My pride (of being the spouse of a sovereign) stands crushed and (so) my everlasting happiness (in this world) has been shattered. (9) Nay, I am completely submerged in a fathomless and vast ocean of grief. Surely this heart of mine, which is (so) stout, is made of steel as (is evident from the fact that) on seeing my husband slain it has not been split into a hundred fragments today. He who was my disinterested friend and supporter too and was beloved of me by his (very) nature, nay, a hero powerful in dealing blows has been reduced to the five elements. A woman who is bereft of her husband, no matter if she is blessed with a son and even though she is richly endowed with wealth and foodgrains, is spoken of as a widow by the wise.

स्वगात्रप्रभवे वीर शेषे रुधिरमण्डले ॥१३॥
कृमिरागपरिस्तोमे स्वकीये शयने यथा । रेणुशोणितसंवीतं गात्रं तव समन्ततः ॥१४॥
परिरब्धुं न शक्नोमि भुजाभ्यां प्लवगर्षभ । कृतकृत्योऽद्य सुग्रीवो वैरेऽस्मिन्नतिदारुणे ॥१५॥
यस्य रामविमुक्तेन हृतमेकेषुणा भयम् । शरेण हृदि लग्नेन गात्रसंस्पर्शने तव ॥१६॥
वार्यामि त्वां निरीक्षन्ती त्वयि पञ्चत्वमागते । उद्बबर्ह शरं नीलस्तस्य गात्रगतं तदा ॥१७॥
गिरिगह्वरसंलीनं दीप्तमाशीविषं यथा । तस्य निष्कृष्यमाणस्य बाणस्यापि बभौ द्युतिः ॥१८॥
अस्तमस्तकसंरुद्धरश्मेर्दिनकरादिव ।

"You lie stretched, O hero, in a pool of blood flowing from your own limbs even as you did (at home) in your own bed with a covering of deep red colour resembling that of an insect called Indragopa. Your body being enveloped on all sides in dust and blood, I am unable to clasp you with my arms, O jewel among monkeys! Sugrīva, whose fear has been dispelled by a single arrow discharged by Śrī Rāma, has accomplished his purpose today through this most formidable antagonisms. I am prevented by the shaft fixed in your heart from embracing your limbs and (merely) stand gazing on you even though you have been reduced to the five elements." Nīla (a general of Sugrīva) then extracted the arrow fixed in his body (even) as one would pull out a fiery snake lying hidden in a mountain cave. The brilliance of that shaft even while it was being drawn out (of Vālī's breast) shone forth like that of the sun whose rays stand intercepted by a peak of the western mountain (behind which the sun is supposed to set).

पेतुः क्षतजधारास्तु व्रणेभ्यस्तस्य सर्वशः ॥१९॥
ताम्रगैरिकसम्पृक्ता धारा इव धराधरात् । अवकीर्णं विमार्जन्ती भर्तारं रणरेणुना ॥२०॥

अस्रैर्नयनजैः शूरं सिषेचास्त्रसमाहतम् । रुधिरोक्षितसर्वाङ्गं दृष्ट्वा विनिहतं पतिम् ॥२१॥
उवाच तारा पिङ्गाक्षं पुत्रमङ्गदमङ्गना । अवस्थां पश्चिमां पश्य पितुः पुत्र सुदारुणाम् ॥२२॥
सम्प्रसक्तस्य वैरस्य गतोऽन्तः पापकर्मणा । बालसूर्योज्ज्वलतनुं प्रयातं यमसादनम् ॥२३॥
अभिवादय राजानं पितरं पुत्र मानदम् ।

Streams of blood actually flowed from his wounds on all sides like rivulets mixed with red ochre flowing from a mountain. Wiping her gallant husband covered with the dust of combat, Tārā bathed him with the tears flowing from her eyes, badly wounded as he was with a missile. Seeing her killed husband bathed all over with blood, Tārā, his wife, spoke (as follows) to her son, Angada, who had reddish brown eyes:—"Behold, my son, the most cruel end of your father. (10—22) The end has (thus) been reached (by him) of the enmity which was forced (on him) by his sinful deeds (of some past life). Greet, my son, your royal father, a bestower of honour (on others), whose body shone brightly as the rising sun, and who has (now) departed to the abode of Death."

एवमुक्तः समुत्थाय जग्राह चरणौ पितुः ॥२४॥
भुजाभ्यां पीनवृत्ताभ्यामङ्गदोऽहमिति ब्रुवन् । अभिवादयमानं त्वामङ्गदं त्वं यथा पुरा ॥२५॥
दीर्घायुर्भव पुत्रेति किमर्थं नाभिभाषसे ।
अहं पुत्रसहाया त्वामुपासे गतचेतनम् । सिंहेन पातितं सद्यो गौः सवत्सेव गोवृषम् ॥२६॥
इष्ट्वा संग्रामयज्ञेन रामप्रहरणाम्भसा । तस्मिन्नवभृथे स्नातः कथं पत्न्या मया विना ॥२७॥
या दत्ता देवराजेन तव तुष्टेन संयुगे । शातकौम्भीं प्रियां मालां तां ते पश्यामि नेह किम् ॥२८॥
राज्यश्रीर्न जहाति त्वां गतासुमपि मानद । सूर्यस्यावर्तमानस्य शैलराजमिव प्रभा ॥२९॥
न मे वचः पथ्यमिदं त्वया कृतं न चास्मि शक्ता हि निवारणे तव ।
हता सपुत्रास्मि हतेन संयुगे सह त्वया श्रीर्विजहाति मामपि ॥३०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Rising up, when exhorted thus, Angada clasped the feet of his father with his stout and rounded arms, saying: "I am (your son) Angada." (Tārā then continued): "Why don't you bless Angada, who is greeting you, in the words 'Live long, my son!' as you did before? Like a cow standing with its calf by the side of a bull instantly struck down by a lion, I wait with my son upon you, from whom consciousness has departed. (23—26) Having propitiated the gods through a sacrificial performance in the form of a duel, how did you take part without me, your wife, in these ablutions, so well known, performed at the end of the sacrifice by you with water (in the form of blood) provided by Śrī Rāma's arrow? (27) Why do I not see here (on your person) your favourite chain of gold, which was gifted to you by Indra (the ruler of gods) when pleased in an encounter? (28) Even though life has departed from you, O bestower of honour (on others), kingly glory does not leave you any more than the light of the setting sun leaves the western mountain (behind which the sun is supposed to set). (29) Neither was my salutary advice referred to above followed by you nor was I actually able to restrain you. (The result is that) by you, killed in a combat, I with my son have been ruined and along with you the goddess of fortune is deserting me as well as my son." (30)

Thus ends Canto Twenty-three in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Beseeching Angada and others to conduct the search for Sītā, Sugrīva, whose heart melted to hear the laments of Tārā, seeks Śrī Rāma's permission to enter fire to atone for Vālī's death, making Śrī Rāma sad. Approaching Śrī Rāma in her turn, Tārā extols him with devotion and expresses her intention to give up the ghost, on which Śrī Rāma expostulates with her and urges her to survive for the earthly good of Angada.

तामाशुवेगेन दुरासदेन त्वभिप्लुतां शोकमहार्णवेन ।
पश्यंस्तदा वाल्यनुजस्तरस्वी भ्रातुर्वधेनाप्रतिमेन तेपे ॥ १ ॥
स बाष्पपूर्णेन मुखेन पश्यन् क्षणेन निर्विण्णमना मनस्वी ।
जगाम रामस्य शनैः समीपं भृत्यैर्वृतः सम्परिदूयमानः ॥ २ ॥
स तं समासाद्य गृहीतचापमुदात्तमाशीविषतुल्यबाणम् ।
यशस्विनं लक्षणलक्षिताङ्गमवस्थितं राघवमित्युवाच ॥ ३ ॥
यथा प्रतिज्ञातमिदं नरेन्द्र कृतं त्वया दृष्टफलं च कर्म ।
ममाद्य भोगेषु नरेन्द्रसूनो मनो निवृत्तं हतजीवितेन ॥ ४ ॥

Seeing Tārā flooded with an ocean of grief of dashing impetuosity and difficult to encounter, Sugrīva (younger brother of Vālī) for his part, who was full of energy, felt agonized at that time due to the death of his (elder) brother, which he was instrumental in bringing about and which he thought was unbecoming of him. (1) Gazing with a face bathed in tears and getting disgusted at heart in a moment, nay, feeling sore distressed, the wise Sugrīva, surrounded by his dependants, slowly sought the presence of Śrī Rāma. (2) Duly approaching the celebrated, noble and glorious Śrī Rāma (a scion of Raghu), who stood with his bow held in his grip and whose arrows resembled a snake, nay, whose limbs were distinguished with marks of royalty, he submitted (to him) as follows :—(3) "Although an exploit (in the form of striking down Vālī with a single arrow), whose result (in the shape of restoration of my kingdom and lost spouse) is patent, has been accomplished as promised by you, O ruler of men, my mind, O prince, has recoiled from luxuries along with this accursed life (which has been responsible for the death of my own elder brother) today. (4)

अस्यां महिष्यां तु भृशं रुदत्यां पुरेऽतिविक्रोशति दुःखतप्ते ।
हते नृपे संशयितेऽङ्गदे च न राम राज्ये रमते मनो मे ॥ ५ ॥

क्रोधादमर्षादतिविप्रधर्षाद् भ्रातुर्वधो मेऽनुमतः पुरस्तात् ।
हते त्विदानीं हरियूथपेऽस्मिन् सुतीक्ष्णमिक्ष्वाकुवर प्रतप्स्ये ॥ ६ ॥
श्रेयोऽद्य मन्ये मम शैलमुख्ये तस्मिन् हि वासश्चिरमृष्यमूके ।
यथा तथा वर्तयतः स्ववृत्त्या नेमं निहत्य त्रिदिवस्य लाभः ॥ ७ ॥
न त्वा जिघांसामि चरेति यन्मामयं महात्मा मतिमानुवाच ।
तस्यैव तद् राम वचोऽनुरूपमिदं वचः कर्म च मेऽनुरूपम् ॥ ८ ॥

"Now that the king has been killed, this principal queen (Tārā) for her part is weeping bitterly, (nay) the (entire) town is screaming, agonized as it is due to sorrow, and Angada (his son) is in peril (of losing his life due to extreme grief), my mind, O Rāma, no longer takes delight in sovereignty. (5) Due to anger and indignation occasioned by utter humiliation (at the hands of my deceased brother), the destruction of my (elder) brother was approved of by me in the past; but now that this Vālī (the leader of monkey hordes) has been killed, I shall bitterly repent (for the whole of my life), O jewel among the Ikṣwākus ! (6) I am of opinion today that my dwelling for long on Ṛṣyamūka, that jewel among mountains, supporting life anyhow through the means of subsistence natural for monkeys, is surely preferable rather than attaining (even) heaven as a sequel to killing Vālī. (7) The familiar words : 'I do not wish to kill you, depart !" which, O Rāma, this high-souled and wise monkey spoke to me (on my challenging him to a duel) were worthy of him alone : while this request (which I made to you to dispose of him) and exploit (in the shape of getting him killed by you) are worthy of me ! (8)

भ्राता कथं नाम महागुणस्य भ्रातुर्वधं राम विरोचयेत ।
राज्यस्य दुःखस्य च वीर सारं विचिन्तयन् कामपुरस्कृतोऽपि ॥ ९ ॥
वधो हि मे मतो नासीत् स्वमाहात्म्यव्यतिक्रमात् । ममासीद् बुद्धिदौरात्म्यात् प्राणहारी व्यतिक्रमः ॥१०॥
द्रुमशाखावभग्नोऽहं मुहूर्तं परिनिष्टनन् । सान्त्वयित्वा त्वनेनोक्तो न पुनः कर्तुमर्हसि ॥११॥
भ्रातृत्वमार्यभावश्च धर्मश्चानेन रक्षितः । मया क्रोधश्च कामश्च कपित्वं च प्रदर्शितम् ॥१२॥

How can a brother duly considering the weight of sovereignty (acquired by killing his brother) and sorrow (following his death), even though he has placed lust in the forefront, O gallant Rāma, actually find pleasure in the destruction of his brother endowed with exceptional virtues ? (9) My destruction was surely never deemed fit by him because it would detract from his greatness; while due to perversity of my intellect an offence was committed by me, which proved fatal to him. (10) While groaning for an hour or so, when wounded (by him) with a bough of a tree, I was simply admonished by him, after comforting me, in the words : 'You should not repeat this error.' (11) While brotherliness, nobility and righteousness were (studiously) maintained by him, (only) wrath, lust and frivolity (the characteristics of a monkey) have been shown by me. (12)

अचिन्तनीयं परिवर्जनीयमनीप्सनीयं स्वनवेक्षणीयम् ।
प्राप्तोऽस्मि पाप्मानमिदं वयस्य भ्रातुर्वधात् त्वाष्ट्रवधादिवेन्द्रः ॥१३॥
पाप्मानमिन्द्रस्य मही जलं च वृक्षाश्च कामं जगृहुः स्त्रियश्च ।
को नाम पाप्मानमिदं सहेत शाखामृगस्य प्रतिपत्तुमिच्छेत् ॥१४॥

नार्हामि सम्मानमिमं प्रजानां न यौवराज्यं कुत एव राज्यम् ।
अधर्मयुक्तं कुलनाशयुक्तमेवंविधं राघव कर्म कृत्वा ॥ १५ ॥
पापस्य कर्तास्मि विगर्हितस्य क्षुद्रस्य लोकापकृतस्य लोके ।
शोको महान् मामभिवर्ततेऽयं वृष्टेर्यथा निम्नमिवाम्बुवेगः ॥ १६ ॥

"As a sequel to my planning the death of my (own elder) brother I have reaped, as Indra (the ruler of gods) from the death of Viśwarūpa* (son of Twaṣṭā, one of the twelve sons of Aditi presiding over the sun one after another month by month), this fruit in the form of sin, which is inconceivable, worth eschewing, undesirable and utterly unthinkable, my friend ! (13) While the earth and water as also the trees and the womenkind voluntarily took on their head the (aforesaid) sin of Indra, who would actually take on his own head this sin of a monkey and who would endure it (even if one undertakes to do so) ? (14) Having perpetrated such a sinful deed attended with the destruction of one's own race, O scion of Raghu, I do not deserve this great honour from the people and not (even) the office of Prince Regent, much less the throne (of Kiṣkindhā). (15) I am the perpetrator of an abject sin which is severely condemned in the world and constitutes an injury to the (whole) world. An overwhelming grief is therefore engulfing me even as the onrush of water following a shower makes towards a depression. (16)

सोदर्यघातापरगात्रवालः सतापहस्ताक्षिशिरोविषाणः ।
एनोमयो मामभिहन्ति हस्ती दृप्तो नदीकूलमिव प्रवृद्धः ॥ १७ ॥
अंहो बतेदं नृवराविषह्यं निवर्तते मे हृदि साधुवृत्तम् ।
अग्नौ विवर्णं परितप्यमानं किट्टं यथा राघव जातरूपम् ॥ १८ ॥
महाबलानां हरियूथपानामिदं कुलं राघव मन्निमित्तम् ।
अस्याङ्गदस्यापि च शोकतापादर्धस्थितप्राणमितीव मन्ये ॥ १९ ॥
सुतः सुलभ्यः सुजनः सुवश्यः कुतस्तु पुत्रः सदृशोऽङ्गदेन ।
न चापि विद्येत स वीर देशो यस्मिन् भवेत् सोदरसंनिकर्षः ॥ २० ॥

"The mad and fully grown elephant of sin, whose hind part and tail represent the destruction of a co-uterine brother and whose proboscis, eyes, head and tusks are made up of remorse, is striking me (even) as it would strike the bank of a river. (17) Alas, coming in contact with this intolerable sin, O jewel among men, (the stock of) virtue (too) existing in my heart is (fast) disappearing (even) as the dross (existing in gold), whose presence cannot be brooked long (by gold), gets separated through contact with impure gold in the process of being heated at a stretch (on fire). (18) Because of me (who have been instrumental in the destruction of Vālī) as also due to the burning caused by grief (of separation from his beloved father) in the heart of Angada I consider this race of very mighty monkey chiefs as (only) half living (and half dead) as it were. (19) A son who is virtuous and fully amenable to control is easy to get; but nowhere can a son like Angada be found. Nor is there a land where proximity to a co-uterine brother can be had, O gallant prince ! (20)

---

* For the story of Viśwarūpa's death at the hands of Indra see Śrīmad Bhāgavata VI. ix. on pp. 347-55 of Bhāgavata Number—II (No. I of Vol., XIX of the "Kalyana-Kalpataru", published in August 1954).

अद्याङ्गदो वीरवरो न जीवेज्जीवेत माता परिपालनार्थम् ।
विना तु पुत्रं परितापदीना सा नैव जीवेदिति निश्चितं मे ॥ २१ ॥
सोऽहं प्रवेक्ष्याम्यतिदीप्तमग्निं भ्रात्रा च पुत्रेण च सख्यमिच्छन् ।
इमे विचेष्यन्ति हरिप्रवीराः सीतां निदेशे परिवर्तमानाः ॥ २२ ॥
कृत्स्नं तु ते सेत्स्यति कार्यमेतन्मय्यप्यतीते मनुजेन्द्रपुत्र ।
कुलस्य हन्तारमजीवनार्हं रामानुजानीहि कृतागसं माम् ॥ २३ ॥
इत्येवमार्तस्य रघुप्रवीरः श्रुत्वा वचो वालिजघन्यजस्य ।
संजातबाष्पः परवीरहन्ता रामो मुहूर्तं विमना बभूव ॥ २४ ॥

"Angada, the foremost of heroes, may no longer survive (the death of his father); while his mother can survive (only) to take care of her son. But without her son she will never survive, miserable as she is through agony (caused by her husband's death): this is my positive belief. (21) Seeking to be on a par with my (deceased) brother and son (Angada, who is sure to die), I shall accordingly enter a blazing fire. Remaining at your beck and call, these foremost heroes among monkeys will search for Sītā. (22) Even when I have passed away, O prince, this object of yours will undoubtedly be accomplished in its entirety. (Therefore) O Rāma, grant leave (to die) to me, the destroyer of my race, (and therefore) an offender and (as such) not fit to survive." (23) Moved to tears to hear the foregoing lament of the wretched Sugrīva (the younger brother of Vālī), Śrī Rāma (the foremost hero of the Raghus), the slayer of hostile warriors, felt discomposed for a while. (24)

तस्मिन् क्षणेऽभीक्ष्णमवेक्षमाणः क्षितिक्षमावान् भुवनस्य गोप्ता ।
रामो रुदन्तीं व्यसने निमग्नां समुत्सुकः सोऽथ ददर्श ताराम् ॥ २५ ॥
तां चारुनेत्रां कपिसिंहनाथां पतिं समाश्लिष्य तदा शयानाम् ।
उत्थापयामासुरदीनसत्त्वां मन्त्रिप्रधानाः कपिराजपत्नीम् ॥ २६ ॥
सा विस्फुरन्ती परिरभ्यमाणा भर्तुः समीपादपनीयमाना ।
ददर्श रामं शरचापपाणिं स्वतेजसा सूर्यमिव ज्वलन्तम् ॥ २७ ॥
सुसंवृतं पार्थिवलक्षणैश्च तं चारुनेत्रं मृगशावनेत्रा ।
अदृष्टपूर्वं पुरुषप्रधानमयं स काकुत्स्थ इति प्रजज्ञे ॥ २८ ॥
तस्येन्द्रकल्पस्य दुरासदस्य महानुभावस्य समीपमार्या ।
आर्तातितूर्णं व्यसनं प्रपन्ना जगाम तारा परिविह्वलन्ती ॥ २९ ॥
तं सा समासाद्य विशुद्धसत्त्वं शोकेन सम्भ्रान्तशरीरभावा ।
मनस्विनी वाक्यमुवाच तारा रामं रणोत्कर्षणलब्धलक्ष्यम् ॥ ३० ॥

Looking round again and again most eagerly, the celebrated Śrī Rāma, the protector of the world, who was full of forbearance like the earth, presently beheld at that moment Tārā, who was plunged overhead in adversity and was (therefore) weeping. (25) The foremost of Vāli's ministers lifted up that noble-minded wife of Vālī (the ruler of monkeys), who had lovely eyes and was the sovereign of lions among monkeys, and who lay closely embracing her husband at that moment. (26) Struggling (to extricate herself from their grip) when being torn asunder from her husband, and clinging to him (again),

Tārā beheld Śrī Rāma carrying an arrow and a bow in his hands and burning like the sun in his brilliance. (27) The fawn-eyed lady recognized that lovely-eyed jewel among men, whom she had never seen before and who was richly endowed with the bodily marks of a sovereign, to be the same scion of Kakutstha of whom she had heard (from the mouth of Angada). (28) The noble Tārā, who had fallen in adversity and (therefore) felt miserable, sought tottering with very quick paces the presence of Śrī Rāma, who vied with Indra, was difficult to approach and bore an exalted demeanour. (29) Duly approaching Śrī Rāma, who was endowed with an utterly pure mind and who (ever) hit the target by virtue of his excelling all in combat, that high-minded Tārā, who had lost (all) consciousness of her body through grief, spoke to him as follows :— (30)

त्वमप्रमेयश्च दुरासदश्च जितेन्द्रियश्चोत्तमधर्मकश्च ।
अक्षीणकीर्तिश्च विचक्षणश्च क्षितिक्षमावान् क्षतजोपमाक्षः ॥ ३१ ॥
त्वमात्तबाणासनबाणपाणिर्महाबलः संहननोपपन्नः ।
मनुष्यदेहाभ्युदयं विहाय दिव्येन देहाभ्युदयेन युक्तः ॥ ३२ ॥
येनैव बाणेन हतः प्रियो मे तेनैव बाणेन हि मां जहीहि ।
हता गमिष्यामि समीपमस्य न मां विना वीर रमेत वाली ॥ ३३ ॥
स्वर्गेऽपि पद्मामलपत्रनेत्र समेत्य सम्प्रेक्ष्य च मामपश्यन् ।
न ह्येष उच्चावचताम्रचूडा विचित्रवेषाप्सरसोऽभजिष्यत् ॥ ३४ ॥
स्वर्गेऽपि शोकं च विवर्णतां च मया विना प्राप्स्यति वीर वाली ।
रम्ये नगेन्द्रस्य तटावकाशे विदेहकन्यारहितो यथा त्वम् ॥ ३५ ॥

"You are immeasurable (in point of time, space and substance), nay, difficult to approach (even for yogis) and have mastered your senses; you are possessed of the highest virtue and enjoy undecaying fame; you are wise and endowed with forbearance like the earth, and are distinguished by blood-red eyes. (31) You are carrying a bow and hold an arrow in your hand, are possessed of extraordinary might and endowed with strong limbs. Having renounced the happiness enjoyable through a human form, you are (still) endowed with bodily happiness of an unearthly character. (32) (Pray) actually kill me with that very arrow with which my darling has surely been killed (by you). When killed (by you) I shall reach his presence, Vālī may not feel happy without me. (33) Even on coming in contact with celestial nymphs and gazing on them with curiosity he would certainly not love those nymphs though adorned with a chaplet of red flowers of every description and clad in a many-coloured costume, unless he sees me (there), O prince possessed of eyes resembling stainless lotus-petals ! (34) Without me, O heroic prince, Vālī will (only) experience grief and loss of colour even in heaven, (even) as bereft of Sītā (a princess of the Videha territory) you experience grief and cheerlessness on the delightful slopes of Mount Ṛṣyamūka (the king of mountains). (35)

त्वं वेत्थ तावद् वनिताविहीनः प्राप्नोति दुःखं पुरुषः कुमारः ।
तत् त्वं प्रजानञ्जहि मां न वाली दुःखं ममादर्शनजं भजेत ॥ ३६ ॥
यच्चापि मन्येत भवान् महात्मा स्त्रीघातदोषस्तु भवेन्न मह्यम् ।
आत्मेयमस्येति हि मां जहि त्वं न स्त्रीवधः स्यान्मनुजेन्द्रपुत्र ॥ ३७ ॥

शास्त्रप्रयोगाद् विविधाच्च वेदादनन्यरूपाः पुरुषस्य दाराः ।
दारप्रदानाद्धि न दानमन्यत् प्रदृश्यते ज्ञानवतां हि लोके ॥ ३८ ॥
त्वं चापि मां तस्य मम प्रियस्य प्रदास्यसे धर्ममवेक्ष्य वीर ।
अनेन दानेन न लप्स्यसे त्वमधर्मयोगं मम वीर घातात् ॥ ३९ ॥
आर्तामनाथामपनीयमानामेवंगतां नार्हसि मामहन्तुम् ।
अहं हि मातङ्गविलासगामिना प्लवंगमानामृषभेण धीमता ।
विना वरार्होत्तमहेममालिना चिरं न शक्ष्यामि नरेन्द्र जीवितुम् ॥ ४० ॥

"You for one know how a young man bereft of his beloved wife undergoes suffering. Knowing this well, dispose you of me so that Vālī may not (have to) undergo suffering born of failure to see me. (36) If you, an exalted soul that you are, are keen that the sin of killing a woman should not fall on your head, (pray) kill me taking me to be the (other) self of Vālī, in which case the sin of killing a woman will not descend on you, O prince! (37) The title to perform sacrifice etc. enjoined in the scriptures being enjoyed in particular by a man in conjunction with his wedded wife (only) and also according to various Vedic texts*, a wife is identical with her husband. Hence by men of wisdom no gift is actually regarded as greater than that of a wife in the world. (38) If, having due regard to piety, O gallant prince, you restore me to my aforesaid darling, you too will by virtue of this gift not get your share of sin which will accrue from my destruction (according to the maxim that through virtue one drives away sin†), O heroic prince! (39) You ought not to spare me, distressed, forlorn and reduced to this plight, as I am, and when I am being torn from my husband; for I shall not be able to survive long without the sagacious Vālī (the foremost of monkeys), whose graceful gait resembled that of an elephant and who was adorned with a valuable and excellent chain of gold, O ruler of men!" (40)

इत्येवमुक्तस्तु विभुर्महात्मा तारां समाश्वास्य हितं बभाषे ।
मा वीरभार्ये विमतिं कुरुष्व लोको हि सर्वो विहितो विधात्रा ॥ ४१ ॥
तं चैव सर्वं सुखदुःखयोगं लोकोऽब्रवीत् तेन कृतं विधात्रा ।
त्रयोऽपि लोका विहितं विधानं नातिक्रमन्ते वशगा हि तस्य ॥ ४२ ॥
प्रीतिं परां प्राप्स्यसि तां तथैव पुत्रश्च ते प्राप्स्यति यौवराज्यम् ।
धात्रा विधानं विहितं तथैव न शूरपत्न्यः परिदेवयन्ति ॥ ४३ ॥
आश्वासिता तेन महात्मना तु प्रभावयुक्तेन परंतपेन ।
सा वीरपत्नी ध्वनता मुखेन सुवेषरूपा विरराम तारा ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

Duly comforting Tārā when prayed to in the foregoing words, the powerful and high-souled prince (Śrī Rāma) for his part tendered to her the following salutary advice:—"(Pray) do not pursue a wrong line of thought, O consort of a hero! For the whole world was evolved (at the dawn of creation) by the Creator and people speak of the entire creation as having been united with joy and sorrow by the (same) Creator. All the three worlds dare not overstep the bounds that have been fixed (by the said Creator) inasmuch as they are subject to His control. You will enjoy supreme delight (through Sugrīva) in the same way as you did before (in the presence of Vālī) and your son (Angada) will attain the position of Prince Regent. (41—43) The course of events has been ordained precisely that way by Providence and the wives of heroes do not wail (as you do)." Reassured (in the foregoing words) by the high-souled and powerful Śrī Rāma, the scorcher of his foes, the celebrated Tārā, the consort of a hero, for her part, who was not only finely dressed but had a charming exterior too and was (till now) marked with a wailing countenance, became silent. (44)

---

* cf. अर्धो वा एष आत्मनो यत्पत्नी—A wife is a part and parcel of one's own self.

† धर्मेण पापमपनुदति ।

Thus ends Canto Twenty-Four in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Śrī Rāma consoles Sugrīva and others. Entrusting Sugrīva with the work of getting firewood for the cremation of Vālī, Lakṣmaṇa asks Tārā to arrange for a palanquin to carry Vālī in state to the crematory. Placing the dead body of Vālī as commanded by Śrī Rāma on the palanquin brought by Tārā, Sugrīva and others carry the palanquin to the riverside and, taking it down on a sandy bank, prepare a pyre. Vānara women comfort Tārā mourning the death of Vālī with his head placed in her lap. Placing the dead body of Vālī on the pyre, Angada sets fire to it. At the end of the cremation they all offer water to the spirit of the deceased and return to Śrī Rāma's presence.

स सुग्रीवं च तारां च साङ्गदां सहलक्ष्मणः । समानशोकः काकुत्स्थः सान्त्वयन्निदमब्रवीत् ॥ १ ॥
न शोकपरितापेन श्रेयसा युज्यते मृतः । यदत्रानन्तरं कार्यं तत् समाधातुमर्हथ ॥ २ ॥
लोकवृत्तमनुष्ठेयं कृतं वो बाष्पमोक्षणम् । न कालादुत्तरं किंचित् कर्म शक्यमुपासितुम् ॥ ३ ॥
नियतिः कारणं लोके नियतिः कर्मसाधनम् । नियतिः सर्वभूतानां नियोगेष्विह कारणम् ॥ ४ ॥
न कर्ता कस्यचित् कश्चिन्नियोगे नापि चेश्वरः । स्वभावे वर्तते लोकस्तस्य कालः परायणम् ॥ ५ ॥
न कालः कालमत्येति न कालः परिहीयते । स्वभावं च समासाद्य न कश्चिदतिवर्तते ॥ ६ ॥

Comforting Sugrīva and Tārā too, who was accompanied by Angada, Śrī Rāma, a scion of Kakutstha, who shared their grief and was followed by Lakṣmaṇa, spoke (to them) as follows:— (1) "A departed soul is not rendered fit for beatitude by grieving (for him) and giving way to remorse. You should (therefore) attend (immediately) to that which should be done now (for the welfare of the departed soul) immediately after death. (2) Popular usage must (also) be observed and the same has been done by you in the form of shedding tears (for the deceased). (And), no (religious) duty (to a departed soul) can be performed after (the appointed) time (which is now passing). (3) The all-controlling Time-Spirit is the cause of all in the world. The Time-spirit (again) determines all duties and Time-spirit again is the factor prompting all to action. (4) There is no (independent) doer of any action nor is anyone competent to prompt anyone to action. The (whole) world follows its own nature and the Time-Spirit is the substratum of Nature. (5) The Time-Spirit does not overstep Its own bounds nor does It suffer diminution. Nay, coming face to face with Nature (in the form of Destiny), no living being can transgress It. (6)

न कालस्यास्ति बन्धुत्वं न हेतुर्न पराक्रमः । न मित्रज्ञातिसम्बन्धः कारणं नात्मनो वशः ॥ ७ ॥
किं तु कालपरीणामो द्रष्टव्यः साधु पश्यता । धर्मश्चार्थश्च कामश्च कालक्रमसमाहिताः ॥ ८ ॥
इतः स्वां प्रकृतिं वाली गतः प्राप्तः क्रियाफलम् । सामदानार्थसंयोगैः पवित्रं प्लवगेश्वरः ॥ ९ ॥
स्वधर्मस्य च संयोगाज्जितस्तेन महात्मना । स्वर्गः परिगृहीतश्च प्राणानपरिरक्षता ॥१०॥
एषा वै नियतिः श्रेष्ठा यां गतो हरियूथपः । तदलं परितापेन प्राप्तकालमुपास्यताम् ॥११॥

The Time-Spirit has no kinship, friendship or affinity with anyone nor is there any means of bringing It under control nor (again) can one's prowess prevail against It. Nor is God, who is the Cause (of all), subject to the control of an individual soul. By a discerning man everything should be looked upon as an evolute of the Time-Spirit. Nay, (even) religious merit, and worldly prosperity and sensuous enjoyment are attained in process of Time. (7-8) Having attained (in this world) the immaculate fruit of his actions (in the form of enjoyment) through conciliation, gifts and proper use of wealth, Vālī, the ruler of monkeys, has no departing from this world regained his own (spiritual) nature. (9) (The highest) heaven, which was earned by him through steadfastness to his duty has now been (actually) attained by that high-souled monkey by not preserving his life. (10) This destiny which Vālī (the leader of monkey hordes) has attained, is indeed the highest. Therefore have done with grief and let that which is appropriate to the occasion be attended to." (11)

वचनान्ते तु रामस्य लक्ष्मणः परवीरहा । अवदत् प्रश्रितं वाक्यं सुग्रीवं गतचेतसम् ॥१२॥
कुरु त्वमस्य सुग्रीव प्रेतकार्यमनन्तरम् । ताराङ्गदाभ्यां सहितो वालिनो दहनं प्रति ॥१३॥
समाज्ञापय काष्ठानि शुष्काणि च बहूनि च । चन्दनानि च दिव्यानि वालिसंस्कारकारणात् ॥१४॥
समाश्वासय दीनं त्वमङ्गदं दीनचेतसम् । मा भूर्बालिशबुद्धिस्त्वं त्वदधीनमिदं पुरम् ॥१५॥
अङ्गदस्त्वानयेन्माल्यं वस्त्राणि विविधानि च । घृतं तैलमथो गन्धान् यच्चात्र समनन्तरम् ॥१६॥
त्वं तार शिविकां शीघ्रमादायागच्छ सम्भ्रमात् । त्वरा गुणवती युक्ता ह्यस्मिन् काले विशेषतः ॥१७॥
सज्जीभवन्तु प्लवगाः शिविकावाहनोचिताः । समर्था बलिनश्चैव निर्हरिष्यन्ति वालिनम् ॥१८॥

After Śrī Rāma had finished speaking Lakṣmaṇa, the slayer of hostile warriors, addressed the following polite words to Sugrīva, who had lost his balance of mind:—(12) "Perform you in conjunction with Tārā and Angada, O Sugrīva, without delay, the rites relating to the disposal of the dead body of Vālī and make arrangements for his cremation. (13) (Please) command some responsible official to get together numerous logs of dry wood as well as excellent pieces of sandal-wood for the cremation of Vālī. (14) Duly comfort you the wretched Angada, who is distressed in mind . Be you not puerile-minded; this city (of Kiṣkindhā) depends on you. (15) Let Angada for his part fetch garlands and textiles of every description, ghee, oil and fragrant substances and whatever (else) is immediately required at this moment (for the cremation). (16) Taking a palanquin quickly, return you, O Tārā, with expedition; for promptitude is praiseworthy and particularly called for at this hour. (17) Let competent and mighty monkeys fit to carry the palanquin, who will bear away Vālī to the crematory, get ready (for the purpose)." (18)

एवमुक्त्वा तु सुग्रीवं सुमित्रानन्दवर्धनः । तस्थौ भ्रातृसमीपस्थो लक्ष्मणः परवीरहा ॥१९॥
लक्ष्मणस्य वचः श्रुत्वा तारः सम्भ्रान्तमानसः । प्रविवेश गुहां शीघ्रं शिविकासक्तमानसः ॥२०॥
आदाय शिविकां तारः स तु पर्यापतत् पुनः । वानरैरुह्यमानां तां शूरैरुद्वहनोचितैः ॥२१॥
दिव्यां भद्रासनयुतां शिविकां स्यन्दनोपमाम् । पक्षिकर्मभिराचित्रां द्रुमकर्मविभूषिताम् ॥२२॥
आचितां चित्रपत्तीभिः सुनिविष्टां समन्ततः । विमानमिव सिद्धानां जालवातायनायुताम् ॥२३॥
सुनियुक्तां विशालां च सुकृतां शिल्पिभिः कृताम् । दारुपर्वतकोपेतां चारुकर्मपरिष्कृताम् ॥२४॥
वराभरणहारैश्च चित्रमाल्योपशोभिताम् । गुहागहनसंछन्नां रक्तचन्दनभूषिताम् ॥२५॥
पुष्पौघैः समभिच्छन्नां पद्ममालाभिरेव च । तरुणादित्यवर्णाभिर्भ्राजमानाभिरावृताम् ॥२६॥

Having instructed Sugrīva as aforesaid, Lakṣmaṇa, the slayer of hostile warriors, for his part, who heightened the joy of Sumitrā (his own mother), stood silent by the side of his (eldest half-) brother. (19) Hearing the behest of Lakṣmaṇa, Tāra with an agitated mind quickly entered Kiṣkindhā (which was situated inside a cave), his heart set on getting a palanquin. (20) The celebrated Tāra for his part rushed back (to the spot where Vālī lay dead) taking a well-known chariot-like palanquin, which was being borne by valiant monkeys fit to carry it (nay) which had been got from heaven, was furnished with an elevated and royal seat and brought good fortune to those travelling by it; which presented a weird aspect with carved (wooden) figures of birds (of every description) and was decorated with the figures of trees; which was crowded with the figures of foot-soldiers and had its parts artistically disposed on all sides; which looked like an aerial car belonging to Siddhas and was provided with lattices and eye-holes (for the passage of air); which was well-jointed and commodious and had been carefully designed by carpenters; which was provided with pleasure-mounds of wood, and had been perfected by craftsmen of lovable workmanship; which was adorned with excellent ornaments and necklaces and embellished with flowers of different colours; which was upholstered with a net and painted with red sandal-paste; which was thickly covered on all sides with heaps of flowers as well as with shining garlands of lotuses possessing the hue of the rising sun. (21—26)

ईदृशीं शिविकां दृष्ट्वा रामो लक्ष्मणमब्रवीत् । क्षिप्रं विनीयतां वाली प्रेतकार्यं विधीयताम् ॥२७॥
ततो वालिनमुद्यम्य सुग्रीवः शिविकां तदा । आरोपयत विक्रोशन्नङ्गदेन सहैव तु ॥२८॥
आरोप्य शिविकां चैव वालिनं गतजीवितम् । अलंकारैश्च विविधैर्माल्यैर्वस्त्रैश्च भूषितम् ॥२९॥
आज्ञापयत् तदा राजा सुग्रीवः प्लवगेश्वरः । और्ध्वदेहिकमार्यस्य क्रियतामनुकूलतः ॥३०॥

विश्राणयन्तो रत्नानि विविधानि बहूनि च । अग्रतः प्लवगा यान्तु शिविका तदनन्तरम् ॥३१॥
राज्ञामृद्धिविशेषा हि दृश्यन्ते भुवि यादृशाः । तादृशैरिह कुर्वन्तु वानरा भर्तृसत्क्रियाम् ॥३२॥

Seeing such a palanquin, Śrī Rāma said to Lakṣmaṇa, "Let Vālī be borne away to the crematorium with all speed and let the obsequies relating to the deceased be gone through." (27) Raising Vālī in conjunction with Angada and crying loudly all the time, Sugrīva for his part thereupon placed him on the palanquin. (28) Nay, having laid on the palanquin the dead Vālī, who was (also) adorned with ornaments of various kinds as well as with garlands and articles of wearing apparel, King Sugrīva, the ruler of monkeys, then issued the following command:—"Let the last rites with respect to my noble (elder) brother be performed in accordance with the scriptural ordinance. (29-30) Let monkeys proceed in the van scattering jewels of every description in profusion, and the palanquin closely follow. (31) Let the monkeys perform the last rites with respect to their lord on this occasion with costly articles the like of which are actually seen on earth on the occasion of obsequies of kings." (32)

तादृशं वालिनः क्षिप्रं प्राकुर्वन्नौर्ध्वदेहिकम् । अङ्गदं परिरभ्याशु तारप्रभृतयस्तदा ॥३३॥
क्रोशन्तः प्रययुः सर्वे वानरा हतबान्धवाः । ततः प्रणिहिताः सर्वा वानर्योऽस्य वशानुगाः ॥३४॥
चुक्रुशुर्वीर वीरेति भूयः क्रोशन्ति ताः प्रियम् । ताराप्रभृतयः सर्वा वानर्यो हतबान्धवाः ॥३५॥
अनुजग्मुश्च भर्तारं क्रोशन्त्यः करुणस्वनाः । तासां रुदितशब्देन वानरीणां वनान्तरे ॥३६॥
वनानि गिरयश्चैव विक्रोशन्तीव सर्वतः । पुलिने गिरिनद्यास्तु विविक्ते जलसंवृते ॥३७॥
चितां चक्रुः सुबहवो वानरा वनचारिणः । अवरोप्य ततः स्कन्धाच्छिविकां वानरोत्तमाः ॥३८॥
तस्थुरेकान्तमाश्रित्य सर्वे शोकपरायणाः ।

Embracing Angada, Tāra and others then proceeded apace with the obsequies with respect to Vālī according to that standard. (33) All the monkeys, whose kinsman (in the person of Vālī) had been killed, walked in procession weeping (to the crematorium). Then all the Vānara women who were amenable to the control of Vālī, cried loudly together, saying "O hero, O hero!" and they further mourned for their beloved lord. All the Vānara women headed by Tārā, whose kinsman (in the person of Vālī) had been killed, followed their husband crying in a pitiful tone. Through the cries of the Vānara women in the depths of the forest the woodlands as well as the hills cried as it were on all sides. On a lonely bank, surrounded by water, of a mountain-stream good many monkeys living in forests got a pyre ready. Taking down the palanquin from their shoulders, the foremost of monkeys (who bore the palanquin) then halted on a lonely spot, all given over to grief.

ततस्तारा पतिं दृष्ट्वा शिविकातलशायिनम् ॥३९॥
आरोप्याङ्के शिरस्तस्य विललाप सुदुःखिता । हा वानरमहाराज हा नाथ मम वत्सल ॥४०॥
हा महार्ह महाबाहो हा मम प्रिय पश्य माम् । जनं न पश्यसीमं त्वं कस्माच्छोकाभिपीडितम् ॥४१॥
प्रहृष्टमिह ते वक्त्रं गतासोरपि मानद । अस्तार्कसमवर्णं च दृश्यते जीवतो यथा ॥४२॥
एष त्वां रामरूपेण कालः कर्षति वानर । येन स्म विधवाः सर्वाः कृता एकेषुणा रणे ॥४३॥
इमास्तास्तव राजेन्द्र वानर्योऽप्लवगास्तव । पादैर्विकृष्टमध्वानमागताः किं न बुध्यसे ॥४४॥
तवेष्टा ननु चैवेमा भार्याश्चन्द्रनिभाननाः । इदानीं नेक्षसे कस्मात् सुग्रीवं प्लवगेश्वर ॥४५॥

एते हि सचिवा राजंस्तारप्रभृतयस्तव । पुरवासिजनश्चायं परिवार्यं विषीदति ॥४६॥
विसर्जयैनान् सचिवान् यथापुरमरिंदम । ततः क्रीडामहे सर्वा वनेषु मदनोत्कटाः ॥४७॥

Seeing her (deceased) husband lying at the bottom of the palanquin, and placing his head in her lap, Tārā thereupon proceeded to lament (as follows), sore afflicted as she was:—"O eminent ruler of monkeys, O lord fond of me and adored by the great, O mighty-armed darling of mine, (pray) look on me. Why don't you cast a glance on this (maid-) servant (of yours) sore stricken with grief? (34—41) Even though life has departed from you, O bestower of honour (on others), your countenance, whose colour resembles the hue of the setting sun, looks highly delighted (even) now as it did when you were living. (42) In the form of Śrī Rāma, by whom all (of us) have been widowed with a single arrow discharged on the battle-field (where you were engaged in a passage of arms with another), the Time-Spirit (alone) is hereby snatching you away (from our midst to the other world), O monkey (chief)! (43) Don't you know, O Indra among kings, that these consorts of yours, who, though belonging to the monkey race, cannot leap, have trodden the long path on foot? (44) Wherefore do you not look at this moment on these wives of yours, whose countenance shines like the moon and who are surely dear to you, as well as on Sugrīva, O lord of monkeys? (45) These counsellors of yours, Tāra and others, O king, as also these citizens stand dejected around you indeed. (46) Dismiss these counsellors as you did in the past, O tamer of your foes! Then, intoxicated with love we shall all sport (with you) in the woodlands." (47)

एवं विलपतीं तारां पतिशोकपरीवृताम् । उत्थापयन्ति स्म तदा वानर्यः शोककर्शिताः ॥४८॥
सुग्रीवेण ततः सार्धं सोऽङ्गदः पितरं रुदन् । चितामारोपयामास शोकेनाभिप्लुतेन्द्रियः ॥४९॥
ततोऽग्निं विधिवद् दत्त्वा सोऽपसव्यं चकार ह । पितरं दीर्घमध्वानं प्रस्थितं व्याकुलेन्द्रियः ॥५०॥
संस्कृत्य वालिनं तं तु विधिवत् प्लवगर्षभाः । आजग्मुरुदकं कर्तुं नदीं शुभजलां शिवाम् ॥५१॥
ततस्ते सहितास्तत्र ह्यङ्गदं स्थाप्य चाग्रतः । सुग्रीवतारासहिताः सिषिचुर्वालिने जलम् ॥५२॥
सुग्रीवेणेव दीनेन दीनो भूत्वा महाबलः । समानशोकः काकुत्स्थः प्रेतकार्याण्यकारयत् ॥५३॥
ततोऽथ तं वालिनमग्र्यपौरुषं प्रकाशमिक्ष्वाकुवरेषुणा हतम् ।
प्रदीप्य दीप्ताग्निसमौजसं तदा सलक्ष्मणं राममुपेयिवान् हरिः ॥५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

Emaciated through grief, the Vānara women then raised Tārā, who was overwhelmed with sorrow caused by the loss of her husband and was lamenting as aforesaid. (48) With the help of Sugrīva the celebrated Angada, who was weeping (all the time), placed his father on the funeral pile, his mind plunged in grief. (49) Offering fire (to the deceased) in accordance with the scriptural ordinance, he then with a troubled mind went clockwise round his father, set out on his long journey (to the other world): so the tradition goes. (50) Having cremated the aforesaid Vāli with due ceremony, the foremost of monkeys for their part sought the blessed river (Tungabhadrā) carrying sacred waters, in order to offer water (to the departed soul for his satisfaction in the other world). (51) Nay, placing Angada at their head, they (all) with Sugrīva and Tārā then offered on that spot (palmfuls of) water in a body to (the spirit of)

Vālī. (52) Feeling miserable as it were along with the wretched Sugrīva, whose grief he shared, the very mighty Śrī Rāma (a scion of Kakutstha) got the obsequies performed (under his directions and guidance). (53) Having cremated at that moment (according to the scriptural ordinance) the aforsaid Vālī of highest virility, who was universally noted and had been killed with the arrow of Śrī Rāma (the foremost of Ikṣwākus), Sugrīva (the monkey-chief) then forthwith sought the presence of Śrī Rāma who was present (there) with Lakṣmaṇa and whose splendour resembled that of a blazing fire. (54)

Thus ends Canto Twenty-five in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडविंशः सर्गः

Canto XXVI

Requested by Hanumān to visit Kiṣkindhā, Śrī Rāma declines to do so on the ground of his having been prohibited by his father to enter the limits of a village or town and, directing that Sugrīva may be installed on the throne of Kiṣkindhā and Angada may assume the office of Prince Regent, he himself takes a vow to live in a cave till the end of the monsoon and leaves instructions to initiate a search for Sītā after the monsoon.

ततः शोकाभिसंतप्तं सुग्रीवं क्लिन्नवाससम् । शाखामृगमहामात्राः परिवार्योपतस्थिरे ॥ १ ॥
अभिगम्य महाबाहुं राममक्लिष्टकारिणम् । स्थिताः प्राञ्जलयः सर्वे पितामहमिवर्षयः ॥ २ ॥
ततः काञ्चनशैलाभस्तरुणार्कनिभाननः । अब्रवीत् प्राञ्जलिर्वाक्यं हनूमान् मारुतात्मजः ॥ ३ ॥
भवत्प्रसादात् काकुत्स्थ पितृपैतामहं महत् । वानराणां सुदंष्ट्राणां सम्पन्नबलशालिनाम् ॥ ४ ॥
महात्मनां सुदुष्प्रापं प्राप्तं राज्यमिदं प्रभो । भवता समनुज्ञातः प्रविश्य नगरं शुभम् ॥ ५ ॥
संविधास्यति कार्याणि सर्वाणि ससुहृद्गणः । स्नातोऽयं विविधैर्गन्धैरौषधैश्च यथाविधि ॥ ६ ॥
अर्चयिष्यति माल्यैश्च रत्नैश्च त्वां विशेषतः । इमां गिरिगुहां रम्यामभिगन्तुं त्वमर्हसि ॥ ७ ॥
कुरुष्व स्वामिसम्बन्धं वानरान् सम्प्रहर्षय ।

Surrounding Sugrīva, who was tormented with grief and stood in wet clothes (having just finished his bath after cremation) those at the top of the Vānara army then stood near him. (1) Approaching the mighty-armed Śrī Rāma, who was unwearied in action, all stood with joined palms as so many Ṛṣis by the side of Brahmā (the father of the Prajāpatis, the progenitors of the universe). (2) Thereupon Hanūmān, son of the wind god,—who looked like Sumeru (the golden mountain), and whose countenance shone like the rising sun,—submitted as follows with joined palms:—(3) "By your grace, O scion of Kakutstha, has this great ancestral kingdom which was most difficult to acquire, of the high-minded monkeys endowed with sharp teeth and rich in consummate strength, been acquired (by Sugrīva), O lord! Entering in state the prosperous city (of Kiṣkindhā) when duly permitted by you, he with his host of near and dear ones will perform in the proper way all his (kingly) duties. Having gone through (as a part of the installation ceremony) the ceremonial bath with water made fragrant by perfumes and medicinal herbs in accordance with the scriptural ordinance, he will offer special worship to you with garlands and jewels. You should (therefore) visit this lovely mountain-cave (in which the city of Kiṣkindhā is comprised). (4—7) (Pray) unite the monkeys with a master and (thereby) afford exceptional delight to them."

एवमुक्तो हनुमता राघवः परवीरहा ॥ ८ ॥
प्रत्युवाच हनूमन्तं बुद्धिमान् वाक्यकोविदः । चतुर्दश समाः सौम्य ग्रामं वा यदि वा पुरम् ॥ ९ ॥
न प्रवेक्ष्यामि हनुमन् पितुर्निर्देशपालकः । सुसमृद्धां गुहां दिव्यां सुग्रीवो वानरर्षभः ॥१०॥
प्रविष्टो विधिवद् वीरः क्षिप्रं राज्येऽभिषिच्यताम् । एवमुक्त्वा हनूमन्तं रामः सुग्रीवमब्रवीत् ॥११॥
वृत्तज्ञो वृत्तसम्पन्नमुदारबलविक्रमम् । इममप्यङ्गदं वीरं यौवराज्येऽभिषेचय ॥१२॥
ज्येष्ठस्य हि सुतो ज्येष्ठः सदृशो विक्रमेण च । अङ्गदोऽयमदीनात्मा यौवराज्यस्य भाजनम् ॥१३॥

Requested thus by Hanumān, the wise Śrī Rāma (a scion of Raghu), the slayer of hostile warriors, who was an adept in expression, replied (as follows) to Hanumān:—"Obeying, O gentle Hanumān, the directions of my (late lamented) father, I will not enter for fourteen years even a village, much less a town. Let the valiant Sugrīva, the foremost of monkeys, be installed (by you) without delay on the throne (of Kiṣkindhā) with due ceremony as soon as he has entered the highly prosperous and wonderful cave (comprising the city of Kiṣkindhā)." Having replied thus to Hanumān, Śrī Rāma spoke (as follows) to Sugrīva:—(8—11) "Conversant as you are with the rules of conduct (both worldly as well as religious), (pray) install in the office of Prince Regent this gallant prince, Angada, too, who is rich in moral character and endowed with extraordinary strength and valour. (12) Being the eldest son of your elder brother and equal to him in prowess, this boy, Angada, noble-minded as he is, deserves the office of Prince Regent. (13)

पूर्वोऽयं वार्षिको मासः श्रावणः सलिलागमः । प्रवृत्ताः सौम्य चत्वारो मासा वार्षिकसंज्ञिताः ॥१४॥
नायमुद्योगसमयः प्रविश त्वं पुरीं शुभाम् । अस्मिन् वत्स्याम्यहं सौम्य पर्वते सहलक्ष्मणः ॥१५॥
इयं गिरिगुहा रम्या विशाला युक्तमारुता । प्रभूतसलिला सौम्य प्रभूतकमलोत्पला ॥१६॥
कार्तिके समनुप्राप्ते त्वं रावणवधे यत । एष नः समयः सौम्य प्रविश त्वं स्वमालयम् ॥१७॥
अभिषिञ्चस्व राज्ये च सुहृदः सम्प्रहर्षय ।

"This is the first rainy month of Śrāvaṇa (roughly corresponding to July), in which showers are expected. The four months known by the name of rainy months have (already) commenced, O gentle one! (14) This is not the time for endeavour (in the nature of a search for Sītā). (Therefore) re-enter you the beautiful city (of Kiṣkindhā); while I, O dear one, shall dwell with Lakṣmaṇa on this mountain. (15) This lovely cavern, O gentle brother, is commodious and airy, contains plenty of water (in the form of cascades) and bounds in lotuses and lilies. (16) When the (autumnal) month of Kārtika (roughly corresponding to October) has duly set in, make you an endeavour to get rid of Rāvaṇa: such is our understanding, O dear friend! (For the present) enter you your palace. (17) Get yourself installed on the throne and bring extreme delight to your near and dear ones."

इति रामाभ्यनुज्ञातः सुग्रीवो वानरर्षभः ॥१८॥
प्रविवेश पुरीं रम्यां किष्किन्धां वालिपालिताम् । तं वानरसहस्राणि प्रविष्टं वानरेश्वरम् ॥१९॥
अभिवाद्य प्रविष्टानि सर्वतः प्लवगेश्वरम् । ततः प्रकृतयः सर्वा दृष्ट्वा हरिगणेश्वरम् ॥२०॥
प्रणम्य मूर्ध्ना पतिता वसुधायां समाहिताः । सुग्रीवः प्रकृतीः सर्वाः सम्भाष्योत्थाप्य वीर्यवान् ॥२१॥
भ्रातुरन्तःपुरं सौम्यं प्रविवेश महाबलः । प्रविश्य त्वभिनिष्क्रान्तं सुग्रीवं वानरर्षभम् ॥२२॥
अभ्यषिञ्चन्त सुहृदः सहस्राक्षमिवामराः ।

Duly dismissed in these words by Śrī Rāma, Sugrīva, the foremost of monkeys, entered in state the delightful city of Kiṣkindhā, protected (so long) by Vālī. Saluting the aforesaid king of monkeys when he had entered the city, thousands of monkeys duly entered the city keeping on every side of Sugrīva (the ruler of monkeys). Seeing Sugrīva (the ruler of hordes of monkeys) and reverently saluting him with their head bent low, all his subjects thereupon fell prostrate on the ground in a body. Calling on all his subjects to rise and speaking politely to them, the valiant Sugrīva, who was possessed of extraordinary might, duly entered the pleasing gynaeceum of his brother (Vālī). When Sugrīva, the foremost of monkeys, had come out of the gynaeceum after entering it (and returned to the assembly hall), his near and dear ones consecrated him with a ceremonial bath (as a part of the installation ceremony), (even) as the gods consecrated Indra (the thousand-eyed god).

तस्य पाण्डुरमाजह्रुश्छत्रं हेमपरिष्कृतम् ॥२३॥
शुक्ले च वालव्यजने हेमदण्डे यशस्करे । तथा रत्नानि सर्वाणि सर्वबीजौषधानि च ॥२४॥
सक्षीराणां च वृक्षाणां प्ररोहान्. कुसुमानि च । शुक्लानि चैव वस्त्राणि श्वेतं चैवानुलेपनम् ॥२५॥
सुगन्धीनि च माल्यानि स्थलजान्यम्बुजानि च । चन्दनानि च दिव्यानि गन्धांश्च विविधान् बहून् ॥२६॥
अक्षतं जातरूपं च प्रियङ्गुं मधुसर्पिषी । दधि चर्म च वैयाघ्रं परार्ध्ये चाप्युपानहौ ॥२७॥
समालम्भनमादाय गोरोचनं मनःशिलाम् । आजग्मुस्तत्र मुदिता वराः कन्याश्च षोडश ॥२८॥
ततस्ते वानरश्रेष्ठमभिषेक्तुं यथाविधि । रत्नैर्वस्त्रैश्च भक्ष्यश्च तोषयित्वा द्विजर्षभान् ॥२९॥

They brought him a white canopy decorated with gold as also a pair of white whisks provided with handles of gold,—which brought him renown,—nay, all kinds of jewels and all specimens of seeds and herbs, the fibrous offshoots of trees exuding milk, and flowers, also white raiments as well as white fragrant substances for smearing one's body with, fragrant flowers growing on land and water, pieces of sandalwood of the Divya class, numerous fragrant substances of various kinds, grains of unbroken rice dyed in turmeric (which are considered to be auspicious) and gold, panic seeds, honey and ghee, curds and tiger's skin as also a pair of costly shoes. (18—27) Taking a fragrant paste (for painting one's body with), Gorochana (a bright yellow orpiment prepared from the bile of a cow) and Manaḥśilā (realgar), there arrived on the spot sixteen excellent joyous maids. (28) Having propitiated the foremost of Brahmans with (gifts of) jewels and raiments, as well as with edibles (of various kinds), they then proceeded to consecrate with a ceremonial bath (as a part of the installation ceremony) Sugrīva (the foremost of monkeys) in accordance with the scriptural ordinance. (29)

ततः कुशपरिस्तीर्णं समिद्धं जातवेदसम् । मन्त्रपूतेन हविषा हुत्वा मन्त्रविदो जनाः ॥३०॥
ततो हेमप्रतिष्ठाने वरास्तरणसंवृते । प्रासादशिखरे रम्ये चित्रमाल्योपशोभिते ॥३१॥
प्राङ्मुखं विधिवन्मन्त्रैः स्थापयित्वा वरासने । नदीनदेभ्यः संहृत्य तीर्थेभ्यश्च समन्ततः ॥३२॥
आहृत्य च समुद्रेभ्यः सर्वेभ्यो वानरर्षभाः । अपः कनककुम्भेषु निधाय विमलं जलम् ॥३३॥
शुभैर्ऋषभशृङ्गैश्च कलशैश्चैव काञ्चनैः । शास्त्रदृष्टेन विधिना महर्षिविहितेन च ॥३४॥
गजो गवाक्षो गवयः शरभो गन्धमादनः । मैन्दश्च द्विविदश्चैव हनूमाञ्जाम्बवांस्तथा ॥३५॥
अभ्यषिञ्चन्त सुग्रीवं प्रसन्नेन सुगन्धिना । सलिलेन सहस्राक्षं वसवो वासवं यथा ॥३६॥

Then those knowing sacred texts propitiated the sacred fire, once it had been enclosed with blades of the sacred Kuśa grass and duly ignited, with offerings consecrated through the recitation of sacred texts. (30) Then, having installed Sugrīva, his face turned eastward, with due ceremony with the recitation of sacred texts, on an excellent seat with legs of gold and covered with rich draperies in a lovely attic decorated with bright coloured garlands (nay) collecting water from the (different) streams and rivers as well as from sacred places in all the four quarters and bringing water from all the seas and storing the holy water in pitchers of gold, the foremost of monkeys, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda and Dwivida as well as Hanumān and Jāmbavān (the chief of bears) bathed Sugrīva with that limpid and fragrant water poured through beautiful horns of bulls and jars of gold according to the procedure laid down in the scriptures and enjoined by eminent sages, (even) as the Vasus (a class of gods, eight in number) bathed the thousand-eyed Indra. (31—36)

अभिषिक्ते तु सुग्रीवे सर्वे वानरपुंगवाः । प्रचुक्रुशुर्महात्मानो हृष्टाः शतसहस्रशः ॥३७॥
रामस्य तु वचः कुर्वन् सुग्रीवो वानरेश्वरः । अङ्गदं सम्परिष्वज्य यौवराज्येऽभ्यषेचयत् ॥३८॥
अङ्गदे चाभिषिक्ते तु सानुक्रोशाः प्लवंगमाः । साधु साध्विति सुग्रीवं महात्मानो ह्यपूजयन् ॥३९॥
रामं चैव महात्मानं लक्ष्मणं च पुनः पुनः । प्रीताश्च तुष्टुवुः सर्वे तादृशे तत्र वर्तिनि ॥४०॥
हृष्टपुष्टजनाकीर्णा पताकाध्वजशोभिता । बभूव नगरी रम्या किष्किन्धा गिरिगह्वरे ॥४१॥
निवेद्य रामाय तदा महात्मने महाभिषेकं कपिवाहिनीपतिः ।
रुमां च भार्यामुपलभ्य वीर्यवानवाप राज्यं त्रिदशाधिपो यथा ॥४२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षड्विंशः सर्गः ॥ २६ ॥

When Sugrīva had (thus) been consecrated with a ceremonial bath, the foremost of monkeys for their part, who were all lofty-minded and numbered hundreds of thousands, cried loudly with delight. (37) Doing the bidding of Śrī Rāma and closely embracing Angada, Sugrīva, the lord of monkeys, for his part installed him in the office of Prince Regent. (38) Angada having been installed in the office of Prince Regent, the high-minded monkeys, who were all full of sympathy (for Angada), acclaimed Sugrīva, saying "Excellent ! Excellent !!" (39) Sugrīva and Angada being present in Kiṣkindhā in the capacity of a ruler and Prince Regent respectively, all felt rejoiced and extolled the high-souled Śrī Rāma as also Lakṣmaṇa again and again. (40) Crowded with joyous and well-fed people and decorated with buntings and flags (the city of) Kiṣkindhā, which was situated inside a mountain-cave, presented a lovely look. (41) Having reported to the high-souled Śrī Rāma the fact of his having gone through the momentous consecration (as the ruler of Kiṣkindhā) at that time, and having got back his wife, Rumā, the valiant Sugrīva (the leader of the monkey army) inherited the kingdom (even) as Indra (the suzerain lord of gods) attained the sovereignty of gods. (42)

Thus ends Canto Twenty-six in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Arrived at a cave of Mount Prasravaṇa and seeing the place suitable for his residence, Śrī Rāma takes up his abode there. One day when he is seized with anguish caused by his separation from Sītā, Lakṣmaṇa comforts him.

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम् । आजगाम सह भ्रात्रा रामः प्रस्रवणं गिरिम् ॥ १ ॥
शार्दूलमृगसंघुष्टं सिंहैर्भीमरवैर्वृतम् । नानागुल्मलतागूढं बहुपादपसंकुलम् ॥ २ ॥
ऋक्षवानरगोपुच्छैर्मार्जारैश्च निषेवितम् । मेघराशिनिभं शैलं नित्यं शुचिकरं शिवम् ॥ ३ ॥
तस्य शैलस्य शिखरे महतीमायतां गुहाम् । प्रत्यगृह्णीत वासार्थं रामः सौमित्रिणा सह ॥ ४ ॥
कृत्वा च समयं रामः सुग्रीवेण सहानघः । कालयुक्तं महद्वाक्यमुवाच रघुनन्दनः ॥ ५ ॥
विनीतं भ्रातरं भ्राता लक्ष्मणं लक्ष्मिवर्धनम् । इयं गिरिगुहा रम्या विशाला युक्तमारुता ॥ ६ ॥
अस्यां वत्स्याम सौमित्रे वर्षरात्रमरिंदम ।

The monkey (chief), Sugrīva, having been installed (on the throne of Kiṣkindhā) and having withdrawn to the cave (comprising the town), Śrī Rāma for his part along with his (younger half-) brother (Lakṣmaṇa) retired to Mount Prasravaṇa, which was rendered noisy by tigers and deer, and infested with lions giving out a terrible roar, was covered with various shrubs and climbers and was thick with numerous trees, which was frequented by bears, monkeys, baboons and wild cats, nay, which looked like a mass of clouds, consisting as it (mainly) did of rocks, and was ever sanctifying and conducive to blessedness. (1—3) Śrī Rāma with Lakṣmaṇa (son of Sumitrā) chose for his residence a large and long cave on the summit of that hill. (4) Nay, having arrived at an understanding with Sugrīva (that an expedition will be sent by the latter in all directions to carry out a search for Sītā after the rains), the sinless brother, Śrī Rāma, the delight of the Raghus, made the following opportune and momentous observation to his modest (younger half-) brother, Lakṣmaṇa, the promoter of fortune:—"This mountain-cave is lovely, commodious and airy (too). (5—6) Let us dwell, O son of Sumitrā, in this during the rainy nights, O tamer of foes!

गिरिशृङ्गमिदं रम्यमुत्तमं पार्थिवात्मज ॥ ७ ॥
श्वेताभिः कृष्णताम्राभिः शिलाभिरुपशोभितम् । नानाधातुसमाकीर्णं नदीदर्दुरसंयुतम् ॥ ८ ॥
विविधैर्वृक्षषण्डैश्च चारु चित्रलतायुतम् । नानाविहगसंघुष्टं मयरवरनादितम् ॥ ९ ॥

मालतीकुन्दगुल्मैश्च सिन्दुवारैः शिरीषकैः । कदम्बार्जुनसर्जैश्च पुष्पितैरुपशोभितम् ॥१०॥
इयं च नलिनी रम्या फुल्लपङ्कजमण्डिता । नातिदूरे गुहाया नौ भविष्यति नृपात्मज ॥११॥
प्रागुदक्प्रवणे देशे गुहा साधु भविष्यति । पश्चाच्चैवोन्नता सौम्य निवातेयं भविष्यति ॥१२॥
गुहाद्वारे च सौमित्रे शिला समतला शिवा । कृष्णा चैवायता चैव भिन्नाञ्जनचयोपमा ॥१३॥

"This delightful and excellent mountain-peak, O prince, is adorned with white, black and red crags, is rich in various minerals, and abounds in frogs having their abode in rivers. (7-8) It is charming with clusters of trees of every description, and embellished with wonderful climbers, is rendered noisy by birds of different species and made resonant with the cries of excellent peacocks. (9) Nay, it is graced with Mālatī and jasmine shrubs and Sinduvāra, Śirīṣa, Kadamba, Arjuna and Sarja trees in blossom. (10) Again, this lovely pond embellished with full-blown lotuses will remain not very far from our cave (when the pond gets flooded with rain water), O prince ! (11) Located as it is in a place inclined towards the north-east, the cave will prove comfortable for us (in that it opens to the south-west) and, being elevated in the west alone, it will be protected from the (easterly) winds (and showers too), O gentle one ! (12) Again, at the entrance of the cave, O son of Sumitrā, there is a level and smooth rock, black as a heap of powdered antimony and extensive too. (13)

गिरिशृङ्गमिदं तात पश्य चोत्तरतः शुभम् । भिन्नाञ्जनचयाकारमम्भोधरमिवोदितम् ॥१४॥
दक्षिणस्यामपि दिशि स्थितं श्वेतमिवाम्बरम् । कैलासशिखरप्रख्यं नानाधातुविराजितम् ॥१५॥
प्राचीनवाहिनीं चैव नदीं भृशमकर्दमाम् । गुहायाः परतः पश्य त्रिकूटे जाह्नवीमिव ॥१६॥
चन्दनैस्तिलकैः सालैस्तमालैरतिमुक्तकैः । पद्मकैः सरलैश्चैव अशोकैश्चैव शोभिताम् ॥१७॥
वानीरैस्तिमिदैश्चैव बकुलैः केतकैरपि । हिन्तालैस्तिनिशैर्नीपैर्वेतसैः कृतमालकैः ॥१८॥
तीरजैः शोभिता भाति नानारूपैस्ततस्ततः । वसनाभरणोपेता प्रमदेवाभ्यलंकृता ॥१९॥
शतशः पक्षिसंघैश्च नानानादविनादिता । एकैकमनुरक्तैश्च चक्रवाकैरलंकृता ॥२०॥
पुलिनैरतिरम्यैश्च हंससारससेविता । प्रहसन्त्येव भात्येषा नानारत्नसमन्विता ॥२१॥
क्वचिन्नीलोत्पलैश्छन्ना भाति रक्तोत्पलैः क्वचित् । क्वचिदाभाति शुक्लैश्च दिव्यैः कुमुदकुड्मलैः ॥२२॥
पारिप्लवशतैर्जुष्टा बर्हिक्रौञ्चविनादिता । रमणीया नदी सौम्या मुनिसंघनिषेविता ॥२३॥

"Behold in the north, O dear brother, the yonder beautiful mountain-peak, resembling a heap of powdered antimony and looking like a cloud risen above the horizon. (14) Behold in the southern quarter too another mountain-peak resembling a peak of Kailāsa and looking like a white cloth, rich in varied minerals. (15) Also behold on the other side of the cave a river resembling the Mandakini at Trikūṭa (the place of our last sojourn), utterly free from mud, flowing in an easterly direction and fringed with sandal-wood, Tilaka, sal, Tamāla, Atimukta, Padmaka and Sarala as well as by Aśoka trees. (16-17) Adorned with Vānīra, Timida, Bakula, Ketaka, Hintāla, Tiniśa, Nīpa and Vetasa as well as with Kṛtamāla trees of various shapes growing here and there on its banks, it looks like a young woman provided with wearing apparel and ornaments and decorated all over her body. (18-19) It is made noisy with various notes by hundreds of flocks of birds and is adorned with Chakravāka birds (a species of red geese) fond of one another, and hemmed in with its most lovely sandy banks. Frequented by swans and cranes and enriched with precious stones of various kinds, the river looks as though it were heartily laughing (20-21) Here it looks carpeted with blue lilies and there with the ṛed and at a third place with the buds of white water-lilies useful for sport. (22) Visited by hundreds of ducks and made noisy by peacocks and cranes and frequented by multitudes of ascetics, this placid river appears delightful, O gentle one. (23)

पश्य चन्दनवृक्षाणां पङ्क्तीः सुरुचिरा इव । ककुभानां च दृश्यन्ते मनसैवोदिताः समम् ॥२४॥
अहो सुरमणीयोऽयं देशः शत्रुनिषूदन । इदं रंस्याव सौमित्रे साध्वत्र निवसावहे ॥२५॥
इतश्च नातिदूरे सा किष्किन्धा चित्रकानना । सुग्रीवस्य पुरी रम्या भविष्यति नृपात्मज ॥२६॥
गीतवादित्रनिर्घोषः श्रूयते जयतां वर । नदतां वानराणां च मृदङ्गाडम्बरैः सह ॥२७॥
लब्ध्वा भार्यां कपिवरः प्राप्य राज्यं सुहृद्वृतः । ध्रुवं नन्दति सुग्रीवः सम्प्राप्य महतीं श्रियम् ॥२८॥
इत्युक्त्वा न्यवसत् तत्र राघवः सहलक्ष्मणः । बहुदृश्यदरीकुञ्जे तस्मिन् प्रस्रवणे गिरौ ॥२९॥

"Behold also the most charming rows of sandalwood trees. Rows of Kakubha (Arjuna) trees, which have appeared as it were with my thought, are also seen (here). (24) Ah, this region is most delightful, O destroyer of foes ! Let us live comfortably here, O son of Sumitrā ! We shall surely enjoy life (at this place). (25) Kiṣkindhā, that lovely capital of Sugrīva, consisting of wonderful woodlands, will not be very far from here, O prince ! (26) The sound of vocal music and the crash of musical instruments coming from monkeys howling to the beat of clay tomtoms is being heard, O jewel among the victorious ! (27) Having regained his (lost) wife and got back his kingdom and having fully recovered a great fortune, Sugrīva, the foremost of monkeys, is surely rejoicing in the midst of his near and dear ones." (28) Saying so, Srī Rāma (a scion of Raghu) along with Lakṣmaṇa took up his abode on that Prasravaṇa hill comprising caves and bowers and full of numerous objects worth seeing in that region. (29)

सुसुखे हि बहुद्रव्ये तस्मिन् हि धरणीधरे । वसतस्तस्य रामस्य रतिरल्पापि नाभवत् ॥३०॥
हृतां हि भार्यां स्मरतः प्राणेभ्योऽपि गरीयसीम् । उदयाभ्युदितं दृष्ट्वा शशाङ्कं स विशेषतः ॥३१॥
आविवेश न तं निद्रा निशासु शयनं गतम् । तत्समुत्थेन शोकेन बाष्पोपहतचेतनम् ॥३२॥

Not the least joy was found by Śrī Rāma while he was actually living on that mountain, which was full of great comforts and contained abundant wealth (in the shape of flowers and fruits etc.), remembering as he did his stolen consort, who was more valuable (to him) than life. Sleep did not come upon him during the nights even though he lay on his bed, (particularly) on seeing the moon risen on the eastern mountain with a full orb, seized as he was with grief caused by the thought of his (lost) wife, his consciousness being obscured through his (constantly) shedding tears. (30—32)

तं शोचमानं काकुत्स्थं नित्यं शोकपरायणम् । तुल्यदुःखोऽब्रवीद्भ्राता लक्ष्मणोऽनुनयं वचः ॥३३॥
अलं वीर व्यथां गत्वा न त्वं शोचितुमर्हसि । शोचतो ह्यवसीदन्ति सर्वार्था विदितं हि ते ॥३४॥
भवान् क्रियापरो लोके भवान् देवपरायणः । आस्तिको धर्मशीलश्च व्यवसायी च राघव ॥३५॥
न ह्यव्यवसितः शत्रुं राक्षसं तं विशेषतः । समर्थस्त्वं रणे हन्तुं विक्रमे जिह्मकारिणम् ॥३६॥
समुन्मूलय शोकं त्वं व्यवसायं स्थिरीकुरु । ततः सपरिवारं तं राक्षसं हन्तुमर्हसि ॥३७॥

पृथिवीमपि काकुत्स्थ ससागरवनाचलाम् । परिवर्तयितुं शक्तः किं पुनस्तं हि रावणम् ॥३८॥
शरत्कालं प्रतीक्षस्व प्रावृट्कालोऽयमागतः । ततः सराष्ट्रं सगणं रावणं तं वधिष्यसि ॥३९॥
अहं तु खलु ते वीर्यं प्रसुप्तं प्रतिबोधये । दीप्तैराहुतिभिः काले भस्मच्छन्नमिवानलम् ॥४०॥

His (younger half-) brother, Lakṣmaṇa, who shared his grief, addressed the following words, full of supplication, to the aforesaid Śrī Rāma (a scion of Kakutstha), who was constantly mourning and was given over to grief :—(33) "Cease giving way to agony, O heroic prince! You ought not to grieve. It is undoubtedly known to you how all the purposes of a grieving man get actually frustrated. (34) You are devoted to your duties in this world. You are a votary of gods, believe in the existence of God and the other world and are pious by nature and energetic (too), O scion of Raghu! (35) Remaining inactive, you will not at all be able to kill in an encounter your enemy, particularly that ogre (Rāvaṇa), who practises wiles where prowess is needed. (36) Root you out grief once for all and make your determination firm. Then (only) you ought to be able to kill that ogre with his family. (37) You are capable, O scion of Kakutstha, of turning upside down even the earth with its oceans, forests and mountains, much more surely you can overthrow the notorious Rāvaṇa. (38) Await the autumnal season, the rainy season has just commenced. Then you will destroy that Rāvaṇa with his kingdom and army. (39) I for my part simply rouse by means of stimulating words your dormant manliness as one would rekindle a fire covered with ashes by pouring oblations into it at the proper time." (40)

लक्ष्मणस्य हि तद् वाक्यं प्रतिपूज्य हितं शुभम् । राघवः सुहृदं स्निग्धमिदं वचनमब्रवीत् ॥४१॥
वाच्यं यदनुरक्तेन स्निग्धेन च हितेन च । सत्यविक्रमयुक्तेन तदुक्तं लक्ष्मण त्वया ॥४२॥
एष शोकः परित्यक्तः सर्वकार्यावसादकः । विक्रमेष्वप्रतिहतं तेजः प्रोत्साहयाम्यहम् ॥४३॥
शरत्कालं प्रतीक्षिष्ये स्थितोऽस्मि वचने तव । सुग्रीवस्य नदीनां च प्रसादमनुपालयन् ॥४४॥
उपकारेण वीरस्तु प्रतिकारेण युज्यते । अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः ॥४५॥
तदेव युक्तं प्रणिधाय लक्ष्मणः कृताञ्जलिस्तत् प्रतिपूज्य भाषितम् ।
उवाच रामं स्वभिरामदर्शनं प्रदर्शयन् दर्शनमात्मनः शुभम् ॥४६॥
यथोक्तमेतत् तव सर्वमीप्सितं नरेन्द्र कर्ता नचिरात् तु वानरः ।
शरत्प्रतीक्षः क्षमतामिमं भवान् जलप्रपातं रिपुनिग्रहे धृतः ॥४७॥
नियम्य कोपं परिपाल्यतां शरत् क्षमस्व मासांश्चतुरो मया सह ।
वसाचलेऽस्मिन् मृगराजसेविते संवर्तयञ्शत्रुवधे समर्थः ॥४८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Acclaiming the aforesaid advice of Lakṣmaṇa, which was undoubtedly friendly and salutary (too), Śrī Rāma addressed to his affectionate brother the following loving words :—(41) "(Only) such advice has been tendered by you, O Lakṣmaṇa, as ought to be tendered by one who is devoted, loving and benevolent as well as by one who is endowed with unfailing prowess. (42) Grief, which mars all one's business, has now been completely shaken off (by me). I shall stimulate my energy, which is unimpeded on occasions of valour. (43) I shall await the autumnal season and abide by your counsel, looking forward to the goodwill of Sugrīva and the pellucidity of the rivers. (44) A heroic soul who has been placed under an obligation (by a friend) is (invariably) seized with an inclination to repay his debt. An ungrateful man who does not repay his debt hurts the feelings of those endowed with goodness." (45) Acclaiming the aforesaid observation (of Śrī Rāma) and concluding that alone to be just, Lakṣmaṇa with joined palms replied as follows to Śrī Rāma of extremely pleasing aspect, (thereby) demonstrating his blessed judgment :—(46) "The monkey (Sugrīva) will before long surely accomplish all this desired object of yours according to your instructions, O ruler of men ! Awaiting the autumn, put you up with the obstruction caused by the rains, remaining intent on the destruction of the enemy. (47) Restraining your anger, let the autumn be awaited and bear the delay of four months in my company. (Pray) dwell on this mountain infested with lions (lit., the kings of beasts), passing the interval here, even though you are capable of destroying the enemy." (48)

Thus ends Canto Twenty-seven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Even though unable to bear the cool weather during the monsoon, emaciated as he was due to the agony of his separation from Sitā, and chatting with Lakṣmaṇa on the unbearability of his said separation from Sitā, Śrī Rāma describes the rainy season.

स तदा वालिनं हत्वा सुग्रीवमभिषिच्य च । वसन् माल्यवतः पृष्ठे रामो लक्ष्मणमब्रवीत् ॥ १ ॥
अयं स कालः सम्प्राप्तः समयोऽद्य जलागमः । सम्पश्य त्वं नभो मेघैः संवृतं गिरिसंनिभैः ॥ २ ॥
नवमासधृतं गर्भं भास्करस्य गभस्तिभिः । पीत्वा रसं समुद्राणां द्यौः प्रसूते रसायनम् ॥ ३ ॥
शक्यमम्बरमारुह्य मेघसोपानपंक्तिभिः । कुटजार्जुनमालाभिरलंकर्तुं दिवाकरः ॥ ४ ॥
संध्यारागोत्थितैस्ताम्रैरन्तेष्वपि च पाण्डुभिः । स्निग्धैरभ्रपटच्छेदैर्बद्धव्रणमिवाम्बरम् ॥ ५ ॥
मन्दमारुतनिःश्वासं संध्याचन्दनरञ्जितम् । आपाण्डुजलदं भाति कामातुरमिवाम्बरम् ॥ ६ ॥

Having made short work of Vālī and installed Sugrīva (on the throne of Kiṣkindhā), and dwelling on the tableland of Mount Mālyavān (Prasravaṇa), Śrī Rāma now spoke (as follows) to Lakṣmaṇa :—(1) "The well-known rainy season which was mutually fixed upon as an interval during which no endeavour for the search of Sitā was to be made has duly commenced today. Perceive you the sky overcast with clouds resembling mountains (in size). (2) Having sucked up the water of the oceans through the sun's rays, the sky is giving birth to life-giving showers as a foetus carried (in the womb) for nine months (*viz*, from October to June). (3) Ascending to the heavens by the stairway of the clouds it is possible to adorn the sun with garlands of Kuṭaja and Arjuna flowers (so commonly found during the rainy season). (4) The sky appears as though its wounds have been dressed with moisture-laden white rags of clouds red in the border tinged as they were with the glow of twilight. (5). With the gentle winds for its sighs and its ashen clouds (which are suggestive of a pale face) the sky, which is painted with red sandal-paste in the form of the glow of twilight, appears love-sick as it were. (6)

एषा घर्मपरिक्लिष्टा नववारिपरिप्लुता । सीतेव शोकसंतप्ता मही बाष्पं विमुञ्चति ॥ ७ ॥
मेघोदरविनिर्मुक्ताः कर्पूरदलशीतलाः । शक्यमञ्जलिभिः पातुं वाताः केतकगन्धिनः ॥ ८ ॥
एष फुल्लार्जुनः शैलः केतकैरभिवासितः । सुग्रीव इव शान्तारिर्धाराभिरभिषिच्यते ॥ ९ ॥
मेघकृष्णाजिनधरा धारायज्ञोपवीतिनः । मारुतापूरितगुहाः प्राधीता इव पर्वताः ॥१०॥
कशाभिरिव हैमीभिर्विद्युद्भिरभिताडितम् । अन्तः स्तनितनिर्घोषं सवेदनमिवाम्बरम् ॥११॥
नीलमेघाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे । स्फुरन्ती रावणस्याङ्के वैदेहीव तपस्विनी ॥१२॥

"Tormented with sunshine (in the first instance) and (eventually) immersed in fresh rain-water, the earth is radiating heat (even) as Sītā, who is tormented with grief, is shedding tears profusely (before my mind's eyes). (7) Released from the interior of clouds and cool as a leaf painted with camphor-paste and charged with the fragrance of Ketaka flowers, the wind can (as it were) be imbibed with the hollow of one's palms. (8) With its Arjuna trees in blossom, and its enemy (in the form of wild fire) come to an end, this (Prasravaṇa) mountain, which is made fragrant with Ketaka flowers is being bathed with torrents (even) as Sugrīva (who is adorned with garlands of Arjuna flowers and whose raiment is charged with the fragrance of Ketaka flowers and whose enemy in the form of his own elder brother has come to an end) is being bathed with torrents poured from pitchers. (9) Wearing a black deerskin in the form of (dark) clouds and sacred threads in the form of torrents and with their caverns filled with winds (and as such emitting a sound like that of reciting the Vedas) the mountains look like religious students who have commenced their study of the Vedas. (10) Lashed on all sides with whips of gold in the form of lightnings and emitting groans in the form of peals of thunder, the sky appears full of anguish inside. (11) Flashing in the interior of a sombre cloud, the lightning appears to me like the poor Sītā (a princess of the Videha territory) struggling in the arms of Rāvaṇa, (12)

इमास्ता मन्मथवतां हिताः प्रतिहता दिशः । अनुलिप्ता इव घनैर्नष्टग्रहनिशाकराः ॥१३॥
क्वचिद् बाष्पाभिसंरुद्धान् वर्षागमसमुत्सुकान् ।
कुटजान् पश्य सौमित्रे पुष्पितान् गिरिसानुषु । मम शोकाभिभूतस्य कामसंदीपनान् स्थितान् ॥१४॥
रजः प्रशान्तं सहिमोऽद्य वायुर्निदाघदोषप्रसराः प्रशान्ताः ।
स्थिता हि यात्रा वसुधाधिपानां प्रवासिनो यान्ति नराः स्वदेशान् ॥१५॥
सम्प्रस्थिता मानसवासलुब्धाः प्रियान्विताः सम्प्रति चक्रवाकाः ।
अभीक्ष्णवर्षोदकविक्षतेषु यानानि मार्गेषु न सम्पतन्ति ॥१६॥
क्वचित् प्रकाशं क्वचिदप्रकाशं नभः प्रकीर्णाम्बुधरं विभाति ।
क्वचित्क्वचित् पर्वतसंनिरुद्धं रूपं यथा शान्तमहार्णवस्य ॥१७॥
व्यामिश्रितं सर्जकदम्बपुष्पैर्नवं जलं पर्वतधातुताम्रम् ।
मयूरकेकाभिरनुप्रयातं शैलापगाः शीघ्रतरं वहन्ति ॥१८॥

"Smeared as it were with clouds and (therefore) obscured, these well-known quarters, in which the planets including the moon have ceased to appear, are favourably disposed* to those who are pierced with (darts of) love (in the absence of their beloved). (13) Look at the Kuṭaja trees in blossom (expressive of joy) standing on the mountain-peaks—trees, which are withered at places by the heat radiated by the earth (after a fresh shower) and appear as though bathed in tears, while at other places they look sated through rainfall (as a lover feels on meeting his beloved), and thus rekindle love in me, even though I am overwhelmed with grief, O son of Sumitrā ! (14) The dust (of roads) has now settled (due to the recent shower), the wind is cool and the aggravation of the evils (such as heat) of hot weather has ceased. The expeditions (for conquest) of the rulers of the earth have actually come to a standstill and people living away from their home are returning to their own land. (15) Covetous of a sojourn in the Manasarovar lake (in Tibet) swans are well on their way to that region and the Chakravāka birds (the red geese) are now united with their mates. Conveyances (such as a chariot) no longer venture on the roads, which are badly damaged due to repeated showers. (16) The sky,—which is visible at places and invisible at other places due to clouds being scattered here and there,—appears like the surface of an unruffled ocean interspersed here and there with hills. (17) The mountain-streams very swiftly carry (to the sea) their fresh waters, which are strewn with Sarja and Kadamba flowers, (nay) are reddened with the mineral deposits of the rocks and are followed by the cries of peacocks. (18)

रसाकुलं षट्पदसंनिकाशं प्रभुज्यते जम्बुफलं प्रकामम् ।
अनेकवर्णं पवनावधूतं भूमौ पतत्याम्रफलं विपक्वम् ॥१९॥
विद्युत्पताकाः सबलाकमालाः शैलेन्द्रकूटाकृतिसंनिकाशाः ।
गर्जन्ति मेघाः समुदीर्णनादा मत्ता गजेन्द्रा इव संयुगस्थाः ॥२०॥
वर्षोदकाप्यायितशाद्वलानि प्रवृत्तनृत्तोत्सवबर्हिणानि ।
वनानि निर्वृष्टबलाहकानि पश्यापराह्णेष्वधिकं विभान्ति ॥२१॥
समुद्वहन्तः सलिलातिभारं बलाकिनो वारिधरा नदन्तः ।
महत्सु शृङ्गेषु महीधराणां विश्रम्य विश्रम्य पुनः प्रयान्ति ॥२२॥
मेघाभिकामा परिसम्पतन्ती सम्मोदिता भाति बलाकपंक्तिः ।
वातावधूता वरपौण्डरीकी लम्बेव माला रुचिराम्बरस्य ॥२३॥
बालेन्द्रगोपान्तरचित्रितेन विभाति भूमिर्नवशाद्वलेन ।
गात्रानुपृक्तेन शुकप्रभेण नारीव लाक्षोक्षितकम्बलेन ॥२४॥

"The fruits of Jambu (rose-apple) trees which are bursting with juice and fully resemble a black bee (in colour) are partaken of freely (by the people); while mango fruits, which assume diverse hues on getting fully ripe, fall to the earth when shaken by the wind. (19) With the lightning for their banner and adorned with garlands in the shape of rows of herons, the clouds, whose appearance resembles the shape of a mountain-peak and which emit a loud peal of thunder, rumble like elephants in rut standing in battle-array. (20) Lo ! With their grass made richer by rain-water, their peacocks having commenced their festivity of dance, the woodlands on which the clouds have poured their copious showers look more charming during the afternoons. (21) Having rested again and again on the colossal peaks of mountains, the thundering clouds, adorned with herons and strenuously carrying their big load of water, resume their journey. (22) Flying with speed in a flock with a longing to meet the cloud (their beloved), the highly rejoiced row of herons looks like a long garland of excellent lotuses shaken by the wind and adorning the charming sky. (23) With its (carpet of) fresh grass speckled here and there with young Indragopa insects, the earth looks charming like a woman with a blanket of parrot-like green hue sprinkled with the cochineal's red sap closely wrapped about her limbs. (24)

---

* The moon is supposed to accentuate the pangs of separation from one's darling. Hence the quarters, in which the moon and the stars are no longer visible have been spoken of as favourable to the love-sick.

निद्रा शनैः केशवमभ्युपैति द्रुतं नदी सागरमभ्युपैति ।
हृष्टा बलाका घनमभ्युपैति कान्ता सकामा प्रियमभ्युपैति ॥ २५ ॥
जाता वनान्ताः शिखिसुप्रनृत्ता जाताः कदम्बाः सकदम्बशाखाः ।
जाता वृषा गोषु समानकामा जाता मही सस्यवनाभिरामा ॥ २६ ॥
वहन्ति वर्षन्ति नदन्ति भान्ति ध्यायन्ति नृत्यन्ति समाश्वसन्ति ।
नद्यो घना मत्तगजा वनान्ताः प्रियाविहीनाः शिखिनः प्लवंगमाः ॥ २७ ॥
प्रहर्षिताः केतकिपुष्पगन्धमाघ्राय मत्ता वननिर्झरेषु ।
प्रपातशब्दाकुलिता गजेन्द्राः सार्धं मयूरैः समदा नदन्ति ॥ २८ ॥
धारानिपातैरभिहन्यमानाः कदम्बशाखासु विलम्बमानाः ।
क्षणार्जितं पुष्परसावगाढं शनैर्मदं षट्चरणास्त्यजन्ति ॥ २९ ॥
अङ्गारचूर्णोत्करसंनिकाशैः फलैः सुपर्याप्तरसैः समृद्धैः ।
जम्बुद्रुमाणां प्रविभान्ति शाखा निपीयमाना इव षट्पदौघैः ॥ ३० ॥

"Sleep slowly steals over Lord Viṣṇu; the river runs swiftly to the sea; the female heron joyously moves on her wings to the cloud; while a loved woman full of longing approaches her darling. (25) The forest regions have become gay due to the charming and joyous dance of peacocks; the Kadamba trees have exhibited flowers on their boughs; the bulls have become eager for union with cows, which are equally so; the earth has assumed an attractive appearance by its cornfields and woodlands. (26) Rivers rush onwards, clouds discharge their water, elephants in rut trumpet, the forest regions assume a charming look, lovers bereft of their loved ones remain immersed in their thought, peacocks dance and monkeys feel reassured (due to abundance of fruit). (27) Feeling overjoyed in the midst of sylvan cascades and getting intoxicated on inhaling the fragrance of Ketakī flowers, nay, bewildered to hear the sound of waterfalls, the lordly elephants in rut emit a shrill cry along with the peacocks. (28) Being smitten with showers, the black bees resting on the branches of a Kadamba tree gradually shed their inebriety developed in a moment and heightened by sucking the honey of flowers. (29) With their full-grown fruits looking like balls of powdered coal and containing copious juice the branches of Jambu (rose-apple) trees appear as though being sucked to their heart's content by swarms of black bees. (30)

तडित्पताकाभिरलंकृतानामुदीर्णगम्भीरमहारवाणाम् ।
विभान्ति रूपाणि बलाहकानां रणोत्सुकानामिव वारणानाम् ॥ ३१ ॥

मार्गानुगः शैलवनानुसारी सम्प्रस्थितो मेघरवं निशम्य ।
युद्धाभिकामः प्रतिनादशङ्की मत्तो गजेन्द्रः प्रतिसंनिवृत्तः ॥ ३२ ॥
क्वचित् प्रगीता इव षट्पदौघैः क्वचित् प्रनृत्ता इव नीलकण्ठैः ।
क्वचित् प्रमत्ता इव वारणेन्द्रैर्विभान्त्यनेकाश्रयिणो वनान्ताः ॥ ३३ ॥
कदम्बसर्जार्जुनकन्दलाढ्या वनान्तभूमिर्मधुवारिपूर्णा ।
मयूरमत्ताभिरुतप्रनृत्तैरापानभूमिप्रतिमा विभाति ॥ ३४ ॥
मुक्तासमाभं सलिलं पतद् वै सुनिर्मलं पत्रपुटेषु लग्नम् ।
हृष्टा विवर्णच्छदना विहंगाः सुरेन्द्रदत्तं तृषिताः पिबन्ति ॥ ३५ ॥
षट्पादतन्त्रीमधुराभिधानं प्लवंगमोदीरितकण्ठतालम् ।
आविष्कृतं मेघमृदङ्गनादैर्वनेषु संगीतमिव प्रवृत्तम् ॥ ३६ ॥

"The forms of clouds decorated with flags in the shape of (flashes of) lightning and emitting deep and loud peals look charming like those of elephants eager for a combat. (31) Duly set out with a keen desire to fight and (already) on its way, the lordly elephant in rut, roaming about in forests of mountains, definitely turns back on hearing the rumbling of clouds (behind its back) and suspecting it to be a summons to a contest (from a rival elephant). (32) Singing melodiously as it were at one place through swarms of bees and dancing gaily as it were at another through peacocks (*lit.*, the blue-necked birds) and as though getting furious elsewhere through lordly elephants, the forest regions appear endowed with different characteristics (at one and the same time). (33) Abounding in Kadamba, Sarja, Arjuna and Kandala trees, full of water sweet as honey and characterized by the joyous cries and dance of peacocks, the land of the forest regions looks charming like a land reserved for drinking (where Kadamba, Sarja, Arjuna and Kandala flowers are had in abundance, wine is stored in large quantities and drunken men sing and dance merrily). (34) Thirsty birds actually drink with joy the crystal clear water poured by Indra (the ruler of gods) and resting (in the first instance) on the cup-like leaves and (then) dripping (from them) like pearls, their wings getting discoloured (due to their being drenched). (35) Concerted music produced by the sound of wooden tomtoms in the form of the rumbling of clouds and accompanied by the sweet melody of Vinas in the form of the humming of bees and the sound of beating time with the throat in the form of the croaking of frogs, has started as it were in the woodlands. (36)

क्वचित् प्रनृत्तैः क्वचिदुन्नदद्भिः क्वचिच्च वृक्षाग्रनिषण्णकायैः ।
व्यालम्बबर्हाभरणैर्मयूरैर्वनेषु संगीतमिव प्रवृत्तम् ॥ ३७ ॥
स्वनैर्घनानां प्लवगाः प्रबुद्धा विहाय निद्रां चिरसंनिरुद्धाम् ।
अनेकरूपाकृतिवर्णनादा नवाम्बुधाराभिहता नदन्ति ॥ ३८ ॥
नद्यः समुद्वाहितचक्रवाकास्तटानि शीर्णान्यपवाहयित्वा ।
दृप्ता नवप्राभृतपूर्णभोगा द्रुतं स्वभर्तारमुपोपयान्ति ॥ ३९ ॥
नीलेषु नीला नववारिपूर्णा मेघेषु मेघाः प्रतिभान्ति सक्ताः ।
दवाग्निदग्धेषु दवाग्निदग्धाः शैलेषु शैला इव बद्धमूलाः ॥ ४० ॥

प्रमत्तसंनादितबर्हिणानि सशक्रगोपाकुलशाद्वलानि ।
चरन्ति नीपार्जुनवासितानि गजाः सुरम्याणि वनान्तराणि ॥ ४१ ॥
नवाम्बुधाराहतकेसराणि द्रुतं परित्यज्य सरोरुहाणि ।
कदम्बपुष्पाणि सकेसराणि नवानि हृष्टा भ्रमराः पिबन्ति ॥ ४२ ॥

"(Nay) music with dancing has been set in operation as it were in the woodlands by peacocks merrily dancing at one place, crying loudly (like singers) at another and resting elsewhere with their bodies supported on tree-tops (as though witnessing the dancing and listening to the music) and with their jewel-like tails hanging loose. (37) Shaking off their protracted slumber (in the form of hibernation) when roused by the repeated rumbling of clouds, frogs of different forms and shapes and colours and uttering various sounds croak on being whipped by the fresh showers. (38) Washing away their broken banks (impeding their motion towards the sea), the proud rivers (like young women) with the Chakravaka birds borne on their surface (like a pair of heaving breasts) rush to meet their lord (the sea) chosen for full enjoyment with offerings (in the shape of flowers etc.). (39) Clinging to (other) dark clouds, sombre clouds charged with fresh water appear like rocks scorched with a forest conflagration cohering with other such rocks with their bases firmly rooted. (40) Elephants range over exceptionally delightful woodlands, in which the cries of peafowls fully in heat are heard, in which plots of grass are speckled with insects called by the name of Indragopa and which are rendered fragrant by Nīpa and Arjuna trees. (41) Definitely ignoring the lotus flowers, whose filaments have been destroyed by recent showers, black bees full of joy suck the honey of fresh Kadamba flowers whose filaments are intact. (42)

मत्ता गजेन्द्रा मुदिता गवेन्द्रा वनेषु विक्रान्ततरा मृगेन्द्राः ।
रम्या नगेन्द्रा निभृता नरेन्द्राः प्रक्रीडितो वारिधरैः सुरेन्द्रः ॥ ४३॥
मेघाः समुद्भूतसमुद्रनादा महाजलौघैर्गगनावलम्बाः ।
नदीस्तटाकानि सरांसि वापीर्महीं च कृत्स्नामपवाहयन्ति ॥ ४४ ॥
वर्षप्रवेगा विपुलाः पतन्ति प्रवान्ति वाताः समुदीर्णवेगाः ।
प्रणष्टकूलाः प्रवहन्ति शीघ्रं नद्यो जलं विप्रतिपन्नमार्गाः ॥ ४५ ॥
नरैर्नरेन्द्रा इव पर्वतेन्द्राः सुरेन्द्रदत्तैः पवनोपनीतैः ।
घनाम्बुकुम्भैरभिषिच्यमाना रूपं श्रियं स्वामिव दर्शयन्ति ॥ ४६ ॥
घनोपगूढं गगनं न तारा न भास्करो दर्शनमभ्युपैति ।
नवैर्जलौघैर्धरणी वितृप्ता तमोविलिप्ता न दिशः प्रकाशाः ॥ ४७ ॥
महान्ति कूटानि महीधराणां धाराविधौतान्यधिकं विभान्ति ।
महाप्रमाणैर्विपुलैः प्रपातैर्मुक्ताकलापैरिव लम्बमानैः ॥ ४८ ॥

"Lordly elephants roam about in rut, bulls feel rejoiced, the kings of beasts exhibit greater prowess in forests, the foremost of mountains have assumed a lovely look, kings are quiet (having put off their plans of conquest), while Indra (the ruler of gods) is engaged in his brisk sport with the clouds. (43) With their big torrents clouds hanging over the sky and

मार्गानुगः शैलवनानुसारी सम्प्रस्थितो मेघरवं निशम्य ।
युद्धाभिकामः प्रतिनादशङ्की मत्तो गजेन्द्रः प्रतिसंनिवृत्तः ॥ ३२ ॥
क्वचित् प्रगीता इव षट्पदौघैः क्वचित् प्रनृत्ता इव नीलकण्ठैः ।
क्वचित् प्रमत्ता इव वारणेन्द्रैर्विभान्त्यनेकाश्रयिणो वनान्ताः ॥ ३३ ॥
कदम्बसर्जार्जुनकन्दलाढ्या वनान्तभूमिर्मधुवारिपूर्णा ।
मयूरमत्ताभिरुतप्रनृत्तैरापानभूमिप्रतिमा विभाति ॥ ३४ ॥
मुक्तासमाभं सलिलं पतद् वै सुनिर्मलं पत्रपुटेषु लग्नम् ।
हृष्टा विवर्णच्छदना विहंगाः सुरेन्द्रदत्तं तृषिताः पिबन्ति ॥ ३५ ॥
षट्पादतन्त्रीमधुराभिधानं प्लवंगमोदीरितकण्ठतालम् ।
आविष्कृतं मेघमृदङ्गनादैर्वनेषु संगीतमिव प्रवृत्तम् ॥ ३६ ॥

"The forms of clouds decorated with flags in the shape of (flashes of) lightning and emitting deep and loud peals look charming like those of elephants eager for a combat. (31) Duly set out with a keen desire to fight and (already) on its way, the lordly elephant in rut, roaming about in forests of mountains, definitely turns back on hearing the rumbling of clouds (behind its back) and suspecting it to be a summons to a contest (from a rival elephant). (32) Singing melodiously as it were at one place through swarms of bees and dancing gaily as it were at another through peacocks (*lit.*, the blue-necked birds) and as though getting furious elsewhere through lordly elephants, the forest regions appear endowed with different characteristics (at one and the same time). (33) Abounding in Kadamba, Sarja, Arjuna and Kandala trees, full of water sweet as honey and characterized by the joyous cries and dance of peacocks, the land of the forest regions looks charming like a land reserved for drinking (where Kadamba, Sarja, Arjuna and Kandala flowers are had in abundance, wine is stored in large quantities and drunken men sing and dance merrily). (34) Thirsty birds actually drink with joy the crystal clear water poured by Indra (the ruler of gods) and resting (in the first instance) on the cup-like leaves and (then) dripping (from them) like pearls, their wings getting discoloured (due to their being drenched). (35) Concerted music produced by the sound of wooden tomtoms in the form of the rumbling of clouds and accompanied by the sweet melody of Vinas in the form of the humming of bees and the sound of beating time with the throat in the form of the croaking of frogs, has started as it were in the woodlands. (36)

क्वचित् प्रनृत्तैः क्वचिदुन्नदद्भिः क्वचिच्च वृक्षाग्रनिषण्णकायैः ।
व्यालम्बबर्हाभरणैर्मयूरैर्वनेषु संगीतमिव प्रवृत्तम् ॥ ३७ ॥
स्वनैर्घनानां प्लवगाः प्रबुद्धा विहाय निद्रां चिरसंनिरुद्धाम् ।
अनेकरूपाकृतिवर्णनादा नवाम्बुधाराभिहता नदन्ति ॥ ३८ ॥
नद्यः समुद्वाहितचक्रवाकास्तटानि शीर्णान्यपवाहयित्वा ।
हृष्टा नवप्राभृतपूर्णभोगा द्रुतं स्वभर्तारमुपोपयान्ति ॥ ३९ ॥
नीलेषु नीला नववारिपूर्णा मेघेषु मेघाः प्रतिभान्ति सक्ताः ।
दवाग्निदग्धेषु दवाग्निदग्धाः शैलेषु शैला इव बद्धमूलाः ॥ ४० ॥

प्रमत्तसंनादितबर्हिणानि सशक्रगोपाकुलशाद्वलानि ।
चरन्ति नीपार्जुनवासितानि गजाः सुरम्याणि वनान्तराणि ॥ ४१ ॥
नवाम्बुधाराहतकेसराणि द्रुतं परित्यज्य सरोरुहाणि ।
कदम्बपुष्पाणि सकेसराणि नवानि हृष्टा भ्रमराः पिबन्ति ॥ ४२ ॥

"(Nay) music with dancing has been set in operation as it were in the woodlands by peacocks merrily dancing at one place, crying loudly (like singers) at another and resting elsewhere with their bodies supported on tree-tops (as though witnessing the dancing and listening to the music) and with their jewel-like tails hanging loose. (37) Shaking off their protracted slumber (in the form of hibernation) when roused by the repeated rumbling of clouds, frogs of different forms and shapes and colours and uttering various sounds croak on being whipped by the fresh showers. (38) Washing away their broken banks (impeding their motion towards the sea), the proud rivers (like young women) with the Chakravāka birds borne on their surface (like a pair of heaving breasts) rush to meet their lord (the sea) chosen for full enjoyment with offerings (in the shape of flowers etc.). (39) Clinging to (other) dark clouds, sombre clouds charged with fresh water appear like rocks scorched with a forest conflagration cohering with other such rocks with their bases firmly rooted. (40) Elephants range over exceptionally delightful woodlands, in which the cries of peafowls fully in heat are heard, in which plots of grass are speckled with insects called by the name of Indragopa and which are rendered fragrant by Nīpa and Arjuna trees. (41) Definitely ignoring the lotus flowers, whose filaments have been destroyed by recent showers, black bees full of joy suck the honey of fresh Kadamba flowers whose filaments are intact. (42)

मत्ता गजेन्द्रा मुदिता गवेन्द्रा वनेषु विक्रान्ततरा मृगेन्द्राः ।
रम्या नगेन्द्रा निभृता नरेन्द्राः प्रक्रीडितो वारिधरैः सुरेन्द्रः ॥ ४३॥
मेघाः समुद्भूतसमुद्रनादा महाजलौघैर्गगनावलम्बाः ।
नदीस्तटाकानि सरांसि वापीर्महीं च कृत्स्नामपवाहयन्ति ॥ ४४ ॥
वर्षप्रवेगा विपुलाः पतन्ति प्रवान्ति वाताः समुदीर्णवेगाः ।
प्रणष्टकूलाः प्रवहन्ति शीघ्रं नद्यो जलं विप्रतिपन्नमार्गाः ॥ ४५ ॥
नरैर्नरेन्द्रा इव पर्वतेन्द्राः सुरेन्द्रदत्तैः पवनोपनीतैः ।
घनाम्बुकुम्भैरभिषिच्यमाना रूपं श्रियं स्वामिव दर्शयन्ति ॥ ४६ ॥
घनोपगूढं गगनं न तारा न भास्करो दर्शनमभ्युपैति ।
नवैर्जलौघैर्धरणी वितृप्ता तमोविलिप्ता न दिशः प्रकाशाः ॥ ४७ ॥
महान्ति कूटानि महीधराणां धाराविधौतान्यधिकं विभान्ति ।
महाप्रमाणैर्विपुलैः प्रपातैर्मुक्ताकलापैरिव लम्बमानैः ॥ ४८ ॥

"Lordly elephants roam about in rut, bulls feel rejoiced, the kings of beasts exhibit greater prowess in forests, the foremost of mountains have assumed a lovely look, kings are quiet (having put off their plans of conquest), while Indra (the ruler of gods) is engaged in his brisk sport with the clouds. (43) With their big torrents clouds hanging over the sky and drowning the roar of the seas make the rivers, ponds, lakes and tanks overflow and flood the whole land. (44) Abundant downpours descend on earth, winds blow with redoubled violence, while rivers with their banks entirely washed away carry their waters swiftly, rendering the roads impassable. (45) Being bathed, as rulers of men are by men, with water carried in pitchers in the form of clouds by the wind-god as a gift from Indra (the ruler of gods), the foremost of mountains exhibit their beauty and splendour as it were. (46) The sky being overcast with clouds, neither a star nor the sun comes to view. The earth is saturated with the recent downpours and, shrouded in darkness, the quarters (too) are not discernible. (47) Fully washed by showers, the gigantic mountain-peaks look exceedingly charming due to numerous cascades of large dimensions falling (from them) like streams of pearls. (48)

शैलोपलप्रस्खलमानवेगाः शैलोत्तमानां विपुलाः प्रपाताः ।
गुहासु संनादितबर्हिणासु हारा विकीर्यन्त इवावभान्ति ॥ ४९ ॥
शीघ्रप्रवेगा विपुलाः प्रपाता निर्धौतशृङ्गोपतला गिरीणाम् ।
मुक्ताकलापप्रतिमाः पतन्तो महागुहोत्सङ्गतलैर्ध्रियन्ते ॥ ५० ॥
सुरतामर्दविच्छिन्नाः स्वर्गस्त्रीहारमौक्तिकाः । पतन्ति चातुला दिक्षु तोयधाराः समन्ततः ॥५१॥
विलीयमानैर्विहगैर्निमीलद्भिश्च पङ्कजैः । विकसन्त्या च मालत्या गतोऽस्तं ज्ञायते रविः ॥५२॥
वृत्ता यात्रा नरेन्द्राणां सेना पथ्येव वर्तते । वैराणि चैव मार्गाश्च सलिलेन समीकृताः ॥५३॥
मासि प्रौष्ठपदे ब्रह्म ब्राह्मणानां विवक्षताम् । अयमध्यायसमयः सामगानामुपस्थितः ॥५४॥

"With their force getting diffused against the (jutting) rocks the numerous waterfalls on the foremost of mountains sparkle like pearl necklaces getting broken and the pearls being scattered in caves in which peacocks are crying loudly. (49) While falling with impetuous force like streams of pearls after having cleanly washed the lowest reaches of the mountain-peaks, the numerous cascades on mountains are arrested by the bottoms of large caves. (50) Resembling the pearls of necklaces of celestial women disjoined when violently pressed during sexual embrace, the peerless streams of water are falling on every side in all the quarters. (51) The sun (which has remained invisible during the whole day) is concluded to have set (only) because of the birds retiring (to their homes), the lotus flowers closing and the Mālatī (evening jasmine) opening their petals. (52) The (warlike) expeditions of the rulers of men have been turned back and their armies stand obstructed on the way itself. Nay, hostilities as well as the roads have been (stopped and thus) reduced to the same state by water. (53) Now has come the time in (the bright half of) the month of Bhādrapada (roughly corresponding to August of the English calendar) of commencing the study of Veda for Brahmans belonging to that class who chant the Sāmaveda and wishing to study the Veda. (54)

विवृत्तकर्मायतनो नूनं संचितसंचयः । आषाढीमभ्युपगतो भरतः कोसलाधिपः ॥५५॥
नूनमापूर्यमाणायाः सरय्वा वर्धते रयः । मां समीक्ष्य समायान्तमयोध्याया इव स्वनः ॥५६॥
इमाः स्फीतगुणा वर्षाः सुग्रीवः सुखमश्नुते । विजितारिः सदारश्च राज्ये महति च स्थितः ॥५७॥
अहं तु हृतदारश्च राज्याच्च महतश्च्युतः । नदीकूलमिव क्लिन्नमवसीदामि लक्ष्मण ॥५८॥
शोकश्च मम विस्तीर्णो वर्षाश्च भृशदुर्गमाः । रावणश्च महाञ्छत्रुरपारः प्रतिभाति मे ॥५९॥
अयात्रां चैव दृष्ट्वेमां मार्गांश्च भृशदुर्गमान् । प्रणते चैव सुग्रीवे न मया किंचिदीरितम् ॥६०॥

"Having finished (all) the work (such as thatching the roof) relating to his dwelling (as a protection against the showers) and got together the necessaries of life (which may last him for the four rainy months), Bharata, the suzerain lord of (the kingdom of) Kosala, has surely undertaken his special vows (relating to the four rainy months) on the full moon of the month of Āṣāḍha (roughly corresponding to June). (55) The onrush of the Sarayu river, which is getting flooded, is without doubt increasing even as the shouts of (acclamation of) the people of Ayodhya will be on perceiving me duly returning (from the forest). (56) Having fully overcome his enemy and having been (re-) united with his wife and established (once more) in his vast kingdom, Sugrīva is enjoying happiness during these rains, whose excellences are too many. (57) Deprived of my wife and disinherited from my extensive kingdom, I, however, suffer in the same way as a river bank submerged in weter gets corroded, O Lakṣmaṇa! (58) Nay, my grief is enormous and the rains are exceedingly difficult to pass; while my great enemy, Rāvaṇa, appears to me an endless expanse. (59) Seeing the roads extremely difficult to tread and a martial expedition (therefore) out of the question, no demand was made by me on Sugrīva even though he was submissive to me. (60)

अपि चापि परिक्लिष्टं चिराद् दारैः समागतम् । आत्मकार्यगरीयस्त्वाद् वक्तुं नेच्छामि वानरम् ॥६१॥
स्वयमेव हि विश्रम्य ज्ञात्वा कालमुपागतम् । उपकारं च सुग्रीवो वेत्स्यते नात्र संशयः ॥६२॥
तस्मात् कालप्रतीक्षोऽहं स्थितोऽस्मि शुभलक्षण । सुग्रीवस्य नदीनां च प्रसादमभिकाङ्क्षयन् ॥६३॥
उपकारेण वीरो हि प्रतीकारेण युज्यते । अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः ॥६४॥
अथैवमुक्तः प्रणिधाय लक्ष्मणः कृताञ्जलिस्तत् प्रतिपूज्य भाषितम् ।
उवाच रामं स्वभिरामदर्शनं प्रदर्शयन् दर्शनमात्मनः शुभम् ॥६५॥
यदुक्तमेतत् तव सर्वमीप्सितं नरेन्द्र कर्ता नचिराद्धरीश्वरः ।
शरत्प्रतीक्षः क्षमतामिमं भवाञ् जलप्रपातं रिपुनिग्रहे धृतः ॥६६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टाविंशः सर्गः ॥ २८ ॥

"I did not feel inclined to say anything to the monkey (chief), who had been sore afflicted (till the other day) and was united whith his wife after a long time and also because my own work (of conducting a search for Sītā) was very long and arduous. (61) Having taken (adequate) rest (after the heavy strain he has had to bear in recovering his lost kingdom) and come to know of the time for action, (*viz*, the end of the monsoon) having arrived, Sugrīva must of his own accord remember the obligation (I have placed him under and try to repay it): there is no doubt about it. (62) Therefore, keenly seeking the goodwill (in the shape of his inclination to take up my work) of Sugrīva as well as a favourable turn of rivers, I am biding my time, O prince bearing auspicious marks on your body! (63) A heroic soul who has been placed under an obligation (by a friend) is surely seized with an inclination to pay his debt; while an ungrateful soul who does not repay his debt hurts the feelings of those endowed with goodness." (64) Acclaiming the aforesaid observation (of Śrī Rāma) and reflecting awhile, Lakṣmaṇa, when told thus, replied with joined palms (as follows) to Śrī Rāma of extremely pleasing aspect, (thereby) demonstrating his good judgment:—(65) "Sugrīva (the lord of monkeys), O ruler of men, will before long accomplish all this desired object of yours, which has been pointed out by you. Awaiting the autumn, bear you this obstruction caused by the rains, remaining intent on the destruction of the enemy." (66)

Thus ends Canto Twenty-Eight in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Recounting the virtues of Śrī Rāma to Sugrīva, who had due to his love of the pleasures of sense forgotten all about Śrī Rāma's business and was neglecting it even after the advent of autumn,—and reminding him of the work of Śrī Rāma, Hanumān urges Sugriva to collect an army with a view to conducting a search for Sītā. Awakened to a sense of his duty, Sugrīva enjoins Nīla to dispatch messengers to bring all the Vānara hordes together.

समीक्ष्य विमलं व्योम गतविद्युद्बलाहकम् । सारसाकुलसंघुष्टं रम्यज्योत्स्नानुलेपनम् ॥ १ ॥
समृद्धार्थं च सुग्रीवं मन्दधर्मार्थसंग्रहम् । अत्यर्थं चासतां मार्गमेकान्तगतमानसम् ॥ २ ॥
निवृत्तकार्यं सिद्धार्थं प्रमदाभिरतं सदा । प्राप्तवन्तमभिप्रेतान् सर्वानेव मनोरथान् ॥ ३ ॥
स्वां च पत्नीमभिप्रेतां तारां चापि समीप्सिताम् । विहरन्तमहोरात्रं कृतार्थं विगतज्वरम् ॥ ४ ॥
क्रीडन्तमिव देवेशं गन्धर्वाप्सरसां गणैः । मन्त्रिषु न्यस्तकार्यं च मन्त्रिणामनवेक्षकम् ॥ ५ ॥
उच्छिन्नराज्यसंदेहं कामवृत्तमिव स्थितम् । निश्चितार्थोऽर्थतत्त्वज्ञः कालधर्मविशेषवित् ॥ ६ ॥
प्रसाद्य वाक्यैर्विविधैर्हेतुमद्भिर्मनोरमैः । वाक्यविद् वाक्यतत्त्वज्ञं हरीशं मारुतात्मजः ॥ ७ ॥
हितं तथ्यं च पथ्यं च सामधर्मार्थनीतिमत् । प्रणयप्रीतिसंयुक्तं विश्वासकृतनिश्चयम् ॥ ८ ॥
हरीश्वरमुपागम्य हनूमान् वाक्यमब्रवीत् ।

Vividly perceiving the sky to be clear and free from lightning and clouds, crowded with cranes and resonant with their cries and illumined with lovely light, seeing that Sugrīva, whose object had been fully achieved, was tardy in acquiring fortune and religious merit, that he had completely taken to the path of the unworthy (the path of sensuality) and (neglecting the duties of kingship) had set his mind on privacy, that, his work having been accomplished and purpose having been achieved, he ever felt delighted in the company of young women, that, having realized all the cherished objects of his desire and having got his own beloved wife (Rumā) as well as Tārā, who was keenly sought after by him, he was revelling day and night, his object having been accomplished and his anxiety having completely gone, and was diverting himself as Indra (the ruler of gods) does with troops of Gandharvas (celestial musicians) and Apsarās (celestial nymphs), that having entrusted the work (of administration) to his ministers, he did not keep an eye on them and that he had become licentious as it were, the peril to his kingdom having ceased (thanks to the loyalty of his ministers), Hanumān, son of the wind-god,—who had ascertained the tenor of all the sacred books and (as such) knew the truth about all that which ought to be done and which ought not to be done and (further) knew the special duties relating to a particular occasion,—and was adept in expression,—approached Sugrīva (the ruler of monkeys),—who arrived at the truth underlying what was said to him, was full of love and affection (for Hanumān) and was definite about the latter's trustworthiness,—and having propitiated him by means of various reasoned expressions, pleasing to the mind, addressed to Sugrīva the following friendly, truthful and wholesome words, which were persuasive, righteous, full of meaning and prudent (too):—

राज्यं प्राप्तं यशश्चैव कौली श्रीरभिवर्धिता ॥ ९ ॥
मित्राणां संग्रहः शेषस्तद् भवान् कर्तुमर्हति । यो हि मित्रेषु कालज्ञः सततं साधु वर्तते ॥१०॥
तस्य राज्यं च कीर्तिश्च प्रतापश्चापि वर्धते ।
यस्य कोशश्च दण्डश्च मित्राण्यात्मा च भूमिप । समान्येतानि सर्वाणि स राज्यं महदश्नुते ॥११॥
तद् भवान् वृत्तसम्पन्नः स्थितः पथि निरत्यये । मित्रार्थमभिनीतार्थं यथावत् कर्तुमर्हति ॥१२॥
संत्यज्य सर्वकर्माणि मित्रार्थे यो न वर्तते । सम्भ्रमाद् विकृतोत्साहः सोऽनर्थेनावरुध्यते ॥१३॥
यो हि कालव्यतीतेषु मित्रकार्येषु वर्तते । स कृत्वा महतोऽप्यर्थान्न मित्रार्थेन युज्यते ॥१४॥
तदिदं मित्रकार्यं नः कालातीतमरिंदम । क्रियतां राघवस्यैतद् वैदेह्याः परिमार्गणम् ॥१५॥
न च कालमतीतं ते निवेदयति कालवित् । त्वरमाणोऽपि स प्राज्ञस्तव राजन् वशानुगः ॥१६॥

"Sovereignty as well as fame have been regained (by you) and the prosperity of your (royal) house stands heightened (by you). (1—9) The earning of the goodwill of friends (by obliging them through opportune services) remains and that you must do. The dominion, fame and glory of a sovereign who, having a sense of time, conducts himself well towards his allies grow. He to whom exchequer, military strength, allies and his own self—all these are equally dear enjoys a large dominion, O protector of the earth! (10-11) Rich in moral conduct and established in a path (the path of virtue) which is free from danger, you ought duly to accomplish the purpose of your friend, which has been undertaken by you. (12) He who does not wholly give up all (other) duties and attend with alacrity to the cause of his friend exhibiting his zeal in a special degree (for that cause) meets with disaster. (13) He who actually attends to the concerns of his friend when their time has definitely passed does not work in unison with the purpose of his friend, even though achieving great things. (14) The present object of our friend, *viz*, the search of Sītā (a princess of the Videha territory) will get delayed, O tamer of foes! Therefore, let this work of Śrī Rāma (a scion of Raghu) be accomplished (apace). (15) Submitting, as he does, to your will, O king, the wise Śrī Rāma would not tell you that the time (for action) had passed, even though he has a sense of time and is (also) in a hurry (to get his work done). (16)

कुलस्य हेतुः स्फीतस्य दीर्घबन्धुश्च राघवः । अप्रमेयप्रभावश्च स्वयं चाप्रतिमो गुणैः ॥१७॥
तस्य त्वं कुरु वै कार्यं पूर्वं तेन कृतं तव । हरीश्वर कपिश्रेष्ठानाज्ञापयितुमर्हसि ॥१८॥
नहि तावद् भवेत् कालो व्यतीतश्चोदनादृते । चोदितस्य हि कार्यस्य भवेत् कालव्यतिक्रमः ॥१९॥

अकर्तुरपि कार्यस्यं भवान् कर्ता हरीश्वर । किं पुनः प्रतिकर्तुस्ते राज्येन च वधेन च ॥२०॥
शक्तिमानतिविक्रान्तो वानरर्क्षगणेश्वर । कर्तुं दाशरथेः प्रीतिमाज्ञायां किं नु सज्जसे ॥२१॥
कामं खलु शरैः शक्तः सुरासुरमहोरगान् । वशे दाशरथिः कर्तुं त्वत्प्रतिज्ञामवेक्षते ॥२२॥
प्राणत्यागाविशङ्केन कृतं तेन महत् प्रियम् । तस्य मार्गाम वैदेहीं पृथिव्यामपि चाम्बरे ॥२३॥
देवदानवगन्धर्वा असुराः समरुद्गणाः । न च यक्षा भयं तस्य कुर्युः किमिव राक्षसाः ॥२४॥
तदेवं शक्तियुक्तस्य पूर्वं प्रतिकृतस्तथा । रामस्यार्हसि पिङ्गेश कर्तुं सर्वात्मना प्रियम् ॥२५॥
नाधस्तादवनौ नाप्सु गतिर्नोपरि चाम्बरे । कस्यचित् सज्जतेऽस्माकं कपीश्वर तवाज्ञया ॥२६॥
तदाज्ञापय कः किं ते कुतो वापि व्यवस्यतु । हरयो ह्यप्रधृष्यास्ते सन्ति कोट्यग्रतोऽनघ ॥२७॥

"Śrī Rāma (a scion of Raghu) is responsible for your race being prosperous and will (continue to) be your friend for a long time. Nay, immeasurable is his power and he is peerless in personal virtues. (17) (Pray) accomplish his object in the same way as your purpose has already been accomplished by him, O lord of monkeys! (In this behalf) you ought to issue orders to the foremost of monkeys (to bring together Vānara hordes). (18) Time will not be considered as having elapsed (in vain) if the work is commenced without any pressure (from him). If (however) the work is commenced under pressure (from Śrī Rāma), delay will surely be regarded as having taken place. (19) You ought to accomplish the work of Śrī Rāma even if he had not achieved your purpose, O lord of monkeys! Much more should you render good offices to him who has placed you under an obligation by killing Vālī (your mortal enemy) and getting back your (lost) sovereignty (for you). (20) Though powerful and exceptionally gallant, O ruler of hordes of monkeys and bears, why do you lag behind in commanding the monkeys (to get together the hordes of monkeys and bears) in order to win the pleasure of Śrī Rāma (son of Emperor Daśaratha)? (21) Though actually able to subdue by means of his arrows gods as well as demons as also large serpents, Śrī Rāma (son of Daśaratha) is affording you an opportunity to implement your plighted word. (22) A kindly act of no small magnitude has been done by him without entertaining any doubt about (the propriety of) taking the life of Vālī (who had done no harm to him). Let us (therefore) search for his Sītā (a princess of the Videha territory) on earth as well as in the heavens (if need be). (23) Not even gods, Dānavas and Gandharvas as also demons along with the hosts of the wind-gods and Yakṣas can cause fright to him, much less ogres. (24) Therefore, O lord of monkeys, you ought to oblige with your whole soul Śrī Rāma, who is so powerful and has rendered good offices to you in the past. (25) At your command, O lord of monkeys, the movement of any of us will not come to a standstill either below (in the subterranean regions) or on earth or in water or above (in the air) or (still higher) in the heavens. (26) Therefore issue orders as to who should do what or even at what place. Indeed, monkeys numbering more than one crore and incapable of being overpowered are at your beck and call, O sinless one!" (27)

तस्य तद् वचनं श्रुत्वा काले साधु निरूपितम् । सुग्रीवः सत्त्वसम्पन्नश्चकार मतिमुत्तमाम् ॥२८॥
संदिदेशातिमतिमान् नीलं नित्यकृतोद्यमम् । दिक्षु सर्वासु सर्वेषां सैन्यानामुपसंग्रहे ॥२९॥
यथा सेना समग्रा मे यूथपालाश्च सर्वशः । समागच्छन्त्यसङ्गेन सेनाग्र्येण तथा कुरु ॥३०॥

ये त्वन्तपालाः प्लवगाः शीघ्रगा व्यवसायिनः ।
समानयन्तु ते शीघ्रं त्वरिताः शासनान्मम । स्वयं चानन्तरं कार्यं भवानेवानुपश्यतु ॥३१॥
त्रिपञ्चरात्रादूर्ध्वं यः प्राप्नुयादिह वानरः । तस्य प्राणान्तिको दण्डो नात्र कार्या विचारणा ॥३२॥
हरींश्च वृद्धानुपयातु साङ्गदो भवान् ममाज्ञामधिकृत्य निश्चितम् ।
इति व्यवस्थां हरिपुंगवेश्वरो विधाय वेश्म प्रविवेश वीर्यवान् ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

Hearing the aforesaid submission of Hanumān, which was properly-worded and opportune, Sugrīva, who was richly endowed with sense, arrived at a supreme decision (of advancing the cause of Śrī Rāma). (28) Sugrīva (who was very wise) duly commanded Nila (one of his foremost generals and counsellors), who was ever diligent, to collect all the troops in all quarters. (29) (He said:) "Please take steps to see that my entire army as well as all the troop-commanders muster without delay with its generalissimo. (30) Let those swift-footed and energetic monkeys who guard the frontiers leave their post hurriedly and muster soon in obedience to my command. And you alone should personally see what should be done next. (31) Capital punishment will be awarded to the monkey who arrives here after fifteen nights (from now): no reconsideration should be allowed on this point. (32) Nay, accompanied by Angada, you should positively approach the elderly monkeys (personally) with reference to my command." Having made this arrangement, the mighty Sugrīva, (the lord of monkey chiefs) retired to his palace. (33)

Thus ends Canto Twenty-Nine in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Glorifying Śrī Rāma as a hero, Lakṣmaṇa comforts his brother who was wailing in many ways at the thought of Sītā, his agony of separation from her having been accentuated by the sight of the autumnal full moon and the water-lilies opening their petals during the night. His heart being captured by the wealth of beauties of autumn, Śrī Rāma extols the autumnal season and seeing Sugrīva inactive even during this season, sends Lakṣmaṇa to whip the latter into activity.

गृहं प्रविष्टे सुग्रीवे विमुक्ते गगने घनैः । वर्षरात्रे स्थितो रामः कामशोकाभिपीडितः ॥ १ ॥
पाण्डुरं गगनं दृष्ट्वा विमलं चन्द्रमण्डलम् । शारदीं रजनीं चैव दृष्ट्वा ज्योत्स्नानुलेपनाम् ॥ २ ॥
कामवृत्तं च सुग्रीवं नष्टां च जनकात्मजाम् । दृष्ट्वा कालमतीतं च मुमोह परमातुरः ॥ ३ ॥
स तु संज्ञामुपागम्य मुहूर्तान्मतिमान् नृपः । मनःस्थामपि वैदेहीं चिन्तयामास राघवः ॥ ४ ॥

दृष्ट्वा च विमलं व्योम गतविद्युद्बलाहकम् । सारसारावसंघुष्टं विललापार्तया गिरा ॥ ५ ॥
आसीनः पर्वतस्याग्रे हेमधातुविभूषिते । शारदं गगनं दृष्ट्वा जगाम मनसा प्रियाम् ॥ ६ ॥

Sugrīva having retired into his palace and the sky being completely free from clouds, Śrī Rāma, who had halted (on Mount Prasravaṇa) for the rainy nights (only), felt agonized through love (for Sītā) and grief (caused by separation from her). (1) Sore afflicted to see the sky pale and the orb of the moon free from clouds and to perceive the autumnal night too illumined with moonlight and (also) to find Sugrīva leading a life of sensuality and Sītā (the daughter of Janaka) lost (for ever) and to perceive the time fixed for taking up the search for Sītā having (already) elapsed, Śrī Rāma felt perplexed. (2-3) Regaining his balance of mind after a while, the wise Śrī Rāma (a scion of Raghu), a protector of men, for his part, thought deeply of Sītā, even though she (ever) existed in his mind. (4) Nay, seeing the sky clear, free as it was from lightning and clouds, and resonant with the cries of cranes, Śrī Rāma lamented in plaintive tones. (5) Observing the autumnal sky, while seated on the top of the mountain, rendered picturesque with minerals of golden hue, Śrī Rāma mentally approached his darling (Sītā). (6)

सारसारावसंनादैः सारसारावनादिनी । याऽऽश्रमे रमते बाला साद्य मे रमते कथम् ॥ ७ ॥
पुष्पितांश्चासनान् दृष्ट्वा काञ्चनानिव निर्मलान् । कथं सा रमते बाला पश्यन्ती मामपश्यती ॥ ८ ॥
या पुरा कलहंसानां कलेन कलभाषिणी । बुध्यते चारुसर्वाङ्गी साद्य मे रमते कथम् ॥ ९ ॥
निःस्वनं चक्रवाकानां निशम्य सहचारिणाम् । पुण्डरीकविशालाक्षी कथमेषा भविष्यति ॥१०॥
सरांसि सरितो वापीः काननानि वनानि च । तां विना मृगशावाक्षीं चरन्नाद्य सुखं लभे ॥११॥
अपि तां मद्वियोगाच्च सौकुमार्याच्च भामिनीम् । सुदूरं पीडयेत् कामः शरद्गुणनिरन्तरः ॥१२॥

(He said to himself) "In what way does that youthful lady of mine,—whose voice resembles the notes of a crane, nay, who diverted herself in the hermitage with the cries of cranes uttered with the intention of calling their mates,—divert herself now? (7) Beholding the Asana trees in blossom, which were bright as gold, but not seeing me, how does that youthful lady devert herself? (8) How does that lady of mine,—who spoke in (such) sweet tones and was charming of every limb, and who used to wake up (in the morning) with the notes of swans—divert herself now? (9) How will that lady with eyes as big as a lotus feel on hearing the cry of Chakravāka birds (the red geese) moving about in pairs? (10) I derive no more joy while roaming about on the brink of lakes, rivers and tanks and over woodlands and groves without that fawn-eyed lady. (11) Constantly intensified by the beauties of autumn, the pangs of love are, I am afraid, cruelly tormenting that beloved lady due to her separation from me and due to her tenderness." (12)

एवमादि नरश्रेष्ठो विललाप नृपात्मजः । विहंग इव सारङ्गः सलिलं त्रिदशेश्वरात् ॥१३॥
ततश्चञ्चूर्य रम्येषु फलार्थी गिरिसानुषु । ददर्श पर्युपावृत्तो लक्ष्मीवाँल्लक्ष्मणोऽग्रजम् ॥१४॥
स चिन्तया दुस्सहया परीतं विसंज्ञमेकं विजने मनस्वी ।
भ्रातुर्विषादात् त्वरितोऽतिदीनः समीक्ष्य सौमित्रिरुवाच दीनम् ॥ १५ ॥

किमार्यं कामस्य वशंगतेन किमात्मपौरुष्यपराभवेन ।
अयं ह्रिया संह्रियते समाधिः किमत्र योगेन निवर्तते न ॥१६॥
क्रियाभियोगं मनसः प्रसादं समाधियोगानुगतं च कालम् ।
सहायसामर्थ्यमदीनसत्त्वः स्वकर्महेतुं च कुरुष्व तात ॥१७॥
न जानकी मानववंशनाथ त्वया सनाथा सुलभा परेण ।
न चाग्निचूडां ज्वलितामुपेत्य न दह्यते वीर वरार्ह कश्चित् ॥१८॥

In this and (many) other ways did Śrī Rāma (son of a monarch), a (veritable) jewel among men, wail after the manner of a Chātaka bird seeking water from Indra (the ruler of gods). (13) Having duly returned after wandering hither and thither on the lovely mountain-peaks in quest of fruit, the charming Lakṣmaṇa presently saw his elder brother. (14) Perceiving him in a lonely spot, desolate, absent-minded and miserable, nay, overcome with anxiety which was difficult to endure, the high-minded Lakṣmaṇa, son of Sumitrā, who felt extremely wretched due to his brother's despondency, quickly submitted (to him as follows):—(15) "What will be gained by you if you belittle your own virility allowing yourself to be overpowered by love? The composure of your mind is hereby being disturbed by grief. Cannot (all) your agony yield to concentration of mind at this juncture, O noble brother? (16) Remaining undepressed in spirit, O dear brother, perform your daily duties in their entirety, have peace of mind and devote all your time to concentration of mind and enlist the help of the strong and increase your (own) strength, which is the (only) way to develop your manhood, O dear brother! (17) Having her protector in you, O lord of Manu's race, Sītā (daughter of Janaka) cannot be easily retained by another. Hugging a blazing flame none would escape being burnt, O hero worth being adored even by the foremost!" (18)

सलक्षणं लक्ष्मणमप्रधृष्यं स्वभावजं वाक्यमुवाच रामः ।
हितं च पथ्यं च नयप्रसक्तं ससामधर्मार्थसमाहितं च ॥१९॥
निस्संशयं कार्यमवेक्षितव्यं क्रियाविशेषोऽप्यनुवर्तितव्यः ।
न तु प्रवृद्धस्य दुरासदस्य कुमार वीर्यस्य फलं च चिन्त्यम् ॥२०॥
अथ पद्मपलाशाक्षीं मैथिलीमनु चिन्तयन् । उवाच लक्ष्मणं रामो मुखेन परिशुष्यता ॥२१॥
तर्पयित्वा सहस्राक्षः सलिलेन वसुंधराम् । निर्वर्तयित्वा सस्यानि कृतकर्मा व्यवस्थितः ॥२२॥
दीर्घगम्भीरनिर्घोषाः शैलद्रुमपुरोगमाः । विसृज्य सलिलं मेघाः परिशान्ता नृपात्मज ॥२३॥
नीलोत्पलदलश्यामाः श्यामीकृत्वा दिशो दश । विमदा इव मातङ्गाः शान्तवेगाः पयोधराः ॥२४॥

Śrī Rāma addressed the following words, characteristic of his innate disposition, to Lakṣmaṇa, who was endowed with auspicious bodily marks and could not be (easily) overpowered:—"What you have said, is useful and salutary and in consonance with propriety and full of consolation, justice and earthly good. (19) The work in hand (*viz*, the search for Sītā) should undoubtedly be attended to, and special efforts too should be made (in this behalf). The reward alone, however, of our potent action, which is fully intensified and difficult to counteract, should not be thought of, O prince!" (20) Recalling to mind Sītā (a princess of Mithila), whose eyes resembled the petals of a lotus, Śrī Rāma with a withering face then spoke (once more) to Lakṣmaṇa (as follows):—(21) "Having saturated the earth with water and ripened the corns, Indra (the god with a thousand eyes) is (now) easy of mind, his task having been accomplished. (22) Having discharged their water while sailing in front of mountains and trees with a prolonged and deep rumbling, the clouds are fully at rest (now), O prince! (23) The clouds, which were (till recently) dark like the petals of a blue lotus and stood darkening (all) the ten directions, (now) look like elephants free from rut, their fury having abated. (24)

जलगर्भा महावेगाः कुटजार्जुनगन्धिनः । चरित्वा विरताः सौम्य वृष्टिवाताः समुद्यताः ॥२५॥
घनानां वारणानां च मयूराणां च लक्ष्मण । नादः प्रस्रवणाना च प्रशान्तः सहसानघ ॥२६॥
अभिवृष्टा महामेघैर्निर्मलाश्चित्रसानवः । अनुलिप्ता इवाभान्ति गिरयश्चन्द्ररश्मिभिः ॥२७॥
शाखासु सप्तच्छदपादपानां प्रभासु तारार्कनिशाकराणाम् ।
लीलासु चैवोत्तमवारणानां श्रियं विभज्याद्य शरत्प्रवृत्ता ॥२८॥
सम्प्रत्यनेकाश्रयचित्रशोभा लक्ष्मीः शरत्कालगुणोपपन्ना ।
सूर्याग्रहस्तप्रतिबोधितेषु पद्माकरेष्वभ्यधिकं विभाति ॥२९॥
सप्तच्छदानां कुसुमोपगन्धी षट्पादवृन्दैरनुगीयमानः ।
मत्तद्विपानां पवनानुसारी दर्पं विनेष्यन्नधिकं विभाति ॥३०॥

"Having finished their round, O gentle brother, the rainy winds, which were laden with moisture and full of great fury, and which bore the fragrance of Kuṭaja and Arjuna flowers, have (now) ceased to blow, though fully prepared to march. (25) The rumbling of clouds, the trumpeting of elephants, the cry of peacocks and the sound of waterfalls have become completely still all at once, O sinless one! (26) Having been washed on all sides by huge clouds and (thus) cleansed of their impurities, the mountains with their picturesque peaks shine forth as though illumined by the rays of the moon. (27) Autumn has now set in, severally manifesting her grace (in the form of blossom) on the boughs of the Saptachhada trees, through the light of the stars, the sun and the moon and through the sports of excellent elephants. (28) With her diversified elegance manifested through various channels the goddess of loveliness adorned with the beauties of autumn spreads her charm in an extraordinary degree in the clusters of lotuses opened by the first rays of the sun. (29) Bearing the fragrance of the blossom of Saptachhada trees, (nay) being celebrated in song by swarms of black bees, drying up the waters (of the lakes and rivers etc.), heightening the excitement of elephants in rut and (thus) following the ways of the wind-god, autumn is spreading its charm in a special degree. (30)

अभ्यागतैश्चारुविशालपक्षैः स्मरप्रियैः पद्मरजोऽवकीर्णैः ।
महानदीनां पुलिनोपयातैः क्रीडन्ति हंसाः सह चक्रवाकैः ॥३१॥
मदप्रगल्भेषु च वारणेषु गवां समूहेषु च दर्पितेषु ।
प्रसन्नतोयासु च निम्नगासु विभाति लक्ष्मीर्बहुधा विभक्ता ॥३२॥
नभः समीक्ष्याम्बुधरैर्विमुक्तं विमुक्तबर्हाभरणा वनेषु ।
प्रियास्वरक्ता विनिवृत्तशोभा गतोत्सवा ध्यानपरा मयूराः ॥३३॥

मनोज्ञगन्धैः प्रियकैरनल्पैः पुष्पातिभारावनताग्रशाखैः ।
सुवर्णगौरैर्नयनाभिरामैरुद्योतितानीव वनान्तराणि ॥३४॥
प्रियान्वितानां नलिनीप्रियाणां वनप्रियाणां कुसुमोद्गतानाम् ।
मदोत्कटानां मदलालसानां गजोत्तमानां गतयोऽद्य मन्दाः ॥३५॥
व्यक्तं नभः शस्त्रविधौतवर्णं कृशप्रवाहानि नदीजलानि ।
कह्लारशीताः पवनाः प्रवान्ति तमोविमुक्ताश्च दिशः प्रकाशाः ॥३६॥

"The swans are sporting with Chakravākas (a species of red geese), that have newly arrived (from the Mansarovar lake with them), are distinguished by their lovely distended wings and covered over with the pollen of lotuses, are fond of amorous sport and have come in contact with them on the sandy banks of big rivers. (31) Loveliness appears reflected severally in elephants mad through rut, in herds of excited bulls as well as in streams with pellucid waters. (32) Perceiving the sky wholly devoid of clouds, the peacocks in the woods,—that had shed their decoration in the form of their tail and were no longer fond of their mates, whose grace had totally disappeared and whose joy had departed,—became absorbed in the thought of clouds. (33) The depths of the forests were lit up as it were with (the presence of) numerous Priyaka (Asana) trees emitting delightful fragrance, which were bright as gold and were highly pleasing to the eye, and the tips of whose branches were bent under the excessive weight of their blossom. (34) The gait of the foremost of elephants,—who are accompanied by their mates, are fond of lotus-ponds and the woods, who are out to enjoy the blossom (of Saptachhada trees), are excited by passion and are full of ardent longing for sexual enjoyment, affected with rut as they are,—has become slow now. (35) The sky has clearly assumed the spotless hue of a sword sharpened on the whetstone, the waters of the rivers are flowing in a narrow stream, the winds are blowing cool due to contact with Kalhāra flowers and wafting their fragrance, while the quarters look bright, entirely free as they are from obscurity (caused by clouds). (36)

सूर्यातपक्रामणनष्टपङ्का भूमिश्चिरोद्घाटितसान्द्ररेणुः ।
अन्योन्यवैरेण समायुतानामुद्योगकालोऽद्य नराधिपानाम् ॥३७॥
शरद्गुणाप्यायितरूपशोभाः प्रहर्षिताः पांसुसमुत्थिताङ्गाः ।
मदोत्कटाः सम्प्रति युद्धलुब्धा वृषा गवां मध्यगता नदन्ति ॥३८॥
समन्मथा तीव्रतरानुरागा कुलान्विता मन्दगतिः करेणुः ।
मदान्वितं सम्परिवार्य यान्तं वनेषु भर्तारमनुप्रयाति ॥३९॥
त्यक्त्वा वराण्यात्मविभूषितानि बर्हाणि तीरोपगता नदीनाम् ।
निर्भर्त्स्यमाना इव सारसौघैः प्रयान्ति दीना विमना मयूराः ॥४०॥
वित्रास्य कारण्डवचक्रवाकान् महारवैर्भिन्नकटा गजेन्द्राः ।
सरस्सु बुद्धाम्बुजभूषणेषु विक्षोभ्य विक्षोभ्य जलं पिबन्ति ॥४१॥
व्यपेतपङ्कासु सवालुकासु प्रसन्नतोयासु सगोकुलासु ।
ससारसारावविनादितासु नदीषु हंसा निपतन्ति हृष्टाः ॥४२॥

"(All) mud having disappeared due to contact of sunshine, the soil is now covered with thick (layers of) dust come to light after a long time. Now is the time for (military) endeavour on the part of kings (lit., rulers of men) actuated by enmity towards one another. (37) Overjoyed bulls,—whose graceful comeliness of form has been heightened by the bracing qualities of autumn, whose limbs are powdered with dust, (nay) who are excited with passion and are now covetous of fighting (with one another),—are bellowing in the midst of cows. (38) Affected with rut and (as such) full of passionate love, (hence) walking with a slow tread, the she-elephant of noble breed follows her mate,—(also) affected with rut and ranging through the woods,—encompassing him (now and then). (39) Shedding their excellent tails, which served as their (natural) adornment, peacocks arrived near the banks of rivers come away distressed and disconsolate, as though being rebuffed by swarms of cranes. (40) Scaring away Kāraṇḍavas and Chakravākas by their formidable cries, while standing in lakes adorned with open lotuses, lordly elephants with ichor exuding from their temples drink their water after stirring it violently again and again. (41) Swans full of joy descend into rivers from which mud has altogether disappeared, which are (now) fringed with sands, whose waters have become clear, which are frequented by herds of cows and flocked with cranes and are rendered noisy with their cries. (42)

नदीघनप्रस्रवणोदकानामतिप्रवृद्धानिलबर्हिणानाम् ।
प्लवङ्गमानां च गतोत्सवानां ध्रुवं रवाः सम्प्रति सम्प्रनष्टाः ॥४३॥
अनेकवर्णाः सुविनष्टकाया नवोदितेष्वम्बुधरेषु नष्टाः ।
क्षुधार्दिता घोरविषा बिलेभ्यश्चिरोषिता विप्रसरन्ति सर्पाः ॥४४॥
चञ्चच्चन्द्रकरस्पर्शहर्षोन्मीलिततारका । अहो रागवती संध्या जहाति स्वयमम्बरम् ॥४५॥
रात्रिः शशाङ्कोदितसौम्यवक्त्रा तारागणोन्मीलितचारुनेत्रा ।
ज्योत्स्नांशुकप्रावरणा विभाति नारीव शुक्लांशुकसंवृताङ्गी ॥४६॥
विपक्वशालिप्रसवानि भुक्त्वा प्रहर्षिता सारसचारुपङ्क्तिः ।
नभः समाक्रामति शीघ्रवेगा वातावधूता ग्रथितेव माला ॥४७॥
सुप्तैकहंसं कुमुदैरुपेतं महाह्रदस्थं सलिलं विभाति ।
घनैर्विमुक्तं निशि पूर्णचन्द्रं तारागणाकीर्णमिवान्तरिक्षम् ॥४८॥

"The sound of the water flowing in rivers, the water discharged by clouds and the murmur of the water gushing from springs, the sound of furious winds, the cries of peacocks and the croaks of frogs, that are bereft of joy, have completely vanished now, to be sure. (43) Serpents of many colours carrying terrible poison (in their fangs), which remained shut up for a long time (in holes for fear of rains) ever since the time clouds newly made their appearance (in the sky) and which were all but dead, their means of sustenance having been completely cut off, are (now) emerging freely from their holes, tormented as they are with hunger. (44) Full of passion in the form of roseate hue (in the western horizon) and the pupils of her eyes in the form of stars brightened through joy at the touch of the hands of the charming moon in the form of moonbeams, the lady in the form of evening twilight automatically abandons herself the covering in the form of the sky. (45) With herpleasing countenance in the form of the moon perceptible and her lovely eyes in the form of the hosts of stars opened and with her mantle of moonshine wrapped round her body, the night looks like a woman who has her limbs covered with a white cloth. (46) Overjoyed to eat ears of fully ripe paddy (and holding them in their beaks) a charming row of cranes takes its flight across the sky with a dashing speed like a knotted garland carried by the wind. (47) Adorned with water-lilies, the water in the big pond with a solitary swan lying asleep on it looks delightful like the sky completely bereft of clouds, nay, illumined by the full moon and spangled with a host of stars at night. (48)

प्रकीर्णहंसाकुलमेखलानां प्रबुद्धपद्मोत्पलमालिनीनाम् ।
वाप्युत्तमानामधिकाद्य लक्ष्मीर्वराङ्गनानामिव भूषितानाम् ॥४९॥
वेणुस्वरव्यञ्जिततूर्यमिश्रः प्रत्यूषकालेऽनिलसम्प्रवृत्तः ।
सम्मूर्छितो गह्वरगोवृषाणामन्योन्यमापूरयतीव शब्दः ॥५०॥
नवैर्नदीनां कुसुमप्रहासैर्व्याधूयमानैर्मृदुमारुतेन ।
धौतामलक्षौमपटप्रकाशैः कूलानि काशैरुपशोभितानि ॥५१॥
वनप्रचण्डा मधुपानशौण्डाः प्रियान्विताः षट्चरणाः प्रहृष्टाः ।
वनेषु मत्ताः पवनानुयात्रां कुर्वन्ति पद्मासनरेणुगौराः ॥५२॥
जलं प्रसन्नं कुसुमप्रहासं क्रौञ्चस्वनं शालिवनं विपक्वम् ।
मृदुश्च वायुर्विमलश्च चन्द्रः शंसन्ति वर्षव्यपनीतकालम् ॥५३॥
मीनोपसंदर्शितमेखलानां नदीवधूनां गतयोऽद्य मन्दाः ।
कान्तोपभुक्तालसगामिनीनां प्रभातकालेष्विव कामिनीनाम् ॥५४॥

"The loveliness of the best of tanks with their broken girdle of swans scattered here and there and their wreaths of full-blown lotuses, and therefore looking like lovely women adorned with jewels, stands enhanced today. (49) Blended with the music produced in the form of the whistling of bamboos and circulated by the breeze in the morning and (therefore) spread all round, the echo coming from the caves and the bellowing of the bulls supplement each another as it were. (50) The banks of rivers stand decorated with fresh bunches of Kāśa grass smiling joyfully in the form of their blossom, (nay) being swung by a gentle breeze and shining brightly like strips of linen washed clean (with water). (51) Flying unhampered in the woods and adept in sucking honey, (nay) drunk with honey in the woods and turned grey with the pollen of lotus and Asana flowers, the black bees accompanied by their loved ones and transported with joy follow the course of the wind. (52) Pellucid water (in the rivers, lakes etc.) smiling joyfully in the form of (lotus and other) flowers and made noisy with the cries of cranes, fully ripe paddy-fields, nay, the gentle breeze and the cloudless moon betoken the time of passing away of the rains. (53) The pace of matrons in the form of rivers with their girdles visible in the form of fishes is slow today like that of passionate women enjoyed (the previous night) by their beloved one and walking with a tardy gait at the time of sunrise. (54)

सचक्रवाकानि सशैवलानि काशैर्दुकूलैरिव संवृतानि ।
सपत्ररेखाणि सरोचनानि वधूमुखानीव नदीमुखानि ॥५५॥

प्रफुल्लबाणासनचित्रितेषु प्रहृष्टषट्पादनिकूजितेषु ।
गृहीतचापोद्यतदण्डचण्डः प्रचण्डचापोऽद्य वनेषु कामः ॥५६॥
लोकं सुवृष्ट्या परितोषयित्वा नदीस्तटाकानि च पूरयित्वा ।
निष्पन्नसस्यां वसुधां च कृत्वा त्यक्त्वा नभस्तोयधराः प्रनष्टाः ॥५७॥
दर्शयन्ति शरन्नद्यः पुलिनानि शनैः शनैः । नवसंगमसव्रीडा जघनानीव योषितः ॥५८॥
प्रसन्नसलिलाः सौम्य कुरराभिविनादिताः । चक्रवाकगणाकीर्णा विभान्ति सलिलाशयाः ॥५९॥
अन्योन्यबद्धवैराणां जिगीषूणां नृपात्मज । उद्योगसमयः सौम्य पार्थिवानामुपस्थितः ॥६०॥

"Full of Chakravāka birds (a species of red geese) and duck-weeds (floating on them) and covered with bunches of Kāśa grass as though with a piece of cloth, the faces of rivers resemble the faces of matrons severally painted with Gorochana (a yellow orpiment prepared from the bile of a cow) and decorated with lines or streaks drawn with musk and other fragrant substances. (55) Wielding a fierce bow, the god of love, who is cruel in his violence started (against the love-lorn) with the bow grasped in his hand, has made his appearance today in woodlands adorned with Bāṇa and Asana trees in full blossom and rendered very noisy by highly delighted black bees. (56) Having saturated the earth with abundant rainfall and filling the rivers and tanks, nay, having provided the earth with ripe corns and leaving the sky, the clouds have totally disappeared. (57) The autumnal streams gradually reveal their banks in the same way as brides bashful in their first meeting (with- their spouse) uncover their body by degrees. (58) With their pellucid water, the lakes and ponds, which are made noisy by ospreys and crowded with swarms of Chakravāka birds (a species of red geese), look very charming, O gentle one ! (59) The time has come for kings who have deep-seated animosity with one another and are thirsting for conquest to embark on their military campaigns, O gentle prince ! (60)

इयं सा प्रथमा यात्रा पार्थिवानां नृपात्मज । न च पश्यामि सुग्रीवमुद्योगं च तथाविधम् ॥६१॥
असनाः सप्तपर्णाश्च कोविदाराश्च पुष्पिताः । दृश्यन्ते बन्धुजीवाश्च श्यामाश्च गिरिसानुषु ॥६२॥
हंससारसचक्राह्वैः कुररैश्च समन्ततः । पुलिनान्यवकीर्णानि नदीनां पश्य लक्ष्मण ॥६३॥
चत्वारो वार्षिका मासा गता वर्षशतोपमाः । मम शोकाभितप्तस्य तथा सीतामपश्यतः ॥६४॥
चक्रवाकीव भर्तारं पृष्ठतोऽनुगता वनम् । विषमं दण्डकारण्यमुद्यानमिव चाङ्गना ॥६५॥
प्रियाविहीने दुःखार्ते हृतराज्ये विवासिते । कृपां न कुरुते राजा सुग्रीवो मयि लक्ष्मण ॥६६॥
अनाथो हृतराज्योऽहं रावणेन च धर्षितः । दीनो दूरगृहः कामी मां चैव शरणं गतः ॥६७॥
इत्येतैः कारणैः सौम्य सुग्रीवस्य दुरात्मनः । अहं वानरराजस्य परिभूतः परंतपः ॥६८॥
स कालं परिसंख्याय सीतायाः परिमार्गणे । कृतार्थः समयं कृत्वा दुर्मतिर्नावबुध्यते ॥६९॥
स किष्किन्धां प्रविश्य त्वं ब्रूहि वानरपुंगवम् । मूर्खं ग्राम्यसुखे सक्तं सुग्रीवं वचनान्मम ॥७०॥

"This is the occasion for kings to undertake their (very) first expedition (for conquest after the monsoon), O prince ! I, however, neither see Sugrīva nor any endeavour of that kind (on his part so far). (61) Asana and Saptaparṇa as well as Kovidāra and Bandhujīva as also Tamāla trees are seen in blossom on the mountain-peaks. (62) See, O Lakṣmaṇa, the sandy banks of rivers crowded with swans, cranes and Chakravākas as well as with ospreys on all sides. (63) The four rainy months have (well-nigh) elapsed like a hundred years past me, tormented as I am with grief because I do not behold Sītā. (64) The belle followed at my back to the forest of Daṇḍaka, which was hard to penetrate, even as a female Chakravāka would follow her mate to a garden. (65) King Sugrīva, O Lakṣmaṇa, is not showing his good will to me, even though I am bereft of my darling, stricken with agony, deprived of my kingdom and exiled (from my home). (66) A scorcher of foes (as I am), I have been held in contempt by Sugrīva, the evil-minded king of monkeys, on the grounds that I am forlorn, have been deprived of my kingdom and outraged by Rāvaṇa, that I am miserable, far from my home and love-sick and have sought him for protection. (67-68) Having fixed a (limit of) time for the search of Sītā and arrived at an understanding (with me on this score), the perverted fellow does not give heed to it, his object having (already) been accomplished. (69) Therefore, duly entering Kiṣkindhā, admonish in my name the foolish Sugrīva, the foremost of monkeys, who is attached to carnal pleasures, as follows:—(70)

अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम् । आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥७१॥
शुभं वा यदि वा पापं यो हि वाक्यमुदीरितम् । सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः ॥७२॥
कृतार्था ह्यकृतार्थानां मित्राणां न भवन्ति ये । तान् मृतानपि क्रव्यादाः कृतघ्नान् नोपभुञ्जते ॥७३॥
नूनं काञ्चनपृष्ठस्य विकृष्टस्य मया रणे । द्रष्टुमिच्छसि चापस्य रूपं विद्युद्गणोपमम् ॥७४॥
घोरं ज्यातलनिर्घोषं क्रुद्धस्य मम संयुगे । निर्घोषमिव वज्रस्य पुनः संश्रोतुमिच्छसि ॥७५॥
काममेवंगतेऽप्यस्य परिज्ञाते पराक्रमे । त्वत्सहायस्य मे वीर न चिन्ता स्यान्नृपात्मज ॥७६॥
यदर्थमयमारम्भः कृतः परपुरंजय । समयं नाभिजानाति कृतार्थः प्लवगेश्वरः ॥७७॥
वर्षाः समयकालं तु प्रतिज्ञाय हरीश्वरः । व्यतीतांश्चतुरो मासान् विहरन् नावबुध्यते ॥७८॥
सामात्यपरिषत् क्रीडन् पानमेवोपसेवते । शोकदीनेषु नास्मासु सुग्रीवः कुरुते दयाम् ॥७९॥

"The vilest among men in this world is he who, having pledged his word to grant the desire of suppliants who are (themselves) endowed with strength etc. and have also rendered good offices to him in the past, fails to implement his promise. (71) He, on the other hand, who honours as inviolable his plighted word, be it productive of good or evil, is a hero and the best of men. (72) Even carnivora refuse to feed on the flesh of those ungrateful beings, when they are dead, who, though having achieved their (own) end, actually fail to be of (any) service to their (beneficent) friends whose object has not (yet) been accomplished. (73) Do you really wish to see the shining frame, resembling a series of lightning flashes, of my gold-backed bow stretched at full length by me in combat? (74) Do you long to hear once more at close quarters the terrible twang of my bowstring resembling the crash of a thunderbolt when I am angered on a field of battle?" (75) It is strange, O prince, that no anxious thought (that I could as well slay Sugrīva as I did Vālī if he failed to implement his promise) should cross the mind of Sugrīva even under such circumstances when my prowess is directly and fully known to him and (especially) when I have a helpful companion in you. (76) Sugrīva (the lord of monkeys), whose object has been accomplished, no longer remembers the understanding (which was arrived at with him by me) relating to the purpose (in the shape of conducting a search for Sītā) for which this endeavour (in the form of cultivating friendship with him and killing Vālī) was made (by me), O conqueror of hostile cities! (77) Having given his plighted word to the effect that the understanding arrived at with me will be honoured at the end of the monsoon, Sugrīva (the king of monkeys), who is busy diverting himself (by enjoying the pleasures of sense) is not aware of the four (rainy) months that have (already well-nigh) elapsed. (78) Amusing himself along with his ministers and court, Sugrīva is only enjoying drink, and does not commiserate us, who are distressed through grief. (79)

उच्यतां गच्छ सुग्रीवस्त्वया वीर महाबल । मम रोषस्य यद्रूपं ब्रूयाश्चैनमिदं वचः ॥८०॥
न स संकुचितः पन्था येन वाली हतो गतः । समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः ॥८१॥
एक एव रणे वाली शरेण निहतो मया । त्वां तु सत्यादतिक्रान्तं हनिष्यामि सबान्धवम् ॥८२॥
यदेवं विहिते कार्ये यद्धितं पुरुषर्षभ । तत् तद् ब्रूहि नरश्रेष्ठ त्वर कालव्यतिक्रमः ॥८३॥
कुरुष्व सत्यं मम वानरेश्वर प्रतिश्रुतं धर्ममवेक्ष्य शाश्वतम् ।
मा वालिनं प्रेतगतो यमक्षये त्वमद्य पश्येर्मम चोदितः शरैः ॥८४॥
स पूर्वजं तीव्रविवृद्धकोपं लालप्यमानं प्रसमीक्ष्य दीनम् ।
चकार तीव्रां मतिमुग्रतेजा हरीश्वरे मानववंशवर्धनः ॥८५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिंशः सर्गः ॥ ३० ॥

"Go and let Sugrīva be apprised of the turn which my wrath may take, O valiant prince possessed of extraordinary might, and administer to him the following warning:—(80) 'The route by which Vālī has departed on being killed (by me) on the field of battle has not been closed. (Therefore) abide by the pledge (given by you), (pray) do not follow the path of Vālī. (81) Vālī alone was killed by me with an arrow while I will kill you with (all) your kinsfolk since you have deviated from truth.' (82) When the work (of initiating a search for Sītā) has been impeded in this way, (pray) speak (to Sugrīva) whatever is good (for him as well as for us), O jewel among men! Make haste, O ornament of humanity! Let there be no delay. (83) (Address in my name the following appeal to Sugrīva:—) 'Recognizing it to be an everlasting virtue, O lord of monkeys, implement the pledge given to me. Hurled by my arrows to the other world, (pray) do not see you Vālī in the abode of Death today'." (84) Perceiving his eldest brother (Śrī Rāma) babbling, distressed as he was, his anger having grown violent, Lakṣmaṇa, the promoter of the race of Manu (the progenitor of mankind), who was endowed with terrible energy, adopted a severe attitude towards Sugrīva (the ruler of monkeys). (85)

Thus ends Canto Thirty in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Concluding from the angry words of Śrī Rāma that he was wroth against Sugrīva, Lakṣmaṇa gets ready to kill the latter. Pacifying Lakṣmaṇa, Śrī Rāma, however, sends him to Sugrīva with instructions to adopt a conciliatory attitude towards him. Reaching Kiṣkindhā with a bow and arrow in hand and assuming an angry demeanour, Lakṣmaṇa asks Angada to announce his arrival to Sugrīva. Even when apprised of Lakṣmaṇa's arrival by Angada, Sugrīva, who was drunk with wine, is unable to follow Angada and comes to realize the gravity of the situation only on hearing the clamour of the alarmed monkeys and on being awakened to the reality by two of his foremost ministers and implored by them to placate Lakṣmaṇa.

स कामिनं दीनमदीनसत्त्वं शोकाभिपन्नं समुदीर्णकोपम् ।
नरेन्द्रसूनुर्नरदेवपुत्रं रामानुजः पूर्वजमित्युवाच ॥ १ ॥
न वानरः स्थास्यति साधुवृत्ते न मन्यते कर्मफलानुषङ्गान् ।
न भोक्ष्यते वानरराज्यलक्ष्मीं तथा हि नातिक्रमतेऽस्य बुद्धिः ॥ २ ॥
मतिक्षयाद् ग्राम्यसुखेपु सक्तस्तव प्रसादात् प्रतिकारबुद्धिः ।
हतोऽग्रजं पश्यतु वीरवालिनं न राज्यमेवं विगुणस्य देयम् ॥ ३ ॥
न धारये कोपमुदीर्णवेगं निहन्मि सुग्रीवमसत्यमद्य ।
हरिप्रवीरैः सह वालिपुत्रो नरेन्द्रपुत्र्या विचयं करोतु ॥ ४ ॥
तमात्तबाणासनमुत्पतन्तं निवेदितार्थं रणचण्डकोपम् ।
उवाच रामः परवीरहन्ता स्ववीक्षितं सानुनयं च वाक्यम् ॥ ५ ॥
नहि वै त्वद्विधो लोके पापमेवं समाचरेत् । कोपमार्येण यो हन्ति स वीरः पुरुषोत्तमः ॥ ६ ॥
नेदमत्र त्वया ग्राह्यं साधुवृत्तेन लक्ष्मण । तां प्रीतिमनुवर्तस्व पूर्ववृत्तं च संगतम् ॥ ७ ॥
सामोपहितया वाचा रूक्षाणि परिवर्जयन् । वक्तुमर्हसि सुग्रीवं व्यतीतं कालपर्यये ॥ ८ ॥

Prince Lakṣmaṇa, younger (half-) brother of Śrī Rāma, submitted as follows to his eldest brother (Śrī Rāma), (also) the son of a king, who, though noble-minded, was feeling distressed, overcome as he was with grief and full of longing (for his lost consort), his wrath having grown intense:—(1) "Since Sugrīva, who is a monkey (after all), would not stick to the conduct of the virtuous (who are constant in their friendship and love) nor does he recognize the relation (of cause and effect) between his virtuous action (in the shape of cultivating friendship with you and solemnizing it in the presence of fire) and its reward (in the shape of regaining his lost sovereignty and wife), (it is therefore clear that) he is not going to enjoy (long) the fortune in the shape of the kingdom of the monkeys. Hence his mind does not take rapid strides on the path of discharging one's obligations towards a friend. (2) He has got addicted to the vulgar pleasures due to loss of reason and the inclination to repay one's debt springs up in one (only) as a result of your grace (which has evidently not descended on him). Let him (therefore) see, on his being killed, his elder brother, the heroic Vālī; rulership should not be conferred on an individual who is so destitute of virtues (as he is). (3) I am unable to contain my wrath, whose vehemence has been intensified, and shall get rid of the faithless Sugrīva this (very) day. Let the son of Vālī (on being installed on the throne in place of Sugrīva) conduct the search for Sītā (the daughter of a ruler of men) along with the foremost heroes among monkeys." (4) To Lakṣmaṇa—who was rushing forward (towards Kiṣkindhā), bow in hand, (nay) who had made known (to Śrī Rāma) his purpose (of sallying forth to Kiṣkindhā) and manifested wild anger as a precursor of fight,—Śrī Rāma, the destroyer of hostile warriors, gave the following reply, which was well thought out and full of civility:—(5) "Surely no one like you (who knows what is right) will ever knowingly perpetrate such a sin (as indulging in the very thought of killing a friend). He who kills his anger through right judgment is a hero and the foremost of men. (6) No such idea should be entertained on this occasion by you, O Lakṣmaṇa, a man of pious conduct as you are. Pursue the former love (that existed between us and Sugrīva) and recollect what happened in the past and (also) our friendship. (7) Avoiding harsh words, you ought to speak to Sugrīva, who stands guilty of delay, in a conciliatory language, reminding him of the time that has (already) elapsed." (8)

सोऽग्रजेनानुशिष्टार्थो यथावत् पुरुषर्षभः । प्रविवेश पुरीं वीरो लक्ष्मणः परवीरहा ॥ ९ ॥
ततः शुभमतिः प्राज्ञो भ्रातुः प्रियहिते रतः । लक्ष्मणः प्रति संरब्धो जगाम भवनं कपेः ॥१०॥
शक्रबाणासनप्रख्यं धनुः कालान्तकोपमम् । प्रगृह्य गिरिशृङ्गाभं मन्दरः सानुमानिव ॥११॥
यथोक्तकारी वचनमुत्तरं चैव सोत्तरम् । बृहस्पतिसमो बुद्धया मत्वा रामानुजस्तदा ॥१२॥
कामक्रोधसमुत्थेन भ्रातुः क्रोधाग्निना वृतः । प्रभञ्जन इवाप्रीतः प्रययौ लक्ष्मणस्ततः ॥१३॥
सालतालाश्वकर्णांश्च तरसा पातयन् बलात् । पर्यस्यन् गिरिकूटानि द्रुमानन्यांश्च वेगितः ॥१४॥
शिलाश्च शकलीकुर्वन् पद्भ्यां गज इवाशुगः । दूरमेकपदं त्यक्त्वा ययौ कार्यवशाद् द्रुतम् ॥१५॥
तामपश्यद् बलाकीर्णां हरिराजमहापुरीम् । दुर्गामिक्ष्वाकुशार्दूलः किष्किन्धां गिरिसंकटे ॥१६॥
रोषात् प्रस्फुरमाणोष्ठः सुग्रीवं प्रति लक्ष्मणः । ददर्श वानरान् भीमान् किष्किन्धायां बहिश्चरान् ॥१७॥

Having been duly instructed as to what should be done, Lakṣmaṇa, the well-known hero, a (veritable) jewel among men and the slayer of hostile warriors, boldly proceeded to enter the city (of Kiṣkindhā). (9) Thereupon the wise and pious-minded Lakṣmaṇa,—who was intent on doing what is pleasing and what is conducive to the good of his (eldest half-) brother, and was feeling indignant,—made for the palace of the monkey (chief). (10) Bearing (as he did) his bow, shining brightly like the rainbow (the bow of Indra), (nay) dreadful as the (all-destroying) Time-Spirit and the god of death (the destroyer of the world) and resembling a mountain-peak (in size and height), he stood like the Mandara mountain. (11) Revolving in his mind what he had got to say (to Sugrīva) as well as the reply he expected (from the latter) along with his own (contemplated) rejoinder, Lakṣmaṇa, a younger (half-) brother of Śrī Rāma,—who was wont to do as he was told (by Śrī Rāma), who vied with Sage Bṛhaspati (the preceptor of gods) in intelligence, (nay) who was encompassed by the fire of wrath sprung from the longing in his brother's heart (for getting a search for Sītā initiated) and its frustration and displeased (with Sugrīva),—then rushed from that place like a tempest, uprooting with his might sal, palmyra and Aśwakarṇa as well as other trees, throwing down mountain-peaks, full of impetuosity as he was. (12—14) Nay, crushing the rocks under his feet like a swift-going elephant, he moved speedily, taking long strides due to exigency (of the moment). (15) Lakṣmaṇa (a tiger among the Ikṣwākus) beheld Kiṣkindhā, the famous capital of the king of monkeys, situated in the midst of mountains and surrounded by an army (of monkeys) and (therefore) difficult of access. (16) Lakṣmaṇa, whose lips were trembling through anger directed against Sugrīva, saw fearful monkeys roaming outside in Kiṣkindhā. (17)

तं दृष्ट्वा वानराः सर्वे लक्ष्मणं पुरुषर्षभम् ।
शैलशृङ्गाणि शतशः प्रवृद्धांश्च महीरुहान् । जगृहुः कुञ्जरप्रख्या वानराः पर्वतान्तरे ॥१८॥
तान् गृहीतप्रहरणान् सर्वान् दृष्ट्वा तु लक्ष्मणः । बभूव द्विगुणं क्रुद्धो बह्विन्धन इवानलः ॥१९॥
तं ते भयपरीताङ्गाः क्षुब्धं दृष्ट्वा प्लवंगमाः । कालमृत्युयुगान्ताभं शतशो विद्रुता दिशः ॥२०॥
ततः सुग्रीवभवनं प्रविश्य हरिपुंगवाः । क्रोधमागमनं चैव लक्ष्मणस्य न्यवेदयन् ॥२१॥
तारया सहितः कामी सक्तः कपिवृषस्तदा । न तेषां कपिसिंहानां शुश्राव वचनं तदा ॥२२॥
ततः सचिवसंदिष्टा हरयो रोमहर्षणाः । गिरिकुञ्जरमेघाभा नगरान्निर्ययुस्तदा ॥२३॥
नखदंष्ट्रायुधाः सर्वे वीरा विकृतदर्शनाः । सर्वे शार्दूलदंष्ट्राश्च सर्वे विवृतदर्शनाः ॥२४॥
दशनागबलाः केचित् केचिद् दशगुणोत्तराः । केचिन्नागसहस्रस्य बभूवुस्तुल्यवर्चसः ॥२५॥

Seeing the celebrated Lakṣmaṇa, a jewel among men, all the monkeys, who looked like elephants and behaved like men, snatched mountain-peaks in hundreds as well as fully grown up trees in the midst of mountains. (18) Lakṣmaṇa for his part got doubly enraged to see them all weapon in hand, as a fire would flare up when fed with abundant firewood. (19) Seeing him agitated like the (all-devouring) Time-Spirit, the god of death and the fire of universal destruction, the monkeys fled in their hundreds in all directions, their limbs overpowered through fear. (20) Duly entering the palace of Sugrīva, the leaders of monkeys then apprised him of Lakṣmaṇa's arrival and wrath. (21) Sugrīva (the foremost of monkeys), who was accompanied by Tārā at that moment, and who was full of longing for women and (deeply) attached to the pleasure of sense, did not instantly heed the words of those lions among monkeys. (22) As commanded by the ministers, the monkeys,—who looked like mountains, elephants and clouds (in size), and made the hair of those who looked on them stand on their ends, thereupon issued out of the city at once. (23) Having nails and sharp teeth for their weapons, they were all heroic and terrible to look at. The teeth of them all were like those of a tiger and they could be clearly seen (standing as they were in the open). (24) Some (of them) possessed the strength of ten elephants, others were ten times stronger, while (still) others were equal in energy to ten thousand elephants. (25)

ततस्तैः कपिभिर्व्याप्तां द्रुमहस्तैर्महाबलैः । अपश्यल्लक्ष्मणः क्रुद्धः किष्किन्धां तां दुरासदाम् ॥२६॥
ततस्ते हरयः सर्वे प्राकारपरिखान्तरात् । निष्क्रम्योदग्रसत्त्वास्तु तस्थुराविष्कृतं तदा ॥२७॥

सुग्रीवस्य प्रमादं च पूर्वजस्यार्थमात्मवान् । दृष्ट्वा क्रोधवशं वीरः पुनरेव जगाम सः ॥२८॥
स दीर्घोष्णमहोच्छ्वासः कोपसंरक्तलोचनः । बभूव नरशार्दूलः सधूम इव पावकः ॥२९॥
बाणशल्यस्फुरज्जिह्वः सायकासनभोगवान् । स्वतेजोविषसम्भूतः पञ्चास्य इव पन्नगः ॥३०॥
तं दीप्तमिव कालाग्निं नागेन्द्रमिव कोपितम् । समासाद्याङ्गदस्त्रासाद् विषादमगमत् परम् ॥३१॥
सोऽङ्गदं रोषताम्राक्षः संदिदेश महायशाः । सुग्रीवः कथ्यतां वत्स ममागमनमित्युत ॥३२॥
एष रामानुजः प्राप्तस्त्वत्सकाशमरिंदम । भ्रातुर्व्यसनसंतप्तो द्वारि तिष्ठति लक्ष्मणः ॥३३॥
तस्य वाक्यं यदि रुचिः क्रियतां साधु वानर । इत्युक्त्वा शीघ्रमागच्छ वत्स वाक्यमरिंदम ॥३४॥

Full of wrath, Lakṣmaṇa thereupon cast his eyes on the aforesaid Kiṣkindhā, surrounded by those exceptionally mighty monkeys, standing trees in hand, which was difficult of access. (26) Coming out of the fortification wall and crossing the limits of the moat surrounding it, all the aforesaid monkeys for their part, who were exceptionally mighty, thereupon stood in the open on that occasion. (27) Considering the negligence on the part of Sugrīva as well as the purpose of his eldest brother (Śrī Rāma), the valiant Lakṣmaṇa, even though self-possessed, fell a victim to anger once more. (28) Heaving deep and burning sighs, his eyes blood-red through anger, that tiger among men looked like fire enveloped in smoke. (29) With the head of the arrow for its flickering tongues and the bow for its coils and full of poison in the shape of his martial ardour Lakṣmaṇa stood like a five-headed serpent. (30) Duly approaching Lakṣmaṇa, who shone like the blazing fire of universal destruction and resembled the infuriated king of serpents (Śeṣa), Prince Angada gave way to utter despondency through fear. (31) His eyes bloodshot through anger, the highly glorious Lakṣmaṇa commanded Angada as follows :—"Let Sugrīva, my child, be apprised of my arrival as below :—(32) "Arrived in your presence, O tamer of enemies, here waits Lakṣmaṇa, Śrī Rāma's younger (half-) brother, at your door, tormented as he is by the said plight of his (eldest) brother (Śrī Rāma). (33) His advice may be duly followed if it pleases you, O monkey (chief) !' Delivering this message (of mine), O tamer of foes, return soon, my child !" (34)

लक्ष्मणस्य वचः श्रुत्वा शोकाविष्टोऽङ्गदोऽब्रवीत् । पितुः समीपमागम्य सौमित्रिरयमागतः ॥३५॥
अथाङ्गदस्तस्य सुतीव्रवाचा सम्भ्रान्तभावः परिदीनवक्त्रः ।
निर्गत्य पूर्वं नृपतेस्तरस्वी. ततो रुमायाश्चरणौ ववन्दे ॥३६॥
संगृह्य पादौ पितुरुग्रतेजा जग्राह मातुः पुनरेव पादौ ।
पादौ रुमायाश्च निपीडयित्वा निवेदयामास ततस्तदर्थम् ॥३७॥
स निद्राक्लान्तसंवीतो वानरो न विबुद्धवान् । बभूव मदमत्तश्च मदनेन च मोहितः ॥३८॥
ततः किलकिलां चक्रुर्लक्ष्मणं प्रेक्ष्य वानराः । प्रसादयन्तस्तं क्रुद्धं भयमोहितचेतसः ॥३९॥
ते महौघनिभं दृष्ट्वा वज्राशनिसमस्वनम् । सिंहनादं समं चक्रुर्लक्ष्मणस्य समीपतः ॥४०॥
तेन शब्देन महता प्रत्यबुध्यत वानरः । मदविह्वलताम्राक्षो व्याकुलः स्रग्विभूषणः ॥४१॥

Overcome with grief to hear the message of Lakṣmaṇa, and seeking the presence of his uncle (Sugrīva), Angada submitted (to him), "Here is Lakṣmaṇa (son of Sumitrā) come." (35) Slipping away (from the presence of Lakṣmaṇa), the swift-footed Angada, who was perplexed in mind at the highly pungent words of Lakṣmaṇa, and wore a most wretched look on his countenance, bowed first at the feet of the king (his uncle Sugrīva) and then at those of (his aunt) Rumā (as well as of his own mother, Tārā). (36) Clasping tightly the feet of his uncle, Angada (who was endowed with terrible energy) caught hold once more of the feet of his mother and, pressing firmly the feet of Rumā, he then submitted (to him) the aforesaid matter. (37) The aforesaid monkey (however),—who was heavy with sleep and overwhelmed with it, nay, who was drunk with wine and infatuated with love,—did not wake up (to the situation). (38) Perceiving Lakṣmaṇa enraged, the monkeys, whose mind was confused through fear, thereupon raised a hue and cry, seeking to pacify him, (39) Descrying the presence of Lakṣmaṇa, they raised near about Sugrīva a clamour resembling all at once the sound of a great onrush of water or the peals of thunder or the roar of a lion. (40) The monkey (Sugrīva) woke up at that loud noise. With blood-red eyes he was beside himself through intoxication and felt troubled, garlands being his (only) ornaments. (41)

अथाङ्गदवचः श्रुत्वा तेनैव च समागतौ । मन्त्रिणौ वानरेन्द्रस्य सम्मतोदारदर्शनौ ॥४२॥
प्लक्षश्चैव प्रभावश्च मन्त्रिणावर्थधर्मयोः । वक्तुमुच्चावचं प्राप्तं लक्ष्मणं तौ शशंसतुः ॥४३॥
प्रसादयित्वा सुग्रीवं वचनैः सार्थनिश्चितैः । आसीनं पर्युपासीनो यथा शक्रं मरुत्पतिम् ॥४४॥
सत्यसंधौ महाभागौ भ्रातरौ रामलक्ष्मणौ । मनुष्यभावं सम्प्राप्तौ राज्यार्हौ राज्यदायिनौ ॥४५॥
तयोरेको धनुष्पाणिर्द्वारि तिष्ठति लक्ष्मणः । यस्य भीताः प्रवेपन्तो नादान् मुञ्चन्ति वानराः ॥४६॥
स एष राघवभ्राता लक्ष्मणो वाक्यसारथिः । व्यवसायरथः प्राप्तस्तस्य रामस्य शासनात् ॥४७॥
अयं च तनयो राजंस्ताराया दयितोऽङ्गदः । लक्ष्मणेन सकाशं ते प्रेषितस्त्वरयानघ ॥४८॥
सोऽयं रोषपरीताक्षो द्वारि तिष्ठति वीर्यवान् । वानरान् वानरपते चक्षुषा निर्दहन्निव ॥४९॥
तस्य मूर्ध्ना प्रणामं त्वं सपुत्रः सहबान्धवः । गच्छ शीघ्रं महाराज रोषो ह्यद्योपशाम्यताम् ॥५०॥
यथा हिं रामो धर्मात्मा तत्कुरुष्व समाहितः । राजंस्तिष्ठ स्वसमये भव सत्यप्रतिश्रवः ॥५१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Hearing the submission of Angada, and gladdening Sugriva with words which expressed a definite opinion about the matter in hand, two famous counsellors of Sugrīva (the lord of monkeys), (namely) Plakṣa and Prabhāva,—who gave sage counsel and had come with Prince Angada himself, (nay) who were highly esteemed (by Sugrīva), and were noble of appearance, and who stood respectfully by the side of Sugrīva, sitting like Indra, the ruler of gods,—announced (to him) the presence of Lakṣmaṇa, who had come to teach him various things about worldly fortune and righteousness. (42-44) (They said:) "Having assumed for sport a human semblance, the two brothers, Śrī Rāma and Lakṣmaṇa are true to their promise, highly blessed and deserving of sovereignty (of all the three worlds) and have conferred rulership (on you). (45) One of them, (*viz*,) Lakṣmaṇa, stands at your door, bow in hand. Afraid of him and violently shaking, the monkeys are raising (shrill) cries. (46) Here stands the celebrated Lakṣmaṇa, (younger half-brother of Śrī Rāma (a scion of Raghu), arrived at the command of the same Śrī Rāma with the latter's message as his charioteer (guide) and the determination (to achieve his purpose) for his chariot. (47) Nay, this beloved son of Tārā, Angada, has been sent with expedition by Lakṣmaṇa to your presence, O sinless one ! (48) And consuming as it were the monkeys with his (angry) look, O lord of monkeys, there stands at your door the powerful Lakṣmaṇa, his eyes suffused with anger. (49) Accompanied by your son and kinsfolk, make respectful obeisance to him with your head bent low. Depart quickly, O monarch! Let his anger be appeased this very day. (50) Devoutly act precisely as Śrī Rāma, whose mind is set on virtue, directs you to do, O king; abide by your understanding (with him) and remain true to your promise." (51)

Thus ends Canto Thirty-one in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Seeing Sugrīva dismayed to hear of Lakṣmaṇa's wrath from the mouth of Angada, Hanumān tells Sugrīva that the delay in honouring the understanding arrived at with Śrī Rāma was at the root of the latter's displeasure, and advises Sugrīva to pacify Lakṣmaṇa and initiate the search for Sitā.

अङ्गदस्य वचः श्रुत्वा सुग्रीवः सचिवैः सह । लक्ष्मणं कुपितं श्रुत्वा मुमोचासनमात्मवान् ॥ १ ॥
स च तानब्रवीद् वाक्यं निश्चित्य गुरुलाघवम् । मन्त्रज्ञान् मन्त्रकुशलो मन्त्रेषु परिनिष्ठितः ॥ २ ॥
न मे दुर्व्याहृतं किंचिन्नापि मे दुरनुष्ठितम् । लक्ष्मणो राघवभ्राता क्रुद्धः किमिति चिन्तये ॥ ३ ॥
असुहृद्भिर्ममामित्रैर्नित्यमन्तरदर्शिभिः । मम दोषानसम्भूतान्श्रावितो राघवानुजः ॥ ४ ॥
अत्र तावद् यथाबुद्धि सर्वैरेव यथाविधि । भावस्य निश्चयस्तावद् विज्ञेयो निपुणं शनैः ॥ ५ ॥
न खल्वस्ति मम त्रासो लक्ष्मणान्नापि राघवात् । मित्रं त्वस्थानकुपितं जनयत्येव सम्भ्रमम् ॥ ६ ॥
सर्वथा सुकरं मित्रं दुष्करं प्रतिपालनम् । अनित्यत्वात् तु चित्तानां प्रीतिरल्पेऽपि भिद्यते ॥ ७ ॥
अतोनिमित्तं त्रस्तोऽहं रामेण तु महात्मना । यन्ममोपकृतं शक्यं प्रतिकर्तुं न तन्मया ॥ ८ ॥

Hearing the submission of Angada accompanied by his (own) counsellors (Plakṣa and Prabhāva) and learning of Lakṣmaṇa being angry, Sugrīva, who had control over his self, quitted his bed (in a flurry). (1) Nay, having definitely come to know the greatness of Śrī Rāma and his own frivolity, Sugrīva, who was an adept in turning to account the counsel of his ministers and was exceptionally clever at deliberations, spoke to them who were skilled in counsel, as follows:—(2) "Neither has anything harsh been uttered by me nor has anything wrong been done by me (to Śrī Rāma). I (therefore) wonder why Lakṣmaṇa, (younger half-) brother of Śrī Rāma (a scion of Raghu), is angry (with me). (3) (Surely) Lakṣmaṇa (younger half-brother of Śrī Rāma) has been told of my imaginary faults by my malevolent enemies who are ever given to picking holes. (4) In this connection, at the very outset, however, what exists in the mind of Lakṣmaṇa should by degrees be carefully ascertained by all taken together in the proper way and to the best of one's judgment. (5) Indeed I have no fear from Lakṣmaṇa nor even from Śrī Rāma (since I have done no wrong to them); a friend, however, who is angry without justification does create misgiving. (6) It is quite easy to make friends, but difficult to sustain friendship till the end. Due to fickleness of the minds, really speaking friendship is broken even in the event of a minor difference. (7) For this reason (alone) I am apprehensive; for the good turn that has been done to me by the high-souled Śrī Rāma can in no way be repaid by me." (8)

सुग्रीवेणैवमुक्ते तु हनूमान् हरिपुंगवः । उवाच स्वेन तर्केण मध्ये वानरमन्त्रिणाम् ॥ ९ ॥
सर्वथा नैतदाश्चर्यं यत् त्वं हरिगणेश्वर । न विस्मरसि सुस्निग्धमुपकारं कृतं शुभम् ॥१०॥
राघवेण तु वीरेण भयमुत्सृज्य दूरतः । त्वत्प्रियार्थं हतो वाली शक्रतुल्यपराक्रमः ॥११॥
सर्वथा प्रणयात् क्रुद्धो राघवो नात्र संशयः । भ्रातरं सम्प्रहितवाँल्लक्ष्मणं लक्ष्मिवर्धनम् ॥१२॥
त्वं प्रमत्तो न जानीषे कालं कालविदां वर । फुल्लसप्तच्छदश्यामा प्रवृत्ता तु शरच्छुभा ॥१३॥
निर्मलग्रहनक्षत्रा द्यौः प्रणष्टबलाहका । प्रसन्नाश्च दिशः सर्वाः सरितश्च सरांसि च ॥१४॥

When Sugrīva had spoken as aforesaid, Hanūmān, the foremost among monkeys, for his part submitted (as follows) in the midst of Vānara counsellors on the basis of his own presumption:—(9) "It is not at all a matter of surprise that you, O lord of the hordes of monkeys, should not forget a conspicuous service rendered to you with the utmost love. (10) Shedding fear (of obloquy) at a respectable distance, Vālī, who equalled Indra (the ruler of gods) in prowess, was actually slain by the heroic Śrī Rāma (a scion of Raghu) for the sake of your pleasure. (11) Enraged purely through affection (for you) has Śrī Rāma (a scion of Raghu) duly sent (to you) his (younger half-) brother, Lakṣmaṇa, the promoter of fortune: there is no doubt about it. (12) Heedless as you are, you have no idea of (the passage of) time, O jewel among those conversant with time ! The blessed autumn, green with Saptachhada trees in blossom, has already set in. (13) The sky, from which clouds have totally disappeared, is illumined with bright planets and stars. All the (four) quarters as well as the rivers and lakes have assumed a cheerful aspect. (14)

प्राप्तमुद्योगकालं तु नावैषि हरिपुंगव । त्वं प्रमत्त इति व्यक्तं लक्ष्मणोऽयमिहागतः ॥१५॥
आर्तस्य हृतदारस्य परुषं पुरुषान्तरात् । वचनं मर्षणीयं ते राघवस्य महात्मनः ॥१६॥
कृतापराधस्य हि ते नान्यत् पश्याम्यहं क्षमम् । अन्तरेणाञ्जलिं बद्ध्वा लक्ष्मणस्य प्रसादनात् ॥१७॥
नियुक्तैर्मन्त्रिभिर्वाच्यो ह्यवश्यं पार्थिवो हितम् । इत एव भयं त्यक्त्वा ब्रवीम्यवधृतं वचः ॥१८॥
अभिक्रुद्धः समर्थो हि चापमुद्यम्य राघवः । सदेवासुरगन्धर्वं वशे स्थापयितुं जगत् ॥१९॥
न स क्षमः कोपयितुं यः प्रसाद्यः पुनर्भवेत् । पूर्वोपकारं स्मरता कृतज्ञेन विशेषतः ॥२०॥
तस्य मूर्ध्ना प्रणम्य त्वं सपुत्रः ससुहृज्जनः । राजंस्तिष्ठ स्वसमये भर्तुर्भार्येव तद्वशे ॥२१॥
न रामरामानुजशासनं त्वया कपीन्द्र युक्तं मनसाप्यपोहितुम् ।
मनो हि ते ज्ञास्यति मानुषं बलं सराघवस्यास्य सुरेन्द्रवर्चसः ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वात्रिंशः सर्गः ॥ ३२ ॥

"You are not at all aware of the time for (military) endeavour, which has (already) arrived, O jewel among monkeys ! (Thus) evidently you are forgetful. Hence has Lakṣmaṇa come here (to remind you of your duty). (15) The harsh language of the high-souled Śrī Rāma (a scion of Raghu), who is in distress and has been deprived of his spouse, as heard from the mouth of another man (Lakṣmaṇa), ought to be tolerated by you. (16) Indeed I do not consider anything other than pacifying Lakṣmaṇa with joined palms as meet for you, who have perpetrated an offence (against Śrī Rāma). (17) A king needs must be tendered a salutary advice by counsellors appointed for such service. It is for this reason that, shedding (all) fear (of displeasing you) I tell you something which has been carefully considered by me. (18) Raising his bow when enraged, Śrī Rāma (a scion of Raghu) is surely able to reduce to submission the (whole) universe including gods, demons and Gandharvas (celestial musicians). (19) He who deserves incessantly to be propitiated is not fit to be provoked particularly by a grateful soul who is alive to his past obligations. (20) Bowing low at his feet with your head bent low along with your son and near and dear ones, O king, honour your understanding (with Śrī Rāma) and remain subordinate to his will as a wife to the will of her husband. (21) The command of Śrī Rāma and his younger (half-) brother (Lakṣmaṇa), O ruler of monkeys, does not deserve to be flouted by you even with your mind; for your mind (alone) knows the superhuman might of Śrī Rāma, who is glorious as Indra (the ruler of gods), as also of Lakṣmaṇa (a scion of Raghu)." (22)

Thus ends Canto Thirty-Two in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Ushered into Kiṣkindhā by Angada and others, Lakṣmaṇa beholds stately mansions and other curios on both sides of the main road and, hearing the sound of vocal music accompanied by the sound of various musical instruments as well as the sweet jingling of anklets etc. coming from the palace of Sugrīva, twangs his bowstring. Hearing the twang of his bow, Sugrīva dispatches Tārā to him and the latter tries to pacify Lakṣmaṇa by apprising him of Sugrīva having already sent his generalissimo Nīla to collect all the monkey forces scattered here and there. His anger having been appeased to some extent by the news, he is led by Tārā to the gynaeceum and sees Sugrīva.

अथ प्रतिसमादिष्टो लक्ष्मणः परवीरहा । प्रविवेश गुहां रम्यां किष्किन्धां रामशासनात् ॥ १ ॥
द्वारस्था हरयस्तत्र महाकाया महाबलाः । बभूवुर्लक्ष्मणं दृष्ट्वा सर्वे प्राञ्जलयः स्थिताः ॥ २ ॥
निःश्वसन्तं तु तं दृष्ट्वा क्रुद्धं दशरथात्मजम् । बभूवुर्हरयस्त्रस्ता न चैनं पर्यवारयन् ॥ ३ ॥
स तां रत्नमयीं दिव्यां श्रीमान् पुष्पितकाननाम् । रम्यां रत्नसमाकीर्णां ददर्श महतीं गुहाम् ॥ ४ ॥
हर्म्यप्रासादसम्बाधां नानारत्नोपशोभिताम् । सर्वकामफलैर्वृक्षैः पुष्पितैरुपशोभिताम् ॥ ५ ॥
देवगन्धर्वपुत्रैश्च वानरैः कामरूपिभिः । दिव्यमाल्याम्बरधरैः शोभितां प्रियदर्शनैः ॥ ६ ॥

चन्दनागुरुपद्मानां गन्धैः सुरभिगन्धिताम् । मैरेयाणां मधूनां च सम्मोदितमहापथाम् ॥ ७ ॥
विन्ध्यमेरुगिरिप्रख्यैः प्रासादैर्नैकभूमिभिः । ददर्श गिरिनद्यश्च विमलास्तत्र राघवः ॥ ८ ॥

Requested by Angada on the latter's coming back (from the presence of Sugrīva), Lakṣmaṇa, the destroyer of hostile warriors, duly entered the delightful cave comprising (the city of) Kiṣkindhā at the command of Śrī Rāma. (1) The monkeys that kept watch at the (main) gate of the city, who were gigantic of body and possessed of extraordinary might, all stood with joined palms on beholding Lakṣmaṇa. (2) The monkeys for their part were alarmed to see the aforesaid son of King Daśaratha snorting in anger, and did not encompass him (as he entered the gate). (3) The glorious Lakṣmaṇa beheld the aforesaid glorious, delightful and extensive cave abounding in precious stones and full of precious things and containing groves laden with blossom, which was thickly set with mansions as well as with palaces and temples, was illumined with jewels of every description and adorned with trees in blossom bearing fruits that yielded all one's desires, which was graced with monkeys of pleasing looks, sprung from the loins of gods and Gandharvas (celestial musicians), capable of assuming any form at will, and wearing celestial garlands and raiment, which was rendered fragrant with the odour of sandalwood, aloewood and lotuses, nay, whose highways were scented with the fragrance of wines of various kinds and which was adorned with many-storeyed palaces looking like the Vindhya and Meru mountains (in height). Lakṣmaṇa (a scion of Raghu) also saw there mountain-streams free from mud. (4—8)

अङ्गदस्य गृहं रम्यं मैन्दस्य द्विविदस्य च । गवयस्य गवाक्षस्य गजस्य शरभस्य च ॥ ९ ॥
विद्युन्मालेश्च सम्पातेः सूर्याक्षस्य हनूमतः । वीरबाहोः सुबाहोश्च नलस्य च महात्मनः ॥१०॥
कुमुदस्य सुषेणस्य तारजाम्बवतोस्तथा । दधिवक्त्रस्य नीलस्य सुपाटलसुनेत्रयोः ॥११॥
एतेषां कपिमुख्यानां राजमार्गे महात्मनाम् । ददर्श गृहमुख्यानि महासाराणि लक्ष्मणः ॥१२॥
पाण्डुराभ्रप्रकाशानि गन्धमाल्ययुतानि च । प्रभूतधनधान्यानि स्त्रीरत्नैः शोभितानि च ॥१३॥
पाण्डुरेण तु शैलेन परिक्षिप्तं दुरासदम् । वानरेन्द्रगृहं रम्यं महेन्द्रसदनोपमम् ॥१४॥
शुक्लैः प्रासादशिखरैः कैलासशिखरोपमैः । सर्वकामफलैर्वृक्षैः पुष्पितैरुपशोभितम् ॥१५॥
महेन्द्रदत्तैः श्रीमद्भिर्नीलजीमूतसंनिभैः । दिव्यपुष्पफलैर्वृक्षैः शीतच्छायैर्मनोरमैः ॥१६॥
हरिभिः संवृतद्वारं बलिभिः शस्त्रपाणिभिः । दिव्यमाल्यावृतं शुभ्रं तप्तकाञ्चनतोरणम् ॥१७॥

Lakṣmaṇa also surveyed the lovely abode of Angada as well as the foremost abodes of the following high-souled leaders of monkeys, *viz*, Mainda and Dwivida, Gavaya, Gavākṣa, Gaja, Śarabha, Vidyunmāli, Sampāti, Sūryākṣa, Hanūmān, Vīrabāhu and Subāhu as also of the high-souled Nala, nay, those of Kumuda and Suṣeṇa, Tāra and Jāmbavān, Dadhivaktra, Nīla, Supāṭala and Sunetra, which stood on the highway and were very strong, (nay) which shone like white clouds, were scented with fragrant substances and adorned with wreaths of flowers, full of abundant riches and plentiful foodgrains and graced with excellent women. (9—13) There was the lovely abode of Sugrīva (the king of monkeys), which was indeed difficult to reach and was enclosed by a white mountain (of crystal), and vied with the palace of the mighty Indra. (14) It was graced with white pinnacles looking like the peaks of Mount Kailāsa as well as with trees in blossom bearing fruits that yielded all one's desires, and was (further) adorned with graceful trees, pleasing to the mind, which had been gifted by the mighty Indra, and resembled dark clouds, which bore celestial blossoms and fruit and cast a cool shade. (15-16) The palace, which was white in colour, had its gates guarded by mighty monkeys bearing weapons in their hands, was covered with heavenly wreaths and had arched doorways of refined gold. (17)

सुग्रीवस्य गृहं रम्यं प्रविवेश महाबलः । अवार्यमाणः सौमित्रिर्महाभ्रमिव भास्करः ॥१८॥
स सप्त कक्ष्या धर्मात्मा यानासनसमावृताः । ददर्श सुमहद्गुप्तं ददर्शान्तःपुरं महत् ॥१९॥
हैमराजतपर्यङ्कैर्बहुभिश्च वरासनैः । महार्हास्तरणोपेतैस्तत्र तत्र समावृतम् ॥२०॥
प्रविशन्नेव सततं शुश्राव मधुरस्वनम् । तन्त्रीगीतसमाकीर्णं समतालपदाक्षरम् ॥२१॥
बह्वीश्च विविधाकारा रूपयौवनगर्विताः । स्त्रियः सुग्रीवभवने ददर्श स महाबलः ॥२२॥
दृष्ट्वाभिजनसम्पन्नास्तत्र माल्यकृतस्रजः । वरमाल्यकृतव्यग्रा भूषणोत्तमभूषिताः ॥२३॥
नातृप्तान् नाति चाव्यग्रान् नानुदात्तपरिच्छदान् । सुग्रीवानुचरांश्चापि लक्षयामास लक्ष्मणः ॥२४॥
कूजितं नूपुराणां च काञ्चीनां निःस्वनं तथा । संनिशम्य ततः श्रीमान् सौमित्रिर्लज्जितोऽभवत् ॥२५॥
रोषवेगप्रकुपितः श्रुत्वा चाभरणस्वनम् । चकार ज्यास्वनं वीरो दिशः शब्देन पूरयन् ॥२६॥
चारित्रेण महाबाहुरपकृष्टः स लक्ष्मणः । तस्थावेकान्तमाश्रित्य रामकोपसमन्वितः ॥२७॥

Not being checked (by anyone), Lakṣmaṇa (son of Sumitrā) who was possessed of extraordinary might, duly entered the lovely palace of Sugrīva even as the sun would penetrate into a big cloud. (18) Having crossed seven enclosures, which were filled with conveyances and couches etc, Lakṣmaṇa, whose mind was set on virtue, beheld the extensive gynaeceum, guarded with very great care. (19) It was adequately furnished at proper places with numerous gold and silver couches and excellent seats overspread with costly coverlets. (20) The moment he entered the gynaeceum he constantly heard a sweet melody dominated by songs sung to the accompaniment of Vina, in which words and letters were being articulated in hormony with time. (21) Lakṣmaṇa, who was possessed of extraordinary might, also saw in the palace of Sugrīva numerous ladies of different shapes, proud of their comeliness and youth. (22) Seeing those women there, who were rich in pedigree, were adorned with wreaths made of flowers and busy knitting excellent garlands and were decked with the best of ornaments, Lakṣmaṇa also perceived Sugrīva's attendants, who were never unsated, never altogether unoccupied and never without excellent ornaments. (23-24) The glorious Lakṣmaṇa (son of Sumitrā) now felt abashed (because of his pious vow to shun the presence of others' wives) to hear at close quarters the jingling of their anklets and the tinkling of the ornaments worn round their waist. (25) Highly excited through vehemence of rage to hear the jingling of ornaments, the heroic prince (Lakṣmaṇa) twanged the string of his bow, filling (all) the (four) quarters with the (aforesaid) sound. (26) Restrained (from entering Sugrīva's private apartments) by his (high) moral sense, the said Lakṣmaṇa, who was distinguished by his mighty arms, stood receding to a lonely corner, possessed as he was with anger on Śrī Rāma's account (whose cause had till then been totally and woefully neglected by Sugrīva). (27)

तेन चापस्वनेनाथ सुग्रीवः प्लवगाधिपः । विज्ञायागमनं त्रस्तः स चचाल वरासनात् ॥२८॥
अङ्गदेन यथा मह्यं पुरस्तात् प्रतिवेदितम् । सुव्यक्तमेष सम्प्राप्तः सौमित्रिर्भ्रातृवत्सलः ॥२९॥

अङ्गदेन समाख्यातो ज्यास्वनेन च वानरः । बुबुधे लक्ष्मणं प्राप्तं मुखं चास्य व्यशुष्यत ॥३०॥
ततस्तारां हरिश्रेष्ठः सुग्रीवः प्रियदर्शनाम् । उवाच हितमव्यग्रस्त्राससम्भ्रान्तमानसः ॥३१॥
किं नु रुट्कारणं सुभ्रु प्रकृत्या मृदुमानसः । सरोष इव सम्प्राप्तो येनायं राघवानुजः ॥३२॥
किं पश्यसि कुमारस्य रोषस्थानमनिन्दिते । न खल्वकारणे कोपमाहरेन्नरपुंगवः ॥३३॥
यद्यस्य कृतमस्माभिर्बुध्यसे किंचिदप्रियम् । तद्बुद्ध्या सम्प्रधार्याशु क्षिप्रमेवाभिधीयताम् ॥३४॥
अथवा स्वयमेवैनं द्रष्टुमर्हसि भामिनि । वचनैः सान्त्वयुक्तैश्च प्रसादयितुमर्हसि ॥३५॥
त्वद्दर्शने विशुद्धात्मा न स्म कोपं करिष्यति । नहि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम् ॥३६॥
त्वया सान्त्वैरुपक्रान्तं प्रसन्नेन्द्रियमानसम् । ततः कमलपत्राक्षं द्रक्ष्याम्यहमरिंदमम् ॥३७॥

Alarmed to know for certain the arrival of Lakṣmaṇa from the aforesaid twanging of his bow, the said Sugrīva, the suzerain lord of monkeys, forthwith stirred from his excellent seat. (28) (He said to himself:) "As was already announced to me by Prince Angada, here has Lakṣmaṇa (son of Sumitrā), who is (so) fond of his (eldest half-) brother, most evidently arrived." (29) Duly informed by Angada as well as by the twang of the bowstring (of Lakṣmaṇa), Sugrīva (the monkey chief) came to know of Lakṣmaṇa having arrived (at his very door) and his mouth got parched up (through fear). (30) Thereupon Sugrīva, the foremost of monkeys, calmly gave the following friendly admonition to Tārā of pleasing looks, though his mind was puzzled through fear:—(31) "What may be the cause, I wonder, for anger, O lady with charming eyebrows, actuated by which this younger (half-) brother of Śrī Rāma (a scion of Raghu), who is soft-hearted by nature, has arrived as though full of anger ? (32) Do you know the occasion for the prince's anger, O irreproachable lady ? Surely Lakṣmaṇa (a jewel among men) would not give way to anger without rhyme or reason. (33) If you are aware of anything having been done by us, which is not to his liking, let it be made known without the least delay after divining it by your insight at once. (34) Or you ought personally to see him, O charming lady, and should pacify him with words of conciliation. (35) On seeing you Lakṣmaṇa (who is endowed with an utterly pure mind) will never be angry; for magnanimous souls never practise harshness in relation to ladies. (36) When he is approached by you with mild words, and his senses and mind are soothed, then (only) I shall see Lakṣmaṇa (the tamer of his foes), whose eyes resemble the petals of a lotus.'' (37)

सा प्रस्खलन्ती मदविह्वलाक्षी प्रलम्बकाञ्चीगुणहेमसूत्रा ।
सलक्षणा लक्ष्मणसंनिधानं जगाम तारा नमिताङ्गयष्टिः ॥३८॥
स तां समीक्ष्यैव हरीशपत्नीं तस्थावुदासीनतया महात्मा ।
अवाङ्मुखोऽभून्मनुजेन्द्रपुत्रः स्त्रीसंनिकर्षाद् विनिवृत्तकोपः ॥३९॥
सा पानयोगाच्च निवृत्तलज्जा दृष्टिप्रसादाच्च नरेन्द्रसूनोः ।
उवाच तारा प्रणयप्रगल्भं वाक्यं महार्थं परिसान्त्वरूपम् ॥४०॥
किं कोपमूलं मनुजेन्द्रपुत्र कस्ते न संतिष्ठति वाङ्निदेशे ।
कः शुष्कवृक्षं वनमापतन्तं दावाग्निमासीदति निर्विशङ्कः ॥४१॥
स तस्या वचनं श्रुत्वा सान्त्वपूर्वमशङ्कितः । भूयः प्रणयदृष्टार्थं लक्ष्मणो वाक्यमब्रवीत् ॥४२॥

The celebrated Tārā, whose eyes were rolling through intoxication, (nay) who was endowed with auspicious marks on her body, sought tottering the presence of Lakṣmaṇa, the gold string of her girdle hanging loose and her slender frame bent low (through feminine modesty). (38) The high-souled Prince Lakṣmaṇa stood unconcernedly (without noticing her bodily charms), his face turned downwards, the moment he descried Tārā (the wife of the lord of monkeys), his anger having completely vanished due to his proximity to a woman. (39) Her bashfulness having gone as a result of her being drunk with wine as well as due to the kindness in the prince's look, Tārā addressed (to Lakṣmaṇa) the following submission, which was fearless through amity, full of great significance and couched in highly conciliatory words:—(40) "What is the root of your anger, O prince ? Who does not obey your verbal command ? Who dares to approach recklessly a forest fire rushing towards a thicket consisting of dried trees ?" (41) Rid of all misgiving on hearing her submission, which was prefaced with words of conciliation and in which the purport was expressed in the most endearing terms, the celebrated Lakṣmaṇa replied as follows:—(42)

किमयं कामवृत्तस्ते लुप्तधर्मार्थसंग्रहः । भर्ता भर्तृहिते युक्ते न चैनमवबुध्यसे ॥४३॥
न चिन्तयति राज्यार्थं सोऽस्माञ्शोकपरायणान् । सामात्यपरिषत् तारे काममेवोपसेवते ॥४४॥
स मासांश्चतुरः कृत्वा प्रमाणं प्लवगेश्वरः । व्यतीतांस्तान् मदोदग्रो विहरन् नावबुध्यते ॥४५॥
नहि धर्मार्थसिद्ध्यर्थं पानमेवं प्रशस्यते । पानादर्थश्च कामश्च धर्मश्च परिहीयते ॥४६॥
धर्मलोपो महांस्तावत् कृते ह्यप्रतिकुर्वतः । अर्थलोपश्च मित्रस्य नाशे गुणवतो महान् ॥४७॥
मित्रं ह्यर्थगुणश्रेष्ठं सत्यधर्मपरायणम् । तद्द्वयं तु परित्यक्तं न तु धर्मे व्यवस्थितम् ॥४८॥
तदेवं प्रस्तुते कार्ये कार्यमस्माभिरुत्तरम् । तत् कार्ये कार्यतत्त्वज्ञे त्वमुदाहर्तुमर्हसि ॥४९॥
सा तस्य धर्मार्थसमाधियुक्तं निशम्य वाक्यं मधुरस्वभावम् ।
तारा गतार्थे मनुजेन्द्रकार्ये विश्वासयुक्तं तमुवाच भूयः ॥५०॥

"Intent upon the gratification of his senses, this husband of yours has lost sight of the acquisition of religious merit and worldly riches, O lady charged whith the duty of looking after the interests of your husband ! Why don't you admonish him ? (43) He does not bestow his thought on the affairs of the State nor does he think of us, who are given over to grief. Along with his ministers and *entourage* he pursues pleasures alone, O Tārā ! (44) Having fixed four months as the limit (for inactivity before starting the operations relating to the search for Sītā), Sugrīva, the lord of monkeys, who remains heavily drunk with wine and is busy enjoying himself, is not aware of those (four) months having (already) passed. (45) Drinking to this extent is not spoken highly of for those who are endeavouring to acquire religious merit and earthly riches. Worldly prosperity and enjoyment and religious merit too are lost through drinking. (46) Serious loss of religious merit is undoubtedly incurred in the first instance by him who fails to requite a service rendered to him: while grave injury to one's mundane interests follows on the loss of friendship of a virtuous friend. (47) Indeed a friend is (on the one hand) foremost in the virtue of promoting the interests of a friend; while (on the other) he is devoted to truthfulness and virtue. Really speaking, both the aforesaid virtues have been neglected by your husband; in any case no steadfastness to the (path of) virtue is seen in him. (48) Therefore, O lady knowing the true nature of duty, you ought to point out (to us) that duty which should be performed by us next in the existing circumstances for achieving the purpose lying before us." (49) Hearing the reply of Lakṣmaṇa, which contained his conclusion about virtue and earthly prosperity and which revealed his sweet disposition, Tārā addressed to him once more the following rejoinder, which showed her faith in (the success of) the cause of Śrī Rāma (the ruler of human beings), the implications of which were known to her :—(50)

न कोपकालः क्षितिपालपुत्र न चापि कोपः स्वजने विधेयः ।
त्वदर्थकामस्य जनस्य तस्य प्रमादमप्यर्हसि वीर सोढुम् ॥५१॥
कोपं कथं नाम गुणप्रकृष्टः कुमार कुर्यादपकृष्टसत्त्वे ।
कस्त्वद्विधः कोपवशं हि गच्छेत् सत्त्वावरुद्धस्तपसः प्रसूतिः ॥५२॥
जानामि कोपं हरिवीरबन्धोर्जानामि कार्यस्य च कालसङ्गम् ।
जानामि कार्यं त्वयि यत्कृतं नस्तच्चापि जानामि यदत्र कार्यम् ॥५३॥
तच्चापि जानामि तथाविषह्यं बलं नरश्रेष्ठ शरीरजस्य ।
जानामि यस्मिंश्च जनेऽवबद्धं कामेन सुग्रीवमसक्तमद्य ॥५४॥
न कामतन्त्रे तव बुद्धिरस्ति त्वं वै यथा मन्युवशं प्रपन्नः ।
न देशकालौ हि यथार्थधर्माववेक्षते कामरतिर्मनुष्यः ॥५५॥
तं कामवृत्तं मम संनिकृष्टं कामाभियोगाच्च विमुक्तलज्जम् ।
क्षमस्व तावत् परवीरहन्तस्त्वद्भ्रातरं वानरवंशनाथम् ॥५६॥
महर्षयो धर्मतपोऽभिरामाः कामानुकामाः प्रतिबद्धमोहाः ।
अयं प्रकृत्या चपलः कपिस्तु कथं न सज्जेत सुखेषु राजा ॥५७॥

"This is not the time for resentment, O prince ! Nor should displeasure be shown to a friend. You ought to put up even with the negligence on the part of Sugrīva, who seeks to accomplish your purpose, O gallant prince ! (51) How can a man who is pre-eminent in point of virtues, O prince, really ventilate his anger against one of inferior strength ? What man of your category, who is kept in check by his goodness and is a mine of sobriety would give way to anger ? (52) I know the reason for the displeasure of Śrī Rāma (the befriender of the monkey hero, Sugrīva); I know also the cause of delay (that has taken place) in his work. I (also) know the service which was rendered to us by you and which was up to you (alone) and I also know what ought to be done in this connection by us (in return for your services). (53) I also know how irresistible is the force of carnal desire, O jewel among men ! I also know on whom his attachment stands fastened through love and (further) know Sugriva to be unattached to everything else at this moment. (54) As you have fallen under the sway of wrath, you have evidently no idea about one who is dominated by passion. (To say nothing of a beast) a man who is full of passion for the gratification of his senses does not really speaking reckon time and place any more than he takes account of his worldly interests and religious merit. (55) Therefore, O slayer of hostile warriors, pardon that protector of the Vānara race, who is a brother to you (being a friend of your elder half-brother), (nay) who is given to the gratification of his senses and was (therefore) at my side (just now) and has totally shaken off all sense of decorum possessed as he is with lust. (56) (Even) eminent sages, who attract others by their piety and asceticism and have kept infatuation at a distance, (sometimes) hanker after sense-gratification. How, then, will Sugrīva, a monkey, who is fickle by nature, and who is a king (to boot) not get addicted to pleasures ?" (57)

इत्येवमुक्त्वा वचनं महार्थं सा वानरी लक्ष्मणमप्रमेयम् ।
पुनः सखेदं मदविह्वलाक्षी भर्तुर्हितं वाक्यमिदं बभाषे ॥५८॥
उद्योगस्तु चिराज्ञप्तः सुग्रीवेण नरोत्तम । कामस्यापि विधेयेन तवार्थप्रतिसाधने ॥५९॥
आगता हि महावीर्या हरयः कामरूपिणः । कोटीः शतसहस्राणि नानानगनिवासिनः ॥६०॥
तदागच्छ महाबाहो चारित्रं रक्षितं त्वया । अच्छलं मित्रभावेन सतां दारावलोकनम् ॥६१॥
तारया चाभ्यनुज्ञातस्त्वरया वापि चोदितः । प्रविवेश महाबाहुरभ्यन्तरमरिंदमः ॥६२॥
ततः सुग्रीवमासीनं काञ्चने परमासने । महार्हास्तरणोपेते ददर्शादित्यसंनिभम् ॥६३॥
दिव्याभरणचित्राङ्गं दिव्यरूपं यशस्विनम् । दिव्यमाल्याम्बरधरं महेन्द्रमिव दुर्जयम् ॥६४॥
दिव्याभरणमाल्याभिः प्रमदाभिः समावृतम् । संरब्धतररक्ताक्षो बभूवान्तकसंनिभः ॥६५॥
रुमां तु वीरः परिरभ्य गाढं वरासनस्थो वरहेमवर्णः ।
ददर्श सौमित्रिमदीनसत्त्वं विशालनेत्रः स विशालनेत्रम् ॥६६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयस्त्रिंशः सर्गः ॥ ३३ ॥

Having addressed the foregoing reply, which was full of great significance, to Lakṣmaṇa, who was immeasurable (in prowess), Tārā (who belonged to the race of monkeys and) whose eyes were rolling through drunkeness, once more made the following submission, conducive to the good of her husband (Sugrīva), in a doleful voice :—(58) "Endeavour for accomplishing your purpose has, really speaking, long since been enjoined by Sugrīva, O jewel among men, even though he is a slave to passion. (59) (As a result of this) lakhs and crores of monkeys possessed of extraordinary valour and capable of assuming any form at will and dwelling on different mountains have actually arrived. (60) Therefore, come in, O mighty-armed prince; chastity has been maintained by you (in not intruding into the presence of women in our private apartments but by remaining outside). To look on (others') ladies with a friendly eye (rather than with lustful eyes) is not sinful in the eyes of the virtuous." (61) Invited in the first instance by Tārā and further impelled by hurry (to carry out the behest of his elder half-brother), the mighty-armed Lakṣmaṇa (the tamer of his foes) duly entered the inner apartments. (62) Thereupon he beheld seated on an excellent couch of gold with a costly cover, and surrounded by young women adorned with celestial jewels and garlands, the illustrious Sugrīva, blazing like the sun and endowed with a godlike form, (nay) wearing heavenly garlands and raiment and difficult to conquer like the mighty Indra, his limbs appearing wonderful with heavenly ornaments. Seeing this Lakṣmaṇa got enraged all the more, and with bloodshot eyes, looked (dreadful) like the god of death. (63—65) Seated on the excellent couch (referred to in the foregoing lines), closely embracing Rumā, the large-eyed heroic Sugrīva, for his part, who possessed the hue of excellent gold, saw the large-eyed Lakṣmaṇa (son of Sumitrā), who had a powerful mind. (66)

Thus ends Canto Thirty-three in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Lakṣmaṇa warns Sugrīva to rectify his mistake in neglecting his duty of conducting a search for Sītā, which amounted to ingratitude on his part, and not to follow the path of his elder brother (Vāli).

तमप्रतिहतं क्रुद्धं प्रविष्टं पुरुषर्षभम् । सुग्रीवो लक्ष्मणं दृष्ट्वा बभूव व्यथितेन्द्रियः ॥ १ ॥
क्रुद्धं निःश्वसमानं तं प्रदीप्तमिव तेजसा । भ्रातुर्व्यसनसंतप्तं दृष्ट्वा दशरथात्मजम् ॥ २ ॥
उत्पपात हरिश्रेष्ठो हित्वा सौवर्णमासनम् । महान् महेन्द्रस्य यथा स्वलंकृत इव ध्वजः ॥ ३ ॥
उत्पतन्तमनूत्पेतू रुमाप्रभृतयः स्त्रियः । सुग्रीवं गगने पूर्णं चन्द्रं तारागणा इव ॥ ४ ॥
संरक्तनयनः श्रीमान् संचचार कृताञ्जलिः । बभूवावस्थितस्तत्र कल्पवृक्षो महानिव ॥ ५ ॥
रुमाद्वितीयं सुग्रीवं नारीमध्यगतं स्थितम् । अब्रवील्लक्ष्मणः क्रुद्धः सतारं शशिनं यथा ॥ ६ ॥

Seeing the aforesaid Lakṣmaṇa, the foremost of men, who had entered his inner apartments unchecked and was full of anger, Sugrīva felt agonized in mind. (1) Observing the said son of Emperor Daśaratha, breathing heavily in anger and blazing as it were with spirit, tormented as he was with the misfortune of his (elder half-) brother (Śrī Rāma), and leaving his seat of gold, Sugrīva (the foremost of monkeys), who was richly adorned, jumped (to the floor) like a tall flag raised in honour of the mighty Indra (the ruler of gods) and profusely adorned. (2-3) Like hosts of stars bursting into view in the firmament in the wake of the full moon, the ladies (too) led by (his own wedded wife) Rumā, jumped (immediately) after Sugrīva had done. (4) With his eyes blood-red (through inebriety), the glorious monkey moved near with joined palms; while Lakṣmaṇa stood rooted there like a mighty wish-yielding tree. (5) Lakṣmaṇa angrily spoke (as follows) to Sugrīva, standing with Rumā (at his side) in the midst of (other) ladies like the full moon surrounded by stars :—(6)

सत्त्वाभिजनसम्पन्नः सानुक्रोशो जितेन्द्रियः । कृतज्ञः सत्यवादी च राजा लोके महीयते ॥ ७ ॥
यस्तु राजा स्थितोऽधर्मे मित्राणामुपकारिणाम् । मिथ्या प्रतिज्ञां कुरुते को नृशंसतरस्ततः ॥ ८ ॥
शतमश्वानृते हन्ति सहस्रं तु गवानृते । आत्मानं स्वजनं हन्ति पुरुषः पुरुषानृते ॥ ९ ॥
पूर्वं कृतार्थो मित्राणां न तत्प्रतिकरोति यः । कृतघ्नः सर्वभूतानां स वध्यः प्लवगेश्वर ॥१०॥
गीतोऽयं ब्रह्मणा श्लोकः सर्वलोकनमस्कृतः । दृष्ट्वा कृतघ्नं क्रुद्धेन तन्निबोध प्लवंगम ॥११॥
गोघ्ने चैव सुरापे च चौरे भग्नव्रते तथा । निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः॥१२॥

"A king who is endowed with goodness and is rich in pedigree, is compassionate and has subdued his senses, and who recognizes the services rendered to him and (always) speaks the truth is honoured in the world. (7) Who, on the other hand, is more hard-hearted than the king who, being rooted in unrighteousness, makes a false promise to friends who have rendered good offices to him ? (8) On making a false promise with reference to (the gift of) a (single) horse a man is supposed to have killed a hundred horses; on uttering a false promise with reference to (the gift of) a (single) cow, he is supposed to have actually killed a thousand cows; while on making a false promise (to a man) about some personal service he is supposed to have committed suicide and killed his own people. (9) He who having first accomplished his (own) purpose (with the help of his friends) does not repay the service of his friends is ungrateful and deserves to be killed (ostracized) by all created beings, O lord of monkeys! (10) The couplet which is being reproduced below and which is venerated by all men was uttered by Brahmā (or his own son, Swāyambhuva Manu) when enraged to see an ungrateful being. (Pray) listen to it, O monkey :—(11) 'An expiation has been prescribed by good men with respect to a man who has killed a cow, for him as well who has drunk wine, also for a thief and likewise for him who has violated a sacred vow; but there is no expiation for an ungrateful soul.' (12)

अनार्यस्त्वं कृतघ्नश्च मिथ्यावादी च वानर । पूर्वं कृतार्थो रामस्य न तत्प्रतिकरोषि यत् ॥१३॥
ननु नाम कृतार्थेन त्वया रामस्य वानर । सीताया मार्गणे यत्नः कर्तव्यः कृतमिच्छता ॥१४॥
स त्वं ग्राम्येषु भोगेषु सक्तो मिथ्याप्रतिश्रवः । न त्वां रामो विजानीते सर्पं मण्डूकराविणम् ॥१५॥
महाभागेन रामेण पापः करुणवेदिना । हरीणां प्रापितो राज्यं त्वं दुरात्मा महात्मना ॥१६॥
कृतं चेन्नातिजानीषे राघवस्य महात्मनः । सद्यस्त्वं निशितैर्बाणैर्हतो द्रक्ष्यसि वालिनम् ॥१७॥
न स संकुचितः पन्था येन वाली हतो गतः । समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः ॥१८॥
न नूनमिक्ष्वाकुवरस्य कार्मुकाच्छरांश्च तान् पश्यसि वज्रसंनिभान् ।
ततः सुखं नाम निषेवसे सुखी न रामकार्यं मनसाप्यवेक्षसे ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुस्त्रिंशः सर्गः ॥ ३४ ॥

"You are ignoble and ungrateful and a liar too, O monkey, in that having accomplished your purpose (through the good offices of Śrī Rāma) in the first instance, you are not requiting the services of Śrī Rāma. (13) Surely an effort ought to be made at all costs by you, O monkey, since you have accomplished your object (through the good offices of Śrī Rāma) and if you seek to requite the services of Śrī Rāma, for the discovery of Sītā. (14) On the contrary you stand addicted to carnal enjoyments and have proved false to your promise. Śrī Rāma does not recognize you to be a serpent croaking through the throat of a frog (held within its jaws). (15) Though sinful and evil-minded, you have been enabled to secure the rulership of monkeys by the highly blessed and high-souled Śrī Rāma, who gets melted through pity. (16) Pierced with his sharp arrows, you will soon see Vālī (in the abode of Death) if you fail to recognize the services of the high-souled Śrī Rāma (a scion of Raghu). (17) The well-known path along which Vālī has departed (to the abode of Death) when killed (by Śrī Rāma) has not been closed. (Therefore) honour the understanding arrived at by you (with Śrī Rāma), O Sugrīva; (pray) do not follow in the wake of Vālī. (18) Surely you do not behold the well known arrows, resembling the thunderbolt, loosed from the bow of Śrī Rāma (the foremost of the Ikṣwākus). Hence (it is that) you complacently enjoy pleasures to your heart's content and do not attend to the business of Śrī Rāma even with the mind." (19)

Thus ends Canto Thirty-Four in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Consoling Lakṣmaṇa, who was wroth against Sugrīva, by showing reasons for the delay, Tārā requests the former to compose himself, assuring him that everything will be accomplished.

तथा ब्रुवाणं सौमित्रिं प्रदीप्तमिव तेजसा । अब्रवील्लक्ष्मणं तारा ताराधिपनिभानना ॥ १ ॥
नैवं लक्ष्मण वक्तव्यो नायं परुषमर्हति । हरीणामीश्वरः श्रोतुं तव वक्त्राद् विशेषतः ॥ २ ॥
नैवाकृतज्ञः सुग्रीवो न शठो नापि दारुणः । नैवानृतकथो वीर न जिह्मश्च कपीश्वरः ॥ ३ ॥
उपकारं कृतं वीरो नाप्ययं विस्मृतः कपिः । रामेण वीर सुग्रीवो यदन्यैर्दुष्करं रणे ॥ ४ ॥
रामप्रसादात् कीर्तिं च कपिराज्यं च शाश्वतम् । प्राप्तवानिह सुग्रीवो रुमां मां च परंतप ॥ ५ ॥
सुदुःखशयितः पूर्वं प्राप्येदं सुखमुत्तमम् । प्राप्तकालं न जानीते विश्वामित्रो यथा मुनिः ॥ ६ ॥
घृताच्यां किल संसक्तो दश वर्षाणि लक्ष्मण । अहोऽमन्यत धर्मात्मा विश्वामित्रो महामुनिः ॥ ७ ॥
स हि प्राप्तं न जानीते कालं कालविदां वरः । विश्वामित्रो महातेजाः किं पुनर्यः पृथग्जनः ॥ ८ ॥

To Lakṣmaṇa, son of Sumitrā, who was speaking as aforesaid, and who was inflamed as it were with a fiery spirit, Tārā, whose countenance resembled the moon, replied (as follows) :—(1) "Sugrīva (the lord of monkeys) ought not to be spoken to in this strain, O Lakṣmaṇa! He does not deserve to hear harsh words, particularly from your lips. (2) Sugrīva, the ruler of monkeys, is not at all ungrateful nor perfidious nor even hard-hearted nor again a liar nor crooked, O gallant prince! (3) Nor has this gallant monkey, Sugrīva, forgotten the service rendered (to him) by Śrī Rāma, which was difficult for others to render on the field of battle, O heroic prince! (4) (Nay) through the goodwill of Śrī Rāma, O scourge of your enemies, Sugrīva (re-) gained his (lost) glory as well as the lasting rulership of monkeys as also (his own spouse) Rumā and myself (too). (5) Having secured this summit of happiness, Sugrīva, who had slept most uneasily in the past, did not, like Sage Viśwāmitra, recollect what was called for at a particular moment. (6) Deeply attached to (the celestial nymph) Ghṛtāchī, O Lakṣmaṇa, the eminent sage Viśwāmitra, whose mind was set on virtue, thought of, they say, (a period of) ten years as a day. (7) Indeed the said Viśwāmitra, the foremost of those having a sense of time, who was possessed of great ardour, did not come to know of the time that had stolen over him, to say nothing of him who is an ordinary man. (8)

देहधर्मंगतस्यास्य परिश्रान्तस्य लक्ष्मण । अवितृप्तस्य कामेषु रामः क्षन्तुमिहार्हति ॥ ९ ॥
न च रोषवशं तात गन्तुमर्हसि लक्ष्मण । निश्चयार्थमविज्ञाय सहसा प्राकृतो यथा ॥१०॥
सत्त्वयुक्ता हि पुरुषास्त्वद्विधाः पुरुषर्षभ । अविमृश्य न रोषस्य सहसा यान्ति वश्यताम् ॥११॥
प्रसादये त्वां धर्मज्ञ सुग्रीवार्थं समाहिता । महान् रोषसमुत्पन्नः संरम्भस्त्यज्यतामयम् ॥१२॥
रुमां मां चाङ्गदं राज्यं धनधान्यपशूनि च । रामप्रियार्थं सुग्रीवस्त्यजेदिति मतिर्मम ॥१३॥
समानेष्यति सुग्रीवः सीतया सह राघवम् । शशाङ्कमिव रोहिण्या हत्वा तं राक्षसाधमम् ॥१४॥
शतकोटिसहस्राणि लङ्कायां किल रक्षसाम् । अयुतानि च षट्त्रिंशत्सहस्राणि शतानि च ॥१५॥

अहत्वा तांश्च दुर्धर्षान् राक्षसान् कामरूपिणः । न शक्यो रावणो हन्तुं येन सा मैथिली हृता ॥१६॥
ते न शक्या रणे हन्तुमसहायेन लक्ष्मण । रावणः क्रूरकर्मा च सुग्रीवेण विशेषतः ॥१७॥

"Śrī Rāma, O Lakṣmaṇa, ought to grant pardon to Sugrīva, who is subject to the peculiarities of a body (*viz*, hunger, sleep, fear and sexual appetite), is fully exhausted and is not sated with enjoyments. (9) And without ascertaining the conclusive truth you ought not unconsciously to give way to anger like an ordinary man, O dear Lakṣmaṇa! (10) Indeed men who are endowed with goodness like you, O jewel among men, do not precipitately fall a prey to anger without due deliberation. (11) I devoutly seek to propitiate you on behalf of Sugrīva, O knower of what is right! Let this great excitement born of anger be given up. (12) For the pleasure of Śrī Rāma Sugrīva will renounce Rumā, myself, nay, (even) Angada, his throne, fortune, stock of food-grain and cattle: such is my conviction. (13) Having killed that vile ogre (Rāvaṇa), Sugrīva will (be able to) re-unite Śrī Rāma (a scion of Raghu) with Sītā as one would re-unite the moon-god with Rohiṇī (his principal) spouse). (14) In Lankā, they say, there are a hundred thousand crore, three lakh, ninety-nine thousand and six hundred ogres. (15) Without getting rid of those aforesaid ogres, who are difficult to overcome and are capable of assuming any form, it is impossible to kill Rāvaṇa, by whom the celebrated princess of Mithilā has been borne away. (16) They as well as Rāvaṇa of cruel deeds are incapable of being killed in an encounter by anyone unaided, particularly by Sugrīva, O Lakṣmaṇa! (17)

एवमाख्यातवान् वाली स ह्यभिज्ञो हरीश्वरः । आगमस्तु न मे व्यक्तः श्रवात् तस्य ब्रवीम्यहम् ॥१८॥
त्वत्सहायनिमित्तं हि प्रेषिता हरिपुंगवाः । आनेतुं वानरान् युद्धे सुबहून् हरिपुंगवान् ॥१९॥
तांश्च प्रतीक्षमाणोऽयं विक्रान्तान् सुमहाबलान् । राघवस्यार्थसिद्ध्यर्थं न निर्याति हरीश्वरः ॥२०॥
कृता सुसंस्था सौमित्रे सुग्रीवेण पुरा यथा । अद्य तैर्वानरैः सर्वैरागन्तव्यं महाबलैः ॥२१॥
ऋक्षकोटिसहस्राणि गोलाङ्गूलशतानि च ।
अद्य त्वामुपयास्यन्ति जहि कोपमरिंदम । कोट्योऽनेकास्तु काकुत्स्थ कपीनां दीप्ततेजसाम् ॥२२॥
तव हि मुखमिदं निरीक्ष्य कोपात् क्षतजसमे नयने निरीक्षमाणाः ।
हरिवरवनिता न यान्ति शान्तिं प्रथमभयस्य हि शङ्किताः स्म सर्वाः ॥२३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

"So did Vālī say; for the said lord of monkeys had versatile knowledge. How (all) this strength came to Rāvaṇa is not, however, known to me. I speak (only) on the basis of what I have heard from him. (18) For your help the best of monkeys have been dispatched (to all the four quarters) to bring numerous monkeys, who are the foremost of their race in combat. (19) Nay, awaiting (the arrival of) those valiant monkeys, who are possessed of extraordinary might, Sugrīva (the lord of monkeys) is not moving out for accomplishing the object of Śrī Rāma (a scion of Raghu). (20) All those monkeys of extraordinary might must come today according to the time-limit already fixed for their welcome arrival by Sugrīva, O son of Sumitrā! (21) Thousands of crores of bears, hundreds of crores of baboons and many crores of monkeys of a fiery spirit will meet you today. (Pray) get rid of your anger, O tamer of foes! (22) Observing this countenance of yours and (further) perceiving your eyes blood-red through anger, the wives of the foremost of monkeys do not find peace, apprehensive as they all are of a repetition of the danger which overtook them earlier (in the form of Vālī's death)." (23)

Thus ends Canto Thirty-Five in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

When Lakṣmaṇa gets pacified by the conciliatory words of Tārā, Sugrīva glorifies Śrī Rāma and requests Lakṣmaṇa to forgive his delinquency. Regaining his normal self, Lakṣmaṇa too craves the forgiveness of Sugrīva for the harsh language employed by him in a fit of anger and asks him to approach Śrī Rāma and beg his pardon.

इत्युक्तस्तारया वाक्यं प्रश्रितं धर्मसंहितम् । मृदुस्वभावः सौमित्रिः प्रतिजग्राह तद्वचः ॥ १ ॥
तस्मिन् प्रतिगृहीते तु वाक्ये हरिगणेश्वरः । लक्ष्मणात् सुमहत्त्रासं वस्त्रं क्लिन्नमिवात्यजत् ॥ २ ॥
ततः कण्ठगतं माल्यं चित्रं बहुगुणं महत् । चिच्छेद विमदश्चासीत् सुग्रीवो वानरेश्वरः ॥ ३ ॥
स लक्ष्मणं भीमबलं सर्ववानरसत्तमः । अब्रवीत् प्रश्रितं वाक्यं सुग्रीवः सम्प्रहर्षयन् ॥ ४ ॥
प्रनष्टा श्रीश्च कीर्तिश्च कपिराज्यं च शाश्वतम् । रामप्रसादात् सौमित्रे पुनश्चाप्तमिदं मया ॥ ५ ॥
कः शक्तस्तस्य देवस्य ख्यातस्य स्वेन कर्मणा । तादृशं प्रतिकुर्वीत अंशेनापि नृपात्मज ॥ ६ ॥
सीतां प्राप्स्यति धर्मात्मा वधिष्यति च रावणम् । सहायमात्रेण मया राघवः स्वेन तेजसा ॥ ७ ॥
सहायकृत्यं किं तस्य येन सप्त महाद्रुमाः । गिरिश्च वसुधा चैव बाणेनैकेन दारिताः ॥ ८ ॥
धनुर्विस्फारमाणस्य यस्य शब्देन लक्ष्मण । सशैला कम्पिता भूमिः सहायैः कि नु तस्य वै ॥ ९ ॥
अनुयात्रां नरेन्द्रस्य करिष्येऽहं नरर्षभ । गच्छतो रावणं हन्तुं वैरिणं सपुरस्सरम् ॥१०॥
यदि किंचिदतिक्रान्तं विश्वासात् प्रणयेन वा । प्रेष्यस्य क्षमितव्यं मे न कश्चिन्नापराध्यति ॥११॥

Spoken to by Tārā in these polite words consistent with righteousness, Lakṣmaṇa (son of Sumitrā), who was gentle by nature, received those words with approbation. (1) The aforesaid submission (of Tārā) having been received with a nod, Sugrīve (the ruler of hordes of monkeys) for his part shed his very great fear of Lakṣmaṇa as one would discard one's wet clothing. (2) Thereupon Sugrīva, the lord of monkeys, tore off the wonderful and valuable garland capable of yielding various enjoyments and worn round his neck and was rid of his vanity (thereby). (3) The aforesaid Sugrīva, the foremost of all the monkeys, (then) addressed the following humble submission to Lakṣmaṇa of redoubtable might, thus causing him supreme gratification:—(4) "My fortune and fame too as well as the lasting rulership of monkeys, which had been lost for ever, (all) this has been regained by me through the grace of Śrī Rāma (alone), O son of Sumitrā! (5) What powerful being can repay even in part, O prince, that kind of service on the part of the aforesaid divine personage (Śrī Rāma), who is known by his own exploits? (6) With me as his mere companion Śrī Rāma (a scion of Raghu), whose mind is set on virtue, will recover Sītā and dispose of Rāvaṇa by dint of his own fiery energy. (7) What need is there for an assistant to Śrī Rāma, by whom seven giant trees as well as the mountain (on which they stood) as also the earth (forming the base of the mountain) were pierced with a single arrow ? (8) In fact what help on earth can be rendered by associates to Śrī Rāma, at the twang of whose bow, while he was stretching it, the earth with its mountains shook, O Lakṣmaṇa ? (9) I shall join the expedition of Śrī Rāma (a ruler of men), O jewel among men, when he goes forth to get rid of his enemy, Rāvaṇa, with those who go before him (to lead his army). (10) If any transgression has been made by me, your servant, out of confidence or love, it should be forgiven (by you), (for) there is none (among the servants) who does no wrong.'' (11)

इति तस्य ब्रुवाणस्य सुग्रीवस्य महात्मनः । अभवल्लक्ष्मणः प्रीतः प्रेम्णा चेदमुवाच ह ॥१२॥
सर्वथा हि मम भ्राता सनाथो वानरेश्वर । त्वया नाथेन सुग्रीव प्रश्रितेन विशेषतः ॥१३॥
यस्ते प्रभावः सुग्रीव यच्च ते शौचमीदृशम् । अर्हस्त्वं कपिराज्यस्य श्रियं भोक्तुमनुत्तमाम् ॥१४॥
सहायेन तु सुग्रीव त्वया रामः प्रतापवान् । वधिष्यति रणे शत्रूनचिरान्नात्र संशयः ॥१५॥
धर्मज्ञस्य कृतज्ञस्य संग्रामेष्वनिवर्तिनः । उपपन्नं च युक्तं च सुग्रीव तव भाषितम् ॥१६॥
दोषज्ञः सति सामर्थ्ये कोऽन्यो भाषितुमर्हति । वर्जयित्वा मम ज्येष्ठं त्वां च वानरसत्तम ॥१७॥
सदृशश्चासि रामेण विक्रमेण बलेन च । सहायो दैवतैर्दत्तश्चिराय हरिपुंगव ॥१८॥
किं तु शीघ्रमितो वीर निष्क्रम त्वं मया सह । सान्त्वयस्व वयस्यं च भार्याहरणदुःखितम् ॥१९॥
यच्च शोकाभिभूतस्य श्रुत्वा रामस्य भाषितम् । मया त्वं परुषाण्युक्तस्तत् क्षमस्व सखे मम ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

While the high-souled Sugrīva was speaking as aforesaid, Lakṣmaṇa got pleased (with him), they say, and lovingly replied as follows:—(12) "With you, O Sugrīva as his supporter, particularly (so) humble, my (eldest half-) brother (Śrī Rāma) is blessed in every way, O lord of monkeys ! (13) By virtue of the dignity that you possess, O Sugrīva, and the purity (guilelessness) of heart of the kind that exists in you, you deserve to enjoy the unsurpassed opulence of the kingdom of monkeys. (14) With you as his associate, O Sugrīva, the glorious Śrī Rāma for his part will before long destroy his enemies on the battle-field: there is no doubt about it. (15) You being a knower of what is right, grateful and one who has never turned one's back on the fields of battle, your submission, O Sugrīva, is just and reasonable too. (16) What individual, who is conscious of his own faults, other than my eldest brother (Śrī Rāma) and yourself, O jewel among the monkeys, can speak so (disparagingly of himself as you have done), even though possessed of strength ? (17) You are on a par with Śrī Rāma in prowess and might and have been ordained by the gods as his associate for a long time (to come), O jewel among the monkeys ! (18) But sally you forth with me speedily from this place, O gallant king, and reassure your friend (Śrī Rāma), who is afflicted through the abduction of his spouse. (19) And forgive, my friend, the way in which you have been spoken to in harsh words on hearing the lament of Śrī Rāma, who was overwhelmed with grief." (20)

Thus ends Canto Thirty-Six in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Sugrīva commands Hanumān to dispatch messengers for collecting troops from all the four quarters. Receiving the message of Sugrīva monkeys flock from all sides into his presence. Giving presents of fruits and roots etc. to their king, the messengers sent in advance by Nīla, announce to him the arrival of all the monkey hordes.

एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना । हनूमन्तं स्थितं पार्श्वे वचनं चेदमब्रवीत् ॥ १ ॥
महेन्द्रहिमवद्विन्ध्यकैलासशिखरेषु च । मन्दरे पाण्डुशिखरे पञ्चशैलेषु ये स्थिताः ॥ २ ॥
तरुणादित्यवर्णेषु भ्राजमानेषु नित्यशः । पर्वतेषु समुद्रान्ते पश्चिमस्यां तु ये दिशि ॥ ३ ॥
आदित्यभवने चैव गिरौ संध्याभ्रसंनिभे । पद्माचलवनं भीमाः संश्रिता हरिपुंगवाः ॥ ४ ॥
अञ्जनाम्बुदसंकाशाः कुञ्जरेन्द्रमहौजसः । अञ्जने पर्वते चैव ये वसन्ति प्लवंगमाः ॥ ५ ॥
महाशैलगुहावासा वानराः कनकप्रभाः । मेरुपार्श्वगताश्चैव ये च धूम्रगिरिं श्रिताः ॥ ६ ॥
तरुणादित्यवर्णाश्च पर्वते ये महारुणे । पिबन्तो मधु मैरेयं भीमवेगाः प्लवंगमाः ॥ ७ ॥
वनेषु च सुरम्येषु सुगन्धिषु महत्सु च । तापसाश्रमरम्येषु वनान्तेषु समन्ततः ॥ ८ ॥
तांस्तांस्त्वमानय क्षिप्रं पृथिव्यां सर्ववानरान् । सामदानादिभिः कल्पैर्वानरैर्वेगवत्तरैः ॥ ९ ॥

Spoken to as aforesaid by the high-souled Lakṣmaṇa, Sugrīva for his part spoke as follows to Hanumān standing by his side:—(1) "Summon quickly by recourse to expedients such as persuasion, gifts etc. through monkeys possessed of superior agility the different hordes of monkeys on earth which are stationed on the heights of the following five mountain ranges, *viz*, the Mahendra, Himalaya, Vindhya, Kailāsa and Mandara mountains, the last-named of which is distinguished by yellowish white peaks; those which dwell on the ever resplendent mountains presenting the hue of the rising sun and standing on the other side of the ocean in the western quarter, those which live on the eastern and western mountains (the so-called abode of the sun-god), bright as the evening clouds; the terrible-looking leaders of monkeys which have taken up their abode in the forest on the Padma mountain, as also the monkeys possessing the hue of collyrium and sombre clouds and endowed with the superior strength of lordly elephants which live on the Añjana mountain, the monkeys possessing the splendour of gold and having their abode in the caves of the Mahāśaila mountain and those living on the slopes of Mount Meru, those who have taken up their abode on the Dhūmra mountain, the monkeys of terrible agility possessing the hue of the rising sun, which live on the Mahāruṇa mountain drinking the intoxicating beverage known by the name of Maireya, as also those living on all sides in exceedingly lovely, fragrant and vast forests and their neighbourhood charming with the hermitages of ascetics. (2—9)

प्रेषिताः प्रथमं ये च मयाज्ञाता महाजवाः । त्वरणार्थं तु भूयस्त्वं सम्प्रेषय हरीश्वरान् ॥१०॥
ये प्रसक्ताश्च कामेषु दीर्घसूत्राश्च वानराः । इहानयस्व ताञ्शीघ्रं सर्वानेव कपीश्वरान् ॥११॥

अहोभिर्दशभिर्ये च नागच्छन्ति ममाज्ञया । हन्तव्यास्ते दुरात्मानो राजशासनदूषकाः ॥१२॥
शतान्यथ सहस्राणि कोट्यश्च मम शासनात् । प्रयान्तु कपिसिंहानां निदेशे मम ये स्थिताः ॥१३॥
मेघपर्वतसंकाशाश्छादयन्त इवाम्बरम् । घोररूपाः कपिश्रेष्ठा यान्तु मच्छासनादितः ॥१४॥
ते गतिज्ञा गतिं गत्वा पृथिव्यां सर्ववानराः । आनयन्तु हरीन् सर्वांस्त्वरिताः शासनान्मम ॥१५॥

"The monkeys of extraordinary agility already sent are known to me; yet, in order to goad them duly send you leaders of monkeys once more. (10) Nay, bring here (to my presence) with expedition all those leaders of monkeys without exception who are deeply attached to the pleasures of sense and are given to procrastination. (11) Again, those evil-minded monkeys who violate the royal command and do not return in ten days should be done to death in obedience to my behest. (12) Let hundreds, nay, thousands and (even) crores of such lions among monkeys as abide by my order sally forth under my command. (13) Let select monkeys of terrible aspect resembling mountains of mist proceed from this place under my command shrouding the heavens as it were. (14) Let all those monkeys-knowing the homes of the monkeys bring with all speed at my command all the monkeys on earth, taking long strides." (15)

तस्य वानरराजस्य श्रुत्वा वायुसुतो वचः । दिक्षु सर्वासु विक्रान्तान् प्रेषयामास वानरान् ॥१६॥
ते पदं विष्णुविक्रान्तं पतत्रिज्योतिरध्वगाः । प्रयाताः प्रहिता राज्ञा हरयस्तु क्षणेन वै ॥१७॥
ते समुद्रेषु गिरिषु वनेषु च सरस्सु च । वानरा वानरान् सर्वान् रामहेतोरचोदयन् ॥१८॥
मृत्युकालोपमस्याज्ञां राजराजस्य वानराः । सुग्रीवस्याययुः श्रुत्वा सुग्रीवभयशङ्किताः ॥१९॥
ततस्तेऽञ्जनसंकाशा गिरेस्तस्मान्महाबलाः । तिस्रः कोट्यः प्लवंगानां निर्ययुर्यत्र राघवः ॥२०॥
अस्तं गच्छति यत्रार्कस्तस्मिन् गिरिवरे रताः । संतप्तहेमवर्णाभास्तस्मात् कोट्यो दश च्युताः ॥२१॥
कैलासशिखरेभ्यश्च सिंहकेसरवर्चसाम् । ततः कोटिसहस्राणि वानराणां समागमन् ॥२२॥
फलमूलेन जीवन्तो हिमवन्तमुपाश्रिताः । तेषां कोटिसहस्राणां सहस्रं समवर्तत ॥२३॥
अङ्गारकसमानानां भीमानां भीमकर्मणाम् । विन्ध्याद् वानरकोटीनां सहस्राण्यपतन् द्रुतम् ॥२४॥
क्षीरोदवेलानिलयास्तमालवनवासिनः । नारिकेलाशनाश्चैव तेषां संख्या न विद्यते ॥२५॥
वनेभ्यो गह्वरेभ्यश्च सरिद्भ्यश्च महाबलाः । आगच्छद् वानरी सेना पिबन्तीव दिवाकरम् ॥२६॥

Hearing the command of the celebrated Sugrīva (the king of monkeys), Hanumān (son of the wind-god) dispatched valiant monkeys to all the quarters. (16) Sent by the king, the aforesaid monkeys for their part soared in a moment to the very skies (the region covered in a single stride by Lord Viṣṇu in His descent as the Divine Dwarf), coursing along the route of birds as well as of the heavenly bodies. (17) The said monkeys caused all the monkeys living on the seashore, on mountains, in forests as well as on the margin of lakes to move (towards Kiṣkindhā) for the cause of Śrī Rāma. (18) Hearing the command of Sugrīva (the ruler of rulers of monkeys), who was like Death (himself to them), the monkeys turned up (with all speed), unnerved as they were with fear of Sugrīva. (19) Then three crores of monkeys,—monkeys who were like collyrium (in colour) and possessed of extraordinary might, rushed forth from the Añjana mountain to where Śrī Rāma (a scion of Raghu) was. (20) Ten crores (of other monkeys), possessing the hue of molten gold and sporting on the foremost of mountains where the sun sets moved from the said mountain. (21) Again, thousands of crores of monkeys shining like the manes of a lion came in a body from the heights of the Kailāsa mountain. (22) Another million crores of monkeys who had taken up their abode on the Himalayan range and lived on fruits and roots turned up. (23) Thousands of crores of fearful monkeys appearing (red) like the Mars and of terrible deeds descended in haste from the Vindhyan range. (24) The number of those which had their abode on the shores of the Milk Ocean and those who dwelt in (the forest known by the name of) Tamālavana, living on co-conuts, and those, possessed of extraordinary might, who came from (other) forests and caves and river banks could not be ascertained. The said monkey force came as though gorging the sun. (25-26)

ये तु त्वरयितुं याता वानराः सर्ववानरान् । ते वीरा हिमवच्छैले ददृशुस्तं महाद्रुमम् ॥२७॥
तस्मिन् गिरिवरे पुण्ये यज्ञो माहेश्वरः पुरा । सर्वदेवमनस्तोषो बभूव सुमनोरमः ॥२८॥
अन्ननिस्यन्दजातानि मूलानि च फलानि च । अमृतस्वादुकल्पानि ददृशुस्तत्र वानराः ॥२९॥
तदन्नसम्भवं दिव्यं फलमूलं मनोहरम् । यः कश्चित् सकृदश्नाति मासं भवति तर्पितः ॥३०॥
तानि मूलानि दिव्यानि फलानि च फलाशनाः । औषधानि च दिव्यानि जगृहुर्हरिपुंगवाः ॥३१॥
तस्माच्च यज्ञायतनात् पुष्पाणि सुरभीणि च । आनिन्युर्वानरा गत्वा सुग्रीवप्रियकारणात् ॥३२॥

Those gallant monkeys, for their part, which went forth to spur all the rest (which had preceded them) beheld on the Himalaya mountain the well-known giant tree (comprised in the sacrificial grounds of Lord Śiva). (27) On that sacred jewel among mountains a sacrifice intended to propitiate the great Lord Śiva, which gratified the mind of all the gods and was very charming, was performed in the past. (28) The monkeys saw there roots and fruits, too, almost as delicious as ambrosia, which had sprung up from the streams of milk boiled with rice, sugar and ghee (which had been poured into the sacred fire and overflowed the sacrificial pits). (29) Whoever partakes (even) once of the ethereal fruits and roots sprung up from that offering (of milk boiled with rice etc.) remains sated for a (whole) month. (30) These jewels among the monkeys, living as they did on fruits (alone), gathered those ethereal roots and fruits as well as the celestial herbs (while on their way to Kiṣkindhā). (31) Nay, making for the sacrificial ground, the monkeys also brought from it fragrant flowers to win the pleasure of Sugrīva. (32)

ते तु सर्वे हरिवराः पृथिव्यां सर्ववानरान् । संचोदयित्वा त्वरितं यूथानां जग्मुरग्रतः ॥३३॥
ते तु तेन मुहूर्तेन कपयः शीघ्रचारिणः । किष्किन्धां त्वरया प्राप्ताः सुग्रीवो यत्र वानरः ॥३४॥
ते गृहीत्वौषधीः सर्वाः फलमूलं च वानराः । तं प्रतिग्राहयामासुर्वचनं चेदमब्रुवन् ॥३५॥
सर्वे परिसृताः शैलाः सरितश्च वनानि च । पृथिव्यां वानराः सर्वे शासनादुपयान्ति ते ॥३६॥
एवं श्रुत्वा ततो हृष्टः सुग्रीवः प्लवगाधिपः । प्रतिजग्राह च प्रीतस्तेषां सर्वमुपायनम् ॥३७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तत्रिंशः सर्गः ॥ ३७ ॥

Pressing all the monkeys on earth to seek the presence of Sugrīva, all those jewels among the monkeys for their part returned with all speed before those hordes. (33) The former swift-going monkeys for their part arrived in Kiṣkindhā with haste during that (very) hour and reached the place where Sugrīva, the monkey (king), was. (34) Taking all the herbs as also the fruits and roots (they had brought with them), they importuned Sugriva to accept them and submitted as follows :—(35) "All the mountains, river-banks and forests too have been scoured by us; all those monkeys on earth are approaching at your call." (36) Sugrīva, the suzerain lord of monkeys, felt rejoiced to hear this and forthwith accepted all their presents with love. (37)

Thus ends Canto Thirty-Seven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Embracing Sugrīva, who came all the way on a palanquin with Lakṣmaṇa and bowed down at Śrī Rāma's feet, and offering him a seat, the latter instructs him in a nutshell in statecraft and reminds him of his business. Expressing his indebtedness to Śrī Rāma for the unique favour done to him and giving to him an account of the efforts made by him, Sugrīva in his turn gratifies him by apprising him of the arrival of numberless monkeys from all the parts of globe.

प्रतिगृह्य च तत् सर्वमुपायनमुपाहृतम् । वानरान् सान्त्वयित्वा च सर्वानेव व्यसर्जयत् ॥ १ ॥
विसर्जयित्वा स हरीन् सहस्रान् कृतकर्मणः । मेने कृतार्थमात्मानं राघवं च महाबलम् ॥ २ ॥
स लक्ष्मणो भीमबलं सर्ववानरसत्तमम् । अब्रवीत् प्रश्रितं वाक्यं सुग्रीवं सम्प्रहर्षयन् ॥ ३ ॥
किष्किन्धाया विनिष्काम यदि ते सौम्य रोचते । तस्य तद् वचनं श्रुत्वा लक्ष्मणस्य सुभाषितम् ॥ ४ ॥
सुग्रीवः परमप्रीतो वाक्यमेतदुवाच ह । एवं भवतु गच्छाम स्थेयं त्वच्छासने मया ॥ ५ ॥
तमेवमुक्त्वा सुग्रीवो लक्ष्मणं शुभलक्षणम् । विसर्जयामास तदा ताराद्याश्चैव योषितः ॥ ६ ॥
एहीत्युच्चैर्हरिवरान् सुग्रीवः समुदाहरत् । तस्य तद् वचनं श्रुत्वा हरयः शीघ्रमाययुः ॥ ७ ॥
बद्धाञ्जलिपुटाः सर्वे ये स्युः स्त्रीदर्शनक्षमाः । तानुवाच ततः प्राप्तान् राजार्कसदृशप्रभः ॥ ८ ॥
उपस्थापयत क्षिप्रं शिविकां मम वानराः । श्रुत्वा तु वचनं तस्य हरयः शीघ्रविक्रमाः ॥ ९ ॥
समुपस्थापयामासुः शिविकां प्रियदर्शनाम् । तामुपस्थापितां दृष्ट्वा शिविकां वानराधिपः ॥१०॥
लक्ष्मणारुह्यतां शीघ्रमिति सौमित्रिमब्रवीत् । इत्युक्त्वा काञ्चनं यानं सुग्रीवः सूर्यसंनिभम् ॥११॥
बहुभिर्हरिभिर्युक्तमारुरोह सलक्ष्मणः ।

Nay, accepting all the aforesaid presents brought by the monkeys and speaking kindly to them, Sugrīva dismissed them all. (1) Having sent away (from his presence) those thousands of monkeys, who had performed their task (of bringing together all the monkeys from the remotest corners of the world), he deemed himself as well as Śrī Rāma of extraordinary might (as good as) accomplished of purpose. (2) The celebrated Lakṣmaṇa spoke the following polite words to Sugrīva, the foremost of all the monkeys, and possessed of terrible might, bringing excessive joy to him :—(3) "Come out of Kiṣkindhā (awhile) if it pleases you, O gentle one !" Supremely pleased to hear the aforesaid suggestion of the celebrated Lakṣmaṇa, well-worded as it was, Sugrīva, they say, replied as follows:—"Amen! Let us go out; I must obey your order." (4-5) Nay, having replied thus to the said Lakṣmaṇa, who was endowed with auspicious bodily marks, Sugrīva forthwith dismissed Tārā and the other ladies. (6) Sugrīva (then) called the foremost of monkeys in a loud voice, saying "Come hither!" Hearing the aforesaid call of Sugrīva, all the monkeys who were permitted to see the ladies (in the gynaeceum) quickly came with joined palms. To them, when arrived (in his presence), the king (Sugrīva), whose splendour resembled the brilliance of the sun, presently said:—(7-8) "Bring my palanquin soon, O monkeys!" Hearing his command, monkeys who walked with rapid strides duly brought a palanquin which was pleasing to the sight. Seeing the aforesaid palanquin ready, Sugrīva (the suzerain lord of monkeys) said to Lakṣmaṇa (son of Sumitrā), "Let it be mounted soon, O Lakṣmaṇa!" Saying so, Sugrīva ascended with Lakṣmaṇa the gold palanquin, which shone brightly like the sun and was supported by a number of monkeys.

पाण्डुरेणातपत्रेण ध्रियमाणेन मूर्धनि ॥१२॥
शुक्लैश्च वालव्यजनैर्धूयमानैः समन्ततः । शङ्खभेरीनिनादैश्च वन्दिभिश्चाभिनन्दितः ॥१३॥
निर्ययौ प्राप्य सुग्रीवो राज्यश्रियमनुत्तमाम् । स वानरशतैस्तीक्ष्णैर्बहुभिः शस्त्रपाणिभिः ॥१४॥
परिकीर्णो ययौ तत्र यत्र रामो व्यवस्थितः । स तं देशमनुप्राप्य श्रेष्ठं रामनिषेवितम् ॥१५॥
अवातरन्महातेजाः शिविकायाः सलक्ष्मणः । आसाद्य च ततो रामं कृताञ्जलिपुटोऽभवत् ॥१६॥
कृताञ्जलौ स्थिते तस्मिन् वानराश्चाभवंस्तथा । तटाकमिव तं दृष्ट्वा रामः कुड्मलपङ्कजम् ॥१७॥
वानराणां महत् सैन्यं सुग्रीवे प्रीतिमानभूत् । पादयोः पतितं मूर्ध्ना तमुत्थाप्य हरीश्वरम् ॥१८॥
प्रेम्णा च बहुमानाच्च राघवः परिषस्वजे । परिष्वज्य च धर्मात्मा निषीदेति ततोऽब्रवीत् ॥१९॥
निषण्णं तं ततो दृष्ट्वा क्षितौ रामोऽब्रवीत् ततः ।

Distinguished by a white canopy supported over his head and a number of white whisks being waved all about him, and hailed with the sound of conches and kettledrums and eulogized by bards, Sugrīva sallied forth (in regal state for the first time) after attaining the highest royal fortune. Surrounded by many hundreds of warlike monkeys bearing weapons in their hands, he proceeded to the spot where Śrī Rāma had taken up his abode. Having reached the excellent region which had been resorted to by Śrī Rāma, Sugrīva (who was endowed with high spirits) descended from the palanquin with Lakṣmaṇa and, approaching Śrī Rāma, now stood with joined palms. (9–16) When Sugrīva stood with joined palms, the (other) monkeys too did likewise. Beholding the large army of monkeys (with joined palms) resembling a lake full of lotus buds, Śrī Rāma got pleased with Sugrīva. Raising the aforesaid Sugrīva (the lord of monkeys) fallen at his feet, touching the ground with his head, Śrī Rāma (a scion of Raghu) embraced him with love and through high esteem. Nay, having embraced him, Śrī Rāma (whose mind was set on virtue) thereupon said, "(Please) sit down." (17—19) Seeing him seated on the ground, Śrī Rāma then spoke (as follows):—

धर्ममर्थं च कामं च काले यस्तु निषेवते ॥२०॥
विभज्य सततं वीर स राजा हरिसत्तम । हित्वा धर्मं तथार्थं च कामं यस्तु निषेवते ॥२१॥

स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते । अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः ॥२२॥
त्रिवर्गफलभोक्ता च राजा धर्मेण युज्यते । उद्योगसमयस्त्वेष प्राप्तः शत्रुनिषूदन ॥२३॥
संचिन्त्यतां हि पिङ्गेश हरिभिः सह मन्त्रिभिः । एवमुक्तस्तु सुग्रीवो रामं वचनमब्रवीत् ॥२४॥

"A king (in the true sense of the term) is he who ever pursues religious merit, wealth and sensuous enjoyment too at the opportune moment, apportioning time to each, O jewel among the monkeys! He, however, who pursues sensuous enjoyment neglecting religious merit and worldly prosperity wakes up (only) when he has fallen (from his high position), like one lying asleep on a tree-top. A king intent on the destruction of his foes and fond of winning allies is rewarded with religious merit, nay, enjoys the fruit in the shape of the three ends of life (*viz*, religious merit, worldly prosperity and sensuous enjoyment). Now alone has come the time for endeavour, O exterminator of foes! (20—23) Therefore, let the procedure of work be carefully considered in consultation with the monkeys (in general) and the ministers (in particular). O lord of monkeys!" Spoken to in the foregoing words (by Śrī Rāma), Sugrīva for his part replied as follows to Śrī Rāma:—(24)

प्रनष्टा श्रीश्च कीर्तिश्च कपिराज्यं च शाश्वतम् । त्वत्प्रसादान्महाबाहो पुनः प्राप्तमिदं मया ॥२५॥
तव देव प्रसादाच्च भ्रातुश्च जयतां वर । कृतं न प्रतिकुर्याद् यः पुरुषाणां हि दूषणः ॥२६॥
एते वानरमुख्याश्च शतशः शत्रुसूदन । प्राप्ताश्चादाय बलिनः पृथिव्यां सर्ववानरान् ॥२७॥
ऋक्षाश्च वानराः शूरा गोलाङ्गूलाश्च राघव । कान्तारवनदुर्गाणामभिज्ञा घोरदर्शनाः ॥२८॥
देवगन्धर्वपुत्राश्च वानराः कामरूपिणः । स्वैः स्वैः परिवृताः सैन्यैर्वर्तन्ते पथि राघव ॥२९॥
शतैः शतसहस्रैश्च वर्तन्ते कोटिभिस्तथा । अयुतैश्चावृता वीर शङ्कुभिश्च परंतप ॥३०॥
अर्बुदैरर्बुदशतैर्मध्यैश्चान्त्यैश्च वानराः । समुद्राश्च परार्धाश्च हरयो हरियूथपाः ॥३१॥
आगमिष्यन्ति ते राजन् महेन्द्रसमविक्रमाः । मेघपर्वतसंकाशा मेरुविन्ध्यकृतालयाः ॥३२॥
ते त्वामभिगमिष्यन्ति राक्षसं योद्धुमाहवे । निहत्य रावणं युद्धे ह्यानयिष्यन्ति मैथिलीम् ॥३३॥
ततः समुद्योगमवेक्ष्य वीर्यवान् हरिप्रवीरस्य निदेशवर्तिनः ।
बभूव हर्षाद् वसुधाधिपात्मजः प्रबुद्धनीलोत्पलतुल्यदर्शनः ॥३४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टात्रिंशः सर्गः ॥ ३८ ॥

"My fortune and fame as well as the lasting rulership of monkeys, which had been lost for good—(all) this has been regained by me through your goodwill, O mighty-armed prince! (25) All this has been achieved by me, O lord, through your goodwill as well as through that of your brother, O jewel among the victorious! He who does not repay the obligation of others is surely a disgrace to men. (26) These leaders of monkeys, numbering hundreds, have arrived after summoning all the mighty monkeys on the globe, O destroyer of your enemies! (27) Surrounded by their own troops, bears and monkeys as well as valiant baboons terrible to look at and having intimate knowledge of wildernesses and forests as well as of places difficult of access, and monkeys sprung from the loins of gods and Gandharvas (celestial musicians) and capable of changing form at will are (already) on their way (to Kiṣkindhā), O scion of Raghu! (28-29) The monkeys are followed (severally) by hundreds and tens of thousands, hundreds of thousands and crores, Arbudas (ten crores), and Kharvas (one hundred Arbudas), Śankus (one thousand Kharvas) and Antyas (one hundred Kharvas) and Madhyas (one thousand Śankus). Nay, some monkeys and their troop-commanders number many Samudras (or ten Śankus) and (even) Parārdhas* (or ten Madhyas), O scourge of your enemies !" (30-31). The aforesaid monkeys etc., O prince, which are equal in prowess to the mighty Indra, resemble clouds and mountains (in size) and have taken up their abode on the Meru and Vindhya mountains will arrive soon. (32) They will come to you in order to fight the ogre in combat. Killing Rāvaṇa in a battle they will surely bring back Sītā (a princess of Mithilā)." (33) Perceiving the consummate (martial) endeavour on the part of Sugrīva (the foremost warrior of the monkey race), who was at his beck and call, the powerful Śrī Rāma (son of Daśaratha, the suzerain lord of the earth) looked like a full-blown blue lotus through delight. (34)

Thus ends Canto Thirty-Eight in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

While Śrī Rāma and Sugrīva were deliberating with each other, Śatabali and other generals of the monkey army, followed by hordes of countless monkeys of various species, which covered the sky with the clouds of dust raised by them, arrive in their presence and bow down at their feet.

इति ब्रुवाणं सुग्रीवं रामो धर्मभृतां वरः । बाहुभ्यां सम्परिष्वज्य प्रत्युवाच कृताञ्जलिम् ॥ १ ॥
यदिन्द्रो वर्षते वर्षं न तच्चित्रं भविष्यति । आदित्योऽसौ सहस्रांशुः कुर्याद् वितिमिरं नभः ॥ २ ॥
चन्द्रमा रजनीं कुर्यात् प्रभया सौम्य निर्मलाम् । त्वद्विधो वापि मित्राणां प्रीतिं कुर्यात् परंतप ॥ ३ ॥
एवं त्वयि न तच्चित्रं भवेद् यत् सौम्य शोभनम् । जानाम्यहं त्वां सुग्रीव सततं प्रियवादिनम् ॥ ४ ॥
त्वत्सनाथः सखे संख्ये जेतास्मि सकलानरीन् । त्वमेव मे सुहृन्मित्रं साहाय्यं कर्तुमर्हसि ॥ ५ ॥
जहारात्मविनाशाय मैथिलीं राक्षसाधमः । वञ्चयित्वा तु पौलोमीमनुह्लादो यथा शचीम् ॥ ६ ॥
नचिरात् तं वधिष्यामि रावणं निशितैः शरैः । पौलोम्याः पितरं दृप्तं शतक्रतुरिवारिहा ॥ ७ ॥

Folding tightly in his arms Sugrīva, who was submitting as aforesaid with joined palms, Śrī Rāma, the foremost of those upholding (the cause of) righteousness,—replied as follows :—(1). "It will not be strange if Indra (the god of rain) pours a shower (during the rains), if the yonder sun with its countless rays rids the sky of its darkness, if the moon, O gentle one, makes the night clear by its brilliance or if an individual like you affords delight to his friends (through good offices rendered to them in return for their past services), O scourge of your foes! (2-3) (Even) so the noble virtue (of rendering good offices to your friends) which exists in you, is not (at all) strange, O gentle one; (for) I know you to be constantly in the habit of speaking kind words (to others), O Sugrīva! (4) With you as my helpful companion, O friend, I shall (be able to) conquer all enemies in combat. You alone are my benevolent friend and fit to render help to me. (5) For his own destruction Rāvaṇa (the disgrace of ogres) bore away Sītā (a princess of Mithila) by practising fraud against her in the same way as Anuhlāda (a son of the demon Hiraṇyakaśipu, and a real brother of the celebrated devotee Prahlāda) for his part took away Śachī, daughter of the demon Pulomā (who was sought after by Indra). (6) I shall before long kill the said Rāvaṇa with my sharp arrows (even) as Indra (who is said to have performed a hundred horse-sacrifices in his previous birth as a condition precedent for attaining this position), the destroyer of his foes, killed the arrogant Pulomā (father of Śachī, who played into the hands of Anuhlāda and countenanced her abduction by Anuhlāda). (7)

---

* The following text from some work on Astronomy, quoted by one of the commentators, will give an idea of these numbers, each of which is ten times as much as the one immediately preceding it :—

एकं दश शतमस्मात् सहस्रमयुतं ततः परं लक्षम् ।
प्रयुतं कोटिमथार्बुदवृन्दे खर्वं निखर्वं च ॥
तस्मान्महासरोजं शङ्कुं सरितांपतिं त्वन्तम् ।
मध्यं परार्धमाहुर्यथोत्तरं दशगुणं तथा ज्ञेयम् ॥

एतस्मिन्नन्तरे चैव रजः समभिवर्तत । उष्णतीव्रां सहस्रांशोश्छादयद् गगने प्रभाम् ॥ ८ ॥
दिशः पर्याकुलाश्चासंस्तमसा तेन दूषिताः । चचाल च मही सर्वा सशैलवनकानना ॥ ९ ॥
ततो नगेन्द्रसंकाशैस्तीक्ष्णदंष्ट्रैर्महाबलैः । कृत्स्ना संछादिता भूमिरसंख्येयैः प्लवंगमैः ॥१०॥
निमेषान्तरमात्रेण ततस्तैर्हरियूथपैः । कोटीशतपरीवारैः कामरूपिभिरावृता ॥११॥
नादेयैः पार्वतेयैश्च सामुद्रैश्च महाबलैः । हरिभिर्मेघनिर्ह्रादैरन्यैश्च वनवासिभिः ॥१२॥
तरुणादित्यवर्णैश्च शशिगौरैश्च वानरैः । पद्मकेसरवर्णैश्च श्वेतैर्हेमकृतालयैः ॥१३॥

In the meantime there rose (a cloud of) dust veiling the fiery and scorching brilliance of the sun (with its numberless rays) in the sky. (8) The quarters were obscured and enveloped by the darkness occasioned by that dust and the entire earth shook with its mountains, forests and woodlands. (9) Thereupon the whole earth was thickly covered with innumerable monkeys possessed of extraordinary might and sharp teeth and looking like lordly mountains. (10) In the mere twinkling of an eye after that the earth was overrun by celebrated leaders of Vānara hordes followed by hundreds of crores of monkeys, nay, capable of changing their form at will and possessed of extraordinary might and living on river banks, mountains and seashores and was further overrun by other monkeys dwelling in forests and thundering like clouds. (11-12) Their colour resembled (in some cases) the hue of the rising sun; others were yellowish as the moon; still others possessed the hue of the filaments of a lotus and others were white and had taken up their abode on the Hema mountain. (13)

कोटीसहस्रैर्दशभिः श्रीमान् परिवृतस्तदा । वीरः शतबलिर्नाम वानरः प्रत्यदृश्यत ॥१४॥
ततः काञ्चनशैलाभस्ताराया वीर्यवान् पिता । अनेकैर्दशसाहस्रैः कोटिभिः प्रत्यदृश्यत ॥१५॥
तथापरेण कोटीनां सहस्रेण समन्वितः । पिता रुमायाः सम्प्राप्तः सुग्रीवश्वशुरो विभुः ॥१६॥
पद्मकेसरसंकाशस्तरुणार्कनिभाननः । बुद्धिमान् वानरश्रेष्ठः सर्ववानरसत्तमः ॥१७॥
अनेकैर्बहुसाहस्रैर्वानराणां समन्वितः । पिता हनुमतः श्रीमान् केसरी प्रत्यदृश्यत ॥१८॥

गोलाङ्गूलमहाराजो गवाक्षो भीमविक्रमः । वृतः कोटिसहस्रेण वानराणामदृश्यत ॥१९॥
ऋक्षाणां भीमवेगानां धूम्रः शत्रुनिबर्हणः । वृतः कोटिसहस्राभ्यां द्वाभ्यां समभिवर्तत ॥२०॥
महाचलनिभैर्घोरैः पनसो नाम यूथपः । आजगाम महावीर्यस्तिसृभिः कोटिभिर्वृतः ॥२१॥
नीलाञ्जनचयाकारो नीलो नामाथ यूथपः । अदृश्यत महाकायः कोटिभिर्दशभिर्वृतः ॥२२॥
ततः काञ्चनशैलाभो गवयो नाम यूथपः । आजगाम महावीर्यः कोटिभिः पञ्चभिर्वृतः ॥२३॥
दरीमुखश्च बलवान् यूथपोऽभ्याययौ तदा । वृतः कोटिसहस्रेण सुग्रीवं समुपस्थितः ॥२४॥
मैन्दश्च द्विविदश्चोभावश्विपुत्रौ महाबलौ । कोटिकोटिसहस्रेण वानराणामदृश्यताम् ॥२५॥

Presently there appeared a glorious and gallant monkey, Śatabali by name, followed by ten thousand crores of monkeys. (14) Next came to view the powerful father of Tārā (Suṣeṇa by name), looking like a golden mountain and followed by many myriads of monkeys. (15) Accompanied by another thousand crores, again, arrived (Tāra) the mighty father of Rumā and father-in-law of Sugrīva. (16) (Also) accompanied by many thousands of monkeys there appeared the wise and glorious father of Hanumān, Kesari, a jewel among the monkeys, (nay) the foremost of all monkeys, who resembled in hue the filaments of a lotus and whose countenance shone like the rising sun. (17-18) Surrounded by a thousand crore monkeys came to view the suzerain lord of baboons, Gavākṣa, possessed of redoubtable prowess. (19) Accompanied by two thousand crores of bears of terrible speed turned up Dhūmra, the exterminator of his foes. (20) Surrounded by dreadful monkeys looking like huge mountains and numbering three crores there came the troop-leader Panasa by name. (21) Accompanied by ten crore monkeys appeared next the troop-commander Nīla by name, who was possessed of a gigantic form and looked like a heap of antimony. (22) Then came the troop-leader named Gavaya, who shone like a mountain of gold, was possessed of extraordinary prowess and who was surrounded by five crores of monkeys. (23) Then arrived the mighty troop-leader Darīmukha and stood in the presence of Sugrīva with a thousand crore (monkeys). (24) There also appeared Mainda and Dwivida, both sons of the Aświnī-kumāras (the twin-born physicians of gods), and possessed of extraordinary strength, with one thousand crore monkeys each. (25)

गजश्च बलवान् वीरस्तिसृभिः कोटिभिर्वृतः । आजगाम महातेजाः सुग्रीवस्य समीपतः ॥२६॥
ऋक्षराजो महातेजा जाम्बवान्नाम नामतः । कोटिभिर्दशभिर्व्याप्तः सुग्रीवस्य वशे स्थितः ॥२७॥
रुमणो नाम तेजस्वी विक्रान्तैर्वानरैर्वृतः । आगतो बलवांस्तूर्णं कोटीशतसमावृतः ॥२८॥
ततः कोटिसहस्राणां सहस्रेण शतेन च । पृष्ठतोऽनुगतः प्राप्तो हरिभिर्गन्धमादनः ॥२९॥
ततः पद्मसहस्रेण वृतः शङ्कुशतेन च । युवराजोऽङ्गदः प्राप्तः पितुस्तुल्यपराक्रमः ॥३०॥
ततस्ताराद्युतिस्तारो हरिभिर्भीमपराक्रमैः । पञ्चभिर्हरिकोटीभिर्दूरतः पर्यदृश्यत ॥३१॥
इन्द्रजानुः कपिर्वीरो यूथपः प्रत्यदृश्यत । एकादशानां कोटीनामीश्वरस्तैश्च संवृतः ॥३२॥
ततो रम्भस्त्वनुप्राप्तस्तरुणादित्यसंनिभः । अयुतेन वृतश्चैव सहस्रेण शतेन च ॥३३॥
ततो यूथपतिर्वीरो दुर्मुखो नाम वानरः । प्रत्यदृश्यत कोटीभ्यां द्वाभ्यां परिवृतो बली ॥३४॥
कैलासशिखराकारैर्वानरैर्भीमविक्रमैः । वृतः कोटिसहस्रेण हनुमान् प्रत्यदृश्यत ॥३५॥
नलश्चापि महावीर्यः संवृतो द्रुमवासिभिः । कोटीशतेन सम्प्राप्तः सहस्रेण शतेन च ॥३६॥
ततो दधिमुखः श्रीमान् कोटिभिर्दशभिर्वृतः । सम्प्राप्तोऽभिनदंस्तस्य सुग्रीवस्य महात्मनः ॥३७॥

Accompanied by three crores (of monkeys), the mighty hero, Gaja, too, who was endowed with great vital power, sought the presence of Sugrīva. (26) The king of bears, Jāmbavān by name, who was possessed of great energy, came surrounded, they say, by ten crores of bears and stood at the disposal of Sugrīva. (27) Surrounded by valiant monkeys, the mighty and glorious monkey named Rumaṇa (Rumaṇwān) came hurriedly, followed by hundreds of crores (of Vānaras.). (28) Then arrived Gandhamādana followed at his back by a billion monkeys. (29) Then arrived the Prince Regent, Angada, who equalled his father (Vālī) in prowess, accompanied by one thousand Padma and a hundred Śanku monkeys. (30) Then came to view from a distance the monkey, Tāra of terrible prowess, who possessed the brilliance of a star, followed by five crores of monkeys. (31) There (also) was to be seen the wise and gallant troop-leader, Indrajānu (or Indrabhānu), the ruler of eleven crore monkeys, and duly followed by them (all). (32) Next arrived Rambha, who for his part shone like the rising sun, surrounded by eleven thousand and one hundred monkeys. (33) Then appeared the valiant and mighty troop-leader, a monkey named Durmukha, accompanied by two crore monkeys. (34) There was to be seen Hanumān (too), surrounded by a thousand crore monkeys of redoubtable prowess and resembling so many peaks of the Kailāsa mountain. (35) There arrived Nala too, possessed of great virility and surrounded by a hundred crore and one lakh monkeys dwelling on trees. (36) Then arrived thundering in the presence of the aforesaid high-minded Sugrīva, the glorious Dadhimukha, accompanied by ten crore monkeys. (37)

शरभः कुमुदो वह्निर्वानरो रंह एव च । एते चान्ये च बहवो वानराः कामरूपिणः ॥ ३८ ॥
आवृत्य पृथिवीं सर्वां पर्वतांश्च वनानि च । यूथपाः समनुप्राप्ता येषां संख्या न विद्यते ॥ ३९ ॥
आगताश्च निविष्टाश्च पृथिव्यां सर्ववानराः ।
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः । अभ्यवर्तन्त सुग्रीवं सूर्यमभ्रगणा इव ॥ ४० ॥
कुर्वाणा बहुशब्दांश्च प्रकृष्टा बाहुशालिनः । शिरोभिर्वानरेन्द्राय सुग्रीवाय न्यवेदयन् ॥ ४१ ॥
अपरे वानरश्रेष्ठाः संगम्य च यथोचितम् । सुग्रीवेण समागम्य स्थिताः प्राञ्जलयस्तदा ॥ ४२ ॥
सुग्रीवस्त्वरितो रामे सर्वांस्तान् वानरर्षभान् । निवेदयित्वा धर्मज्ञः स्थितः प्राञ्जलिरब्रवीत् ॥ ४३ ॥
यथासुखं पर्वतनिर्झरेषु वनेषु सर्वेषु च वानरेन्द्राः ।
निवेशयित्वा विधिवद् बलानि बलं बलज्ञः प्रतिपत्तुमीष्टे ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

(Even so) Śarabha, Kumuda, Vahni and the monkey Raṃha too—these and many other monkey troop-leaders, who were capable of changing form at will and whose number could not be ascertained, duly turned up, covering the entire globe as well as the mountains and forests. (38—39) Nay, all the monkeys which came up (there) sat down on the earth. Leaping from one tree to another and from one bough to another and growling, the monkeys surrounded Sugrīva as masses of clouds would encompass the sun. (40) Raising many a cry, the foremost monkeys, distinguished for their (mighty) arms, reported themselves (from a distance) to Sugrīva, the king of monkeys, with their (bent) heads (too shy as they were to force their way through the invulnerable crowds to his presence). (41) Going near and submitting what was called for (at the moment), other jewels among the monkeys departed; while others having met with Sugrīva stood with joined palms (where they were) at the moment. (42) Having announced to Śrī Rāma all the aforesaid monkeys, who were in a hurry (to settle down and take rest), and standing with joined palms (before Śrī Rāma), Sugrīva, who was full of alacrity and knew of the duties of a king, spoke (as follows to the monkey chiefs):—(43) "Having duly stationed the forces according to their convenience by the side of mountain rills in all the woods, O monkey chiefs, the general who knows their strength should be able to ascertain their (exact) number." (44)

Thus ends Canto Thirty-Nine in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Pointing out in pursuance of Śrī Rāma's command to one of his generals, Vinata by name, the regions in the east which could be penetrated into by monkeys, detailing the tracts worthy of note, and entrusting him with the task of conducting a search for Sītā in those regions, Sugrīva enjoins the general to return within a month after the work, adding that anyone returning after a month will be punished.

अथ राजा समृद्धार्थः सुग्रीवः प्लवगेश्वरः । उवाच नरशार्दूलं रामं परबलार्दनम् ॥ १ ॥
आगता विनिविष्टाश्च बलिनः कामरूपिणः । वानरेन्द्रा महेन्द्राभा ये मद्विषयवासिनः ॥ २ ॥
त इमे बहुविक्रान्तैर्बलिभिर्भीमविक्रमैः । आगता वानरा घोरा दैत्यदानवसंनिभाः ॥ ३ ॥
ख्यातकर्मापदानाश्च बलवन्तो जितक्लमाः । पराक्रमेषु विख्याता व्यवसायेषु चोत्तमाः ॥ ४ ॥
पृथिव्यम्बुचरा राम नानानगनिवासिनः । कोट्योघाश्च इमे प्राप्ता वानरास्तव किंकराः ॥ ५ ॥
निदेशवर्तिनः सर्वे सर्वे गुरुहिते स्थिताः । अभिप्रेतमनुष्ठातुं तव शक्ष्यन्त्यरिंदम ॥ ६ ॥
त इमे बहुसाहस्रैरनीकैर्भीमविक्रमैः । आगता वानरा घोरा दैत्यदानवसंनिभाः ॥ ७ ॥
यन्मन्यसे नरव्याघ्र प्राप्तकालं तदुच्यताम् । त्वत्सैन्यं त्वद्वशे युक्तमाज्ञापयितुमर्हसि ॥ ८ ॥
काममेषामिदं कार्यं विदितं मम तत्त्वतः । तथापि तु यथायुक्तमाज्ञापयितुमर्हसि ॥ ९ ॥

King Sugrīva, the ruler of monkeys, whose wealth had considerably grown, submitted (as follows) to Śrī Rāma, a (veritable) tiger among men, the exterminator of hostile forces:—(1) "The mighty monkey chiefs, living in my dominion and shining like the great Indra (the lord of paradise), (nay) capable of changing form at will, have (duly) arrived and have been lodged with attentions. (2) These aforesaid monkeys, ferocious as they are and greatly resemble giants and demons, have arrived with their mighty followers, who have exhibited their valour at many places and are of terrible prowess. (3) The mighty monkey chiefs are noted for their valour in fighting and have conquered fatigue. They are well-known for their exploits and are pre-eminent in their enterprises. (4) These monkeys, which have arrived (here), O Rāma, can move (both) on land and water, have their abode on different mountains, number many crores and are (all) your servants. (5) They all will stand at your beck and call, are intent on doing good to their master and shall be able to carry out your design, O tamer of foes! (6) These aforesaid monkeys, who are ferocious and resemble giants and demons to a great extent, have arrived with many thousands of contingents of terrible prowess. (7) Whatever you regard as opportune may (kindly) be pointed out, O tiger among men! You ought to give orders to your army, which is alert under your control. (8) Even though the work in hand (*viz*, that of conducting a search for Sītā) is known in truth to these (monkeys) as well as to me, nevertheless you ought to give proper orders." (9)

तथा ब्रुवाणं सुग्रीवं रामो दशरथात्मजः । बाहुभ्यां सम्परिष्वज्य इदं वचनमब्रवीत् ॥१०॥
ज्ञायतां सौम्य वैदेहीं यदि जीवति वा न वा । स च देशो महाप्राज्ञ यस्मिन् वसति रावणः ॥११॥
अधिगम्य तु वैदेही निलयं रावणस्य च । प्राप्तकालं विधास्यामि तस्मिन् काले सह त्वया ॥१२॥
नाहमस्मिन् प्रभुः कार्ये वानरेन्द्र न लक्ष्मणः । त्वमस्य हेतुः कार्यस्य प्रभुश्च प्लवगेश्वर ॥१३॥
त्वमेवाज्ञापय विभो मम कार्यविनिश्चयम् । त्वं हि जानासि मे कार्यं मम वीर न संशयः ॥१४॥
सुहृद् द्वितीयो विक्रान्तः प्राज्ञः कालविशेषवित् । भवानस्मद्धिते युक्तः सुहृदाप्तोऽर्थवित्तमः ॥१५॥

Folding tight in his arms Sugrīva, who was speaking as aforesaid, Śrī Rāma, sprung from Daśaratha's loins, spoke as follows:—(10) "Let it be ascertained, O gentle one, whether Sītā (a princess of the Videha territory) is (still) living or not and let the land where Rāvaṇa lives be found out, O highly intelligent one! (11) Having found out Sītā (a princess of the Videha territory) as well as the abode of Rāvaṇa, I shall do in conjunction with you what is opportune at that moment. (12) I am not equal to this task (of sending out Vānaras), O ruler of monkeys, nor is Lakṣmaṇa up to it. You (alone) can prove instrumental in accomplishing this work and are equal to it, O lord of monkeys! (13) Fully ascertaining how my work is to be proceeded with, give you definite orders (in the matter). Surely you know my work: no doubt is lurking in my mind in this behalf, O powerful hero! (14) You are my second near and dear one (here, Lakṣmaṇa being the foremost), are valiant and wise in all matters; you know the particular time when a thing ought to be done, are intent on doing good to us, benevolent, trustworthy and the foremost of those knowing my purpose." (15)

एवमुक्तस्तु सुग्रीवो विनतं नाम यूथपम् । अब्रवीद् रामसांनिध्ये लक्ष्मणस्य च धीमतः ॥१६॥
शैलाभं मेघनिर्घोषमूर्जितं प्लवगेश्वरम् । सोमसूर्यनिभैः सार्धं वानरैर्वानरोत्तम ॥१७॥
देशकालनयैर्युक्तो विज्ञः कार्यविनिश्चये । वृतः शतसहस्रेण वानराणां तरस्विनाम् ॥१८॥
अधिगच्छ दिशं पूर्वां सशैलवनकाननाम् । तत्र सीतां च वैदेहीं निलयं रावणस्य च ॥१९॥
मार्गध्वं गिरिदुर्गेषु वनेषु च नदीषु च । नदीं भागीरथीं रम्यां सरयूं कौशिकीं तथा ॥२०॥
कालिन्दीं यमुनां रम्यां यामुनं च महागिरिम् । सरस्वतीं च सिन्धुं च शोणं मणिनिभोदकम् ॥२१॥
महीं कालमहीं चापि शैलकाननशोभिताम् । ब्रह्ममालान् विदेहांश्च मालवान् काशिकोसलान् ॥२२॥
मागधांश्च महाग्रामान् पुण्ड्रांस्त्वङ्गांस्तथैव च । भूमिं च कोशकाराणां भूमिं च रजताकराम् ॥२३॥
सर्वं च तद् विचेतव्यं मार्गयद्भिस्ततस्ततः । रामस्य दयितां भार्यां सीतां दशरथस्नुषाम् ॥२४॥

Replied to in these words (by Śrī Rāma), Sugrīva for his part spoke (as follows) in the presence of Śrī Rāma as also of the wise Lakṣmaṇa to a powerful troop-leader, Vinata by name, who looked like a mountain and thundered like a cloud, (nay) who was a ruler of monkeys and had arrived with monkeys which shone like the sun and the moon :—"You are endowed with political wisdom suited to a particular place and time and skilled in determining your duty, O jewel among monkeys! Followed by a hundred thousand of energetic monkeys, explore the eastern quarter with its mountains, forests and woods, and make a search there for Sītā, a princess of the Videha territory, and the abode of Rāvaṇa in mountain fastnesses, in forests and on river-banks. (Nay) reaching the river Bhāgīrathī (the holy Ganga), the delightful Sarayu and Kauśikī (the modern Kosi), the lovely Yamunā, having its source in the Kalinda mountain, as well as the huge mountain Kalinda (the source of Yamuna) as also the Saraswati and Sindhu (the modern Indus) and the Sone, whose waters sparkle as a gem, the rivers Mahi and Kālamahī graced with mountains and forests, the territories of Brahmamāla and Videha, Malwā, Kāśī and Kośala, the large villages of Magadha as well as the territories of Puṇḍra and Anga (roughly corresponding to the modern district of Bhagalpur) as also the land of silkworms and the land abounding in silver mines, this entire zone should be scoured while looking about in all the aforesaid regions for Sītā, the beloved consort of Śrī Rāma and the daughter-in-law of (the late) Emperor Daśaratha. (16—24)

समुद्रमवगाढांश्च पर्वतान् पत्तनानि च । मन्दरस्य च ये कोटिं संश्रिताः केचिदालयाः ॥२५॥
कर्णप्रावरणाश्चैव तथा चाप्योष्ठकर्णकाः । घोरलोहमुखाश्चैव जवनाश्चैकपादकाः ॥२६॥
अक्षया बलवन्तश्च तथैव पुरुषादकाः । किरातास्तीक्ष्णचूडाश्च हेमाभाः प्रियदर्शनाः ॥२७॥
आममीनाशनाश्चापि किराता द्वीपवासिनः । अन्तर्जलचरा घोरा नरव्याघ्रा इति स्मृताः ॥१८॥
एतेषामाश्रयाः सर्वे विचेयाः काननौकसः । गिरिभिर्ये च गम्यन्ते प्लवनेन प्लवेन च ॥२९॥
यत्नवन्तो यवद्वीपं सप्तराज्योपशोभितम् । सुवर्णरूप्यकद्वीपं सुवर्णाकरमण्डितम् ॥३०॥
यवद्वीपमतिक्रम्य शिशिरो नाम पर्वतः । दिवं स्पृशति शृङ्गेण देवदानवसेवितः ॥३१॥
एतेषां गिरिदुर्गेषु प्रपातेषु वनेषु च । मार्गध्वं सहिताः सर्वे रामपत्नीं यशस्विनीम् ॥३२॥

"Nay, the towns built on sea-girt mountains and whatever villages are situated on the summit of Mount Mandara as well as all the abodes of the following, *viz*, those whose ears (are so long and extensive as to) serve as their covering and also those whose ears reach up to their lips, those whose faces are (black and hard) like iron and (therefore) dreadful as also those who though one-footed are fleet (withal), those who are homeless (or whose line never meets with extinction) and are full of (extraordinary) strength, even so ogres (or cannibals) and golden-hued Kirātas possessed of sharp (needle-like) tufts and pleasing to look at and also fearful Kirātas subsisting on raw fish, dwelling on islands, moving in water and referred to as tiger-men (possessing as they do the shape of a human being below the waist and that of a tiger above), O denizens of the forest, regions which can be reached by crossing hills and leaping across them as also those which are accessible by means of a boat should be explored. (25—29) Full of endeavour you should (also) scour Yavadwīpa (the island of Java), graced with seven kingdoms as also the gold and silver islands adorned with gold mines. (30) Beyond Yavadwīpa lies a mountain, Śiśira by name, inhabited by gods and demons, which kisses the sky with its summit. (31) In the mountain fastnesses and forests and by the side of waterfalls of the aforesaid islands seek you all in a body for the illustrious consort of Śrī Rāma. (32)

ततो रक्तजलं प्राप्य शोणाख्यं शीघ्रवाहिनम् । गत्वा पारं समुद्रस्य सिद्धचारणसेवितम् ॥३३॥
तस्य तीर्थेषु रम्येषु विचित्रेषु वनेषु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥३४॥
पर्वतप्रभवा नद्यः सुभीमबहुनिष्कुटाः । मार्गितव्या दरीमन्तः पर्वताश्च वनानि च ॥३५॥
ततः समुद्रद्वीपांश्च सुभीमान् द्रष्टुमर्हथ । ऊर्मिमन्तं महारौद्रं क्रोशन्तमनिलोद्धतम् ॥३६॥
तत्रासुरा महाकायाश्छार्या गृह्णन्ति नित्यशः । ब्रह्मणा समनुज्ञाता दीर्घकालं बुभुक्षिताः ॥३७॥
तं कालमेघप्रतिमं महोरगनिषेवितम् । अभिगम्य महानादं तीर्थेनैव महोदधिम् ॥३८॥
ततो रक्तजलं भीमं लोहितं नाम सागरम् । गत्वा प्रेक्ष्यथ तां चैव बृहतीं कूटशाल्मलीम् ॥३९॥
गृहं च वैनतेयस्य नानारत्नविभूषितम् । तत्र कैलाससंकाशं विहितं विश्वकर्मणा ॥४०॥

"Then, moving to the opposite shore of the sea, 'inhabited by Siddhas (a class of demigods endowed with mystic powers from their very birth) and Chāraṇas (celestial bards) and reaching the swiftly flowing river named Sone, which (is so called because it) carries reddish waters, Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere at the delightful descents into the river as also in the charming forests along its banks. (33-34) Streams having their source in mountains and hemmed in with numerous exceedingly dreadful gardens, as well as cavernous heights and forests should be explored. (35) Then you ought to scour the most dreadful islands (comprising Ikṣudwīpa) surrounded by an ocean (known as Ikṣusamudra) as also that most frightful ocean tossed by the winds and (therefore) roaring. (36) Having remained hungry for a long time and (therefore) duly permitted by Brahmā (the creator), demons of huge proportions in that ocean seize birds etc. (flying over the ocean) through their shadow every day. (37) Crossing by sheer devices that ocean looking like a dark cloud and making a loud noise and infested with huge serpents, and then reaching (the shore of) the dreadful sea containing red water and (consequently) going by the name of Red Sea, you will behold that giant Kūṭaśālmalī tree (which has given the name of Śālmalī to the island containing it). (38-39) There you will also see the abode of Garuḍa (son of Vinatā), decorated with various jewels, constructed by Viśwakarmā (the architect of gods) and resembling Mount Kailāsa. (40)

तत्र शैलनिभा भीमा मन्देहा नाम राक्षसाः । शैलशृङ्गेषु लम्बन्ते नानारूपा भयावहाः ॥४१॥
ते पतन्ति जले नित्यं सूर्यस्योदयनं प्रति । अभितप्ताः स्म सूर्येण लम्बन्ते स्म पुनः पुनः ॥४२॥
निहता ब्रह्मतेजोभिरहन्यहनि राक्षसाः । ततः पाण्डुरमेघाभं क्षीरोदं नाम सागरम् ॥४३॥
गत्वा द्रक्ष्यथ दुर्धर्षा मुक्ताहारमिवोर्मिभिः । तस्य मध्ये महाञ्श्वेतो ऋषभो नाम पर्वतः ॥४४॥
दिव्यगन्धैः कुसुमितैराचितैश्च नगैर्वृतः । सरश्च राजतैः पद्मैर्ज्वलितैर्हेमकेसरैः ॥४५॥
नाम्ना सुदर्शनं नाम राजहंसैः समाकुलम् । विबुधाश्चारणा यक्षाः किंनराश्चाप्सरोगणाः ॥४६॥
हृष्टाः समधिगच्छन्ति नलिनीं तां रिरंसवः । क्षीरोदं समतिक्रम्य तदा द्रक्ष्यथ वानराः ॥४७॥
जलोदं सागरं शीघ्रं सर्वभूतभयावहम् । तत्र तत्कोपजं तेजः कृतं हयमुखं महत् ॥४८॥
अस्याद्भुतं महावेगमोदनं सचराचरम् ।
तत्र विक्रोशतां नादो भूतानां सागरौकसाम् । श्रूयते चासमर्थानां दृष्ट्वाभूद् वडवामुखम् ॥४९॥

"In that island formidable ogres of diverse forms, looking like mountains and going by the (class-) name of Mandehas, and inspiring fear, remain suspended (head downwards) from the peaks of mountains (enclosed by the ocean of wine). (41) (With their heads turned upwards) towards sunrise every day they contend with the sun-god and, scorched by the sun and slain by the spiritual power released by the (holy) Gāyatrī text (muttered by those invested with the sacred thread) day after day, the aforesaid ogres drop into the water and (being brought back to life by the contact of water) get suspended (from the mountain-peaks) again and again. Proceeding further, you, who are difficult to overpower, will behold the ocean looking like a white cloud and going by the name of Kṣīroda (the ocean of milk), which with its (white) waves appears adorned with pearl-necklaces as it were. In the midst of that ocean rises a huge white mountain, Ṛṣabha by name, covered with trees in blossom emitting an ethereal fragrance and growing in clusters. There is (on that mountain) a lake also known by the name of Sudarśana and adorned with dazzling silver lotuses containing filaments of gold and thronged with swans. Full of delight gods, Chāraṇas (celestial bards), Yakṣas and Kinnaras (two species of demigods) and bevies of celestial nymphs seek that lotus-pond with intent to disport themselves. Duly crossing the ocean of milk, O monkeys, you will then soon behold the ocean containing fresh water and causing terror to all created beings. In that ocean (of fresh water) there exists a huge (submarine) fire, known by the name of Vaḍavāmukha (so-called because it is believed to emerge from a cavity having the shape of a mare's mouth under the sea at the South Pole) and sprung from the wrath of Sage Aurva and dropped into it. (42—48) The wonderful water (of that ocean) including the mobile as well as the immobile creation supported by it and dashing against the shores with great impetuosity serves as its fuel. In that ocean the wail of created beings dwelling in the ocean, crying loudly, unable as they are to protect themselves (against the terrible fire) as well as those who are so able, stricken with fear to behold the aforesaid submarine fire, is (constantly) heard. (49)

स्वादूदस्योत्तरे तीरे योजनानि त्रयोदश । जातरूपशिलो नाम सुमहान् कनकप्रभः ॥५०॥
तत्र चन्द्रप्रतीकाशं पन्नगं धरणीधरम् । पद्मपत्रविशालाक्षं ततो द्रक्ष्यथ वानराः ॥५१॥
आसीनं पर्वतस्याग्रे सर्वदेवनमस्कृतम् । सहस्रशिरसं देवमनन्तं नीलवाससम् ॥५२॥
त्रिशिराः काञ्चनः केतुस्तालस्तस्य महात्मनः । स्थापितः पर्वतस्याग्रे विराजति सवेदिकः ॥५३॥
पूर्वस्यां दिशि निर्माणं कृतं तत् त्रिदशेश्वरैः । ततः परं हेममयः श्रीमानुदयपर्वतः ॥५४॥
तस्य कोटिर्दिवं स्पृष्ट्वा शतयोजनमायता । जातरूपमयी दिव्या विराजति सवेदिका ॥५५॥
सालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः । जातरूपमयैर्दिव्यैः शोभते सूर्यसंनिभैः ॥५६॥

"At a distance of thirteen Yojanas (or one hundred and four miles) from the northern shore of the ocean of fresh water there stands a very large mountain possessing the brilliance of gold and (as such) known by the name of Jātarūpaśila (or consisting of golden rocks). (50) There you will find seated, O monkeys, in front of that mountain the thousand-headed serpent-god, Lord Ananta (Śeṣa), the supporter of the earth and the adored of all gods, shining like the moon and clad in blue, with eyes large as the petals of a lotus. (51-52) Planted in front of the mountain as an ensign of that high-souled being shines brightly a golden palmyra tree with three main boughs and a platform (for its base).

(53) The tree has been treated by gods as a boundary post marking the end of the eastern quarter. Beyond it lies the glorious eastern mountain of gold (from which the sun is supposed to rise). (54) Kissing the heaven, its wonderful summit of gold, a hundred Yojanas (or eight hundred miles) long, shines brightly with the other mountains serving as its base. (55) It looks charming with heavenly sal, palmyra, Tamāla and Karṇikāra trees of gold in blossom, shining brightly as the sun. (56)

तत्र योजनविस्तारमुच्छ्रितं दशयोजनम् । शृङ्गं सौमनसं नाम जातरूपमयं ध्रुवम् ॥५७॥
तत्र पूर्वं पदं कृत्वा पुरा विष्णुस्त्रिविक्रमे । द्वितीयं शिखरे मेरोश्चकार पुरुषोत्तमः ॥५८॥
उत्तरेण परिक्रम्य जम्बूद्वीपं दिवाकरः । दृश्यो भवति भूयिष्ठं शिखरं तन्महोच्छ्रयम् ॥५९॥
तत्र वैखानसा नाम वालखिल्या महर्षयः । प्रकाशमाना दृश्यन्ते सूर्यवर्णास्तपस्विनः ॥६०॥
अयं सुदर्शनो द्वीपः पुरो यस्य प्रकाशते । तस्मिंस्तेजश्च चक्षुश्च सर्वप्राणभृतामपि ॥६१॥
शैलस्य तस्य पृष्ठेषु कन्दरेषु वनेषु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥६२॥
काञ्चनस्य च शैलस्य सूर्यस्य च महात्मनः । आविष्टा तेजसा संध्या पूर्वा रक्ता प्रकाशते ॥६३॥

"On that summit (a hundred Yojanas long, of the eastern mountain) there stands another everlasting golden peak, Saumanasa by name, a Yojana long and ten Yojanas high. (57) Placing his first stride on that (very) peak in the process of covering (all) the three worlds in three strides in the former days, Lord Viṣṇu, the Supreme Person, placed the second on the peak of Mount Meru (in heaven). (58) The sun becomes most clearly visible (to the inhabitants of Jambūdwīpa) when circumambulating Jambūdwīpa from the north it ascends the said peak of great altitude. (59) On that peak eminent sages named Vālakhilyas, who are (all) anchorites practising asceticism and are bright as the sun, are seen shedding their light. (60) In front of the said eastern mountain shines the island of Sudarśana (so called because it contains the lake named Sudarśana). Light as well as vision are secured by all living beings (only) when the sun shines on the aforesaid peak. (61) On the peaks as well as in the caves and forests of the aforesaid mountain Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for at every place. (62) Illumined with the brilliance of Sumeru (the golden mountain) as well as of the magnanimous sun-god the eastern horizon appears red. (63)

पूर्वमेतत् कृतं द्वारं पृथिव्या भुवनस्य च । सूर्यस्योदयनं चैव पूर्वा ह्येषा दिगुच्यते ॥६४॥
तस्य शैलस्य पृष्ठेषु निर्झरेषु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥६५॥
ततः परमगम्या स्याद् दिक्पूर्वा त्रिदशावृता । रहिता चन्द्रसूर्याभ्यामदृश्या तमसावृता ॥६६॥
शैलेषु तेषु सर्वेषु कन्दरेषु नदीषु च । ये च नोक्ता मयोद्देशा विचेया तेषु जानकी ॥६७॥
एतावद् वानरैः शक्यं गन्तुं वानरपुंगवाः । अभास्करममर्यादं न जानीमस्ततः परम् ॥६८॥
अभिगम्य तु वैदेहीं निलयं रावणस्य च । मासे पूर्णे निवर्तध्वमुदयं प्राप्य पर्वतम् ॥६९॥
ऊर्ध्वं मासान्न वस्तव्यं वसन् वध्यो भवेन्मम । सिद्धार्थाः संनिवर्तध्वमधिगम्य च मैथिलीम् ॥७०॥

महेन्द्रकान्तां वनषण्डमण्डितां दिशं चरित्वा निपुणेन वानराः ।
अवाप्य सीतां रघुवंशजप्रियां ततो निवृत्ताः सुखिनो भविष्यथ ॥७१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

"This eastern mountain (associated with the rising of the sun) was evolved at the beginning of creation (by Brahmā) as the entrance for those entering the terrestrial region (from the higher worlds) as well as for those departing from it to the higher worlds. Hence this quarter is called the eastern (*lit.*, the very first) quarter. (64) Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere on the summits, by the side of cascades and in the caves of the aforesaid mountain. (65) Beyond that mountain the eastern quarter is inaccessible, inhabited as it is (solely) by the deity presiding over it (*viz*, Indra), is without the moon and the sun and (as such) remains enveloped in darkness (screened as it is from the sun by the eastern mountain standing between them) and (therefore) invisible. (66) Sītā (daughter of Janaka) should be sought for on the peaks of all the above-mentioned mountains, at the banks of all the aforesaid rivers and in all the aforementioned caves as also in all those (other) regions which have not been mentioned by me. (67) (Only) thus far can the monkeys proceed, O jewels among the monkeys! We have no knowledge of the region beyond the eastern mountain, which is devoid of the sun (and the other luminaries) and is without limit. (68) Having reached the eastern mountain and definitely found out Sītā as well as the abode of Rāvaṇa, return before a month is complete. (69) You should not tarry beyond a month; anyone doing so will be punishable with death by me. Having found out Sītā (a princess of Mithilā) and (thus) achieved your end return forthwith. (70) Having combed with care the (eastern) quarter loved by the mighty Indra and graced with a number of forests, O monkeys, and having found Sītā, the beloved of Śrī Rāma (born in the line of Raghu), and having returned from that (eastern) quarter you will become happy." (71)

Thus ends Canto Forty in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto LXI

Specifying the different regions of the southern quarter and fixing a limit of one month for their return, Sugrīva dispatches Hanumān, Nīla, Angada and others to that quarter for finding out the whereabouts of Sītā.

ततः प्रस्थाप्य सुग्रीवस्तन्महद्वानरं बलम् । दक्षिणां प्रेषयामास वानरानभिलक्षितान् ॥ १ ॥
नीलमग्निसुतं चैव हनूमन्तं च वानरम् । पितामहसुतं चैव जाम्बवन्तं महौजसम् ॥ २ ॥
सुहोत्रं च शरारिं च शरगुल्मं तथैव च । गजं गवाक्षं गवयं सुषेणं वृषभं तथा ॥ ३ ॥
मन्दं च द्विविदं चैव सुषेणं गन्धमादनम् । उल्कामुखमनङ्गं च हुताशनसुतावुभौ ॥ ४ ॥
अङ्गदप्रमुखान् वीरान् वीरः कपिगणेश्वरः । वेगविक्रमसम्पन्नान् संदिदेश विशेषवित् ॥ ५ ॥
तेषामग्रेसरं चैव बृहद्बलमथाङ्गदम् । विधाय हरिवीराणामादिशद् दक्षिणां दिशम् ॥ ६ ॥
ये केचन समुद्देशास्तस्यां दिशि सुदुर्गमाः । कपीशः कपिमुख्यानां स तेषां समुदाहरत् ॥ ७ ॥

Having sent away that mighty host of monkeys (to the east), Sugrīva then dispatched well-tried monkeys to the south. (1) The gallant and judicious Sugrīva (the lord of monkey bands) detailed heroes headed by Angada, who were endowed with speed and prowess, *viz*, Nila, son of the god of fire as also the monkey (chief) Hanumān as well as the exceptionally powerful Jāmbavān (the ruler of bears), son of Brahmā (the father of the progenitors of the universe), also Suhotra and Śarāri and even so Śaragulma, Gaja and Gavākṣa, Gavaya and Suṣeṇa (not Tārā's father) as well as Vṛṣabha, Mainda and Dwivida as also Suṣeṇa (also different from Tārā's father) and Gandhamādana, also Ulkāmukha and Ananga both sons of Hutāśana. (2—5) Nay, appointing Angada, who was possessed of extraordinary strength, as the leader of all the aforesaid monkey heroes, he forthwith assigned (to them) the southern quarter (as the quarter to be explored by them). (6) The said lord of monkeys specifically mentioned to those monkey chiefs whatever regions were exceedingly difficult of access in that quarter. (7)

सहस्रशिरसं विन्ध्यं नानाद्रुमलतायुतम् । नर्मदां च नदीं रम्यां महोरगनिषेविताम् ॥ ८ ॥
ततो गोदावरीं रम्यां कृष्णवेणीं महानदीम् ।
वरदां च महाभागां महोरगनिषेविताम् । मेखलानुत्कलांश्चैव दशार्णनगराण्यपि ॥ ९ ॥
आब्रवन्तीमवन्तीं च सर्वमेवानुपश्यत । विदर्भानृष्टिकांश्चैव रम्यान् माहिषकानपि ॥१०॥
तथा वङ्गान् कलिङ्गांश्च कौशिकांश्च समन्ततः । अन्वीक्ष्य दण्डकारण्यं सपर्वतनदीगुहम् ॥११॥
नदीं गोदावरीं चैव सर्वमेवानुपश्यत । तथैवान्ध्रांश्च पुण्ड्रांश्च चोलान् पाण्ड्यांश्च केरलान्॥१२॥
अयोमुखश्च गन्तव्यः पर्वतो धातुमण्डितः । विचित्रशिखरः श्रीमांश्चित्रपुष्पितकाननः ॥१३॥
सुचन्दनवनोद्देशो मार्गितव्यो महागिरिः । ततस्तामापगां दिव्यां प्रसन्नसलिलां शिवाम् ॥१४॥
तत्र द्रक्ष्यथ कावेरीं विहृतामप्सरोगणैः ।

(He said to them :) "Explore the Vindhyan range*, consisting of a thousand peaks and covered with trees and creepers of every description, as also the delightful river Narmada infested with large serpents, then the lovely river Godavari and the big river Kṛṣṇaveṇī, as also the highly blessed river Varadā (now known as the Wardha), (also) infested with huge serpents, as well as the territories of Mekhala and Utkala, also the cities of Daśārṇa (a territory to the south-east of Madhyadeśa), the cities of Ābravantī and Avanti (the modern Ujjain in Madhya Pradesha) and all. Exploring on all sides the territories of Vidarbha (now forming part of the State of Mahārāṣṭra) and Ṛṣṭika as well as the delightful Māhiṣaka, as also the territories of Vanga (the modern Bengal) and Kalinga (Utkala) and Kauśika, and scouring the entire forest of Daṇḍaka with its mountains, rivers and caves, ransack (the section of) the river Godāvarī (washing the Daṇḍaka forest) and even so the territories of Andhra and Puṇḍra, Chola, Pāṇḍya and Kerala. (8—12) The glorious Ayomukha (Malaya) mountain too,—adorned with minerals (of various kinds), (nay) consisting of wonderful peaks and clothed with lovely forests in blossom, ought to be visited. (13)

---

* Though situated to the north of the Prasravaṇa hill (in the vicinity of Kiṣkindhā), from where the messengers are being dispatched by Sugrīva, the Vindhyan range has been included in the list of places in the south evidently with reference to Āryāvarta, the region extending from the Arabian Sea to the Bay of Bengal and bounded by the Vindhyan range in the south.

The aforesaid extensive mountain, consisting as it does of parts which are covered with beautiful groves of sandalwood trees, should be combed. Then you will see there that blessed heavenly river, Kaveri, carrying pellucid waters and sported in by bevies of celestial nymphs.

तस्यासीनं नगस्याग्रे मळयस्य महौजसम् ॥ १५ ॥
द्रक्ष्यथादित्यसंकाशमगस्त्यमृषिसत्तमम् । ततस्तेनाभ्यनुज्ञाताः प्रसन्नेन महात्मना ॥१६॥
ताम्रपर्णीं ग्राहजुष्टां तरिष्यथ महानदीम् । सा चन्दनवनैश्चित्रैः प्रच्छन्नद्वीपवारिणी ॥१७॥
कान्तेव युवती कान्तं समुद्रमवगाहते । ततो हेममयं दिव्यं मुक्तामणिविभूषितम् ॥१८॥
युक्तं कवाटं पाण्ड्यानां गता द्रक्ष्यथ वानराः । ततः समुद्रमासाद्य सम्प्रधार्यार्थनिश्चयम् ॥१९॥
अगस्त्येनान्तरे तत्र सागरे विनिवेशितः । चित्रसानुनगः श्रीमान् महेन्द्रः पर्वतात्तमः ॥२०॥
जातरूपमयः श्रीमानवगाढो महार्णवम् ।

"Seated in front of the aforesaid Malaya mountain (referred to in verse 13 above by the name of Ayomukha), you will see Sage Agastya*, the foremost of Ṛṣis, endowed with great splendour and shining brightly like the sun. Duly permitted by that kindly disposed exalted soul, you will cross the great river Tamraparni, infested with alligators. With its islands and water covered with lovely sandalwood trees the river enters the sea even as a beloved youthful woman would meet her darling. Gone from there, O monkeys, you will see the wonderful golden gate of the city of the Pāṇḍyas (identified with modern Madurai), fitted into the fortification wall and studded with pearls and gems. Then, reaching the sea (the Bay of Bengal) and duly arriving at a decision about the matter in hand (*viz*, your capacity to cross the sea), you will act accordingly. (14—19) Between the moat of the city and the sea was set up by Agastya the glorious and splendid Mahendra mountain, the foremost of the mountains, made of gold and crowned with lovely peaks and trees, which has entered deep into the ocean (on one side).

नानाविधैर्नगैः फुल्लैर्लताभिश्चोपशोभितम् ॥२१॥
देवर्षियक्षप्रवरैरप्सरोभिश्च शोभितम् । सिद्धचारणसंघैश्च प्रकीर्णं सुमनोरमम् ॥२२॥
तमुपैति सहस्राक्षः सदा पर्वसु पर्वसु । द्वीपस्तस्यापरे पारे शतयोजनविस्तृतः ॥२३॥
अगम्यो मानुषैर्दीप्तस्तं मार्गध्वं समन्ततः । तत्र सर्वात्मना सीता मार्गितव्या विशेषतः ॥२४॥
स हि देशस्तु वध्यस्य रावणस्य दुरात्मनः । राक्षसाधिपतेर्वासः सहस्राक्षसमद्युतेः ॥२५॥
दक्षिणस्य समुद्रस्य मध्ये तस्य तु राक्षसी । अङ्गारकेति विख्याता छायामाक्षिप्य भोजिनी ॥२६॥
एवं निस्संशयान् कृत्वा संशयान्नष्टसशयाः । मृगयध्वं नरेन्द्रस्य पत्नीममिततेजसः ॥२७॥

"Indra (the thousand-eyed god) ever visits on every fifteenth day of a dark fortnight the aforesaid mountain, highly pleasing to the mind, which is adorned with trees in blossom of every description as well as with creepers, graced by the foremost of gods, Ṛṣis and Yakṣas (a species of demigods) and celestial nymphs and thronged with hosts of Siddhas (a class of demigods endowed

---

* A reference has already been made to a hermitage of Sage Agastya located in the north of Panchavati Even as Sage Vālmīki is believed to have had a number of hermitages at different places, it can be easily understood that besides the one located north of Panchavati he had another hermitage at the spot mentioned. Others are of opinion that the sage Agastya referred to here is different from the well-known Sage Agastya of Puranic fame.

Vaidika Pandit Ṣri V Hariharan Collection, Sholinganallur, Chennai

with mystic powers from their very birth) and Chāraṇas (celestial bards). On the other side of the ocean there is a resplendent island extending to a distance of one hundred Yojanas (or eight hundred miles), which is inaccessible to human beings. Scour it on all sides. There Sītā should be specially sought for with all one's mind. (20—24) The aforesaid land is without doubt the abode of the evil minded Rāvaṇa, the overlord of (all) ogres, whose brilliance compares with that of Indra (the thousand-eyed god) and who deserves (in every way) to be got rid of. (25) In the middle of that southern ocean (now known as the Indian Ocean) there actually lives an ogress widely known by the name of Angārakā,—who procures her prey by seizing the shadow of those flying in the air. (26) Having removed (through a careful search) all doubts about the places of which you are doubtful, and thus rid of (all) doubts (about the existence of Sītā), search for the consort of Śrī Rāma (a ruler of men) of limitless energy (elsewhere if she is not to be found there). (27)

यमतिक्रम्य लक्ष्मीवान् समुद्रे शतयोजने । गिरिः पुष्पितको नाम सिद्धचारणसेवितः ॥२८॥
चन्द्रसूर्यांशुसंकाशः सागराम्बुसमाश्रयः । भ्राजते विपुलैः श्रृङ्गैरम्बरं विलिखन्निव ॥२९॥
तस्यैकं काञ्चनं श्रृङ्गं सेवते यं दिवाकरः ।
श्वेतं राजतमेकं च सेवते यं निशाकरः । न तं कृतघ्नाः पश्यन्ति न नृशंसा न नास्तिकाः ॥३०॥
प्रणम्य शिरसा शैलं तं विमार्गथ वानराः । तमतिक्रम्य दुर्धर्षं सूर्यवान्नाम पर्वतः ॥३१॥
अध्वना दुर्विगाहेन योजनानि चतुर्दश । ततस्तमप्यतिक्रम्य वैद्युतो नाम पर्वतः ॥३२॥
सर्वकामफलैर्वृक्षैः सर्वकालमनोहरैः । तत्र भुक्त्वा वरार्हाणि मूलानि च फलानि च ॥३३॥
मधूनि पीत्वा जुष्टानि परं गच्छत वानराः । तत्र नेत्रमनःकान्तः कुञ्जरो नाम पर्वतः ॥३४॥
अगस्त्यभवनं यत्र निर्मितं विश्वकर्मणा । तत्र योजनविस्तारमुच्छ्रितं दशयोजनम् ॥३५॥
शरणं काञ्चनं दिव्यं नानारत्नविभूषितम् ।

"In the ocean extending to a distance of one hundred Yojanas (or eight hundred miles) beyond the aforesaid island (of Lanka, which is now identified with the Laccadive Islands in the Indian Ocean) shines a glorious hill, Puṣpitaka by name, inhabited by Siddhas and Chāraṇas, (nay) bright as the rays of the sun and the moon, (partly) submerged in the ocean (on the northern side) and scratching the vault of the heavens with its peaks as it were. (28-29) It has a golden peak, on which the sun lingers, and another white, made of silver, on which the moon rests. Neither the ungrateful nor the hard-hearted nor (again) the unbelieving can behold it. (30) Respectfully saluting that mountain with your head bent low, diligently carry on your search (there), O monkeys ! Beyond that peak, which cannot be easily assailed, stands a mountain, Sūryavān by name, at a distance of fourteen Yojanas or one hundred and twelve miles (from Puṣpitaka) and accessible through a path which is difficult to tread. Then passing beyond it can be reached another mountain, Vaidyuta by name, covered with trees bearing fruits which yield all one's desires, and ever pleasing to the mind. Partaking of roots and fruits which are worthy of the best, and drinking honeys which are worth eating, proceed further, O monkeys ! In that (very) region rises another mountain, Kuñjara by name, delightful to the eyes and the mind and on which there stands a dwelling of Sage Agastya, constructed by Viśwakarmā (the architect of gods). The heavenly edifice standing there extends to a distance of one Yojana or eight miles, is ten Yojaṇas high and is made of gold and adorned with jewels of various kinds.

तत्र भोगवती नाम सर्पाणामालयः पुरी ॥३६॥
विशालरथ्या दुर्धर्षा सर्वतः परिरक्षिता । रक्षिता पन्नगैर्घोरैस्तीक्ष्णदंष्ट्रैर्महाविषैः ॥३७॥
सर्पराजो महाघोरो यस्यां वसति वासुकिः । निर्याय मार्गितव्या च सा च भोगवती पुरी ॥३८॥
तत्र चानन्तरोद्देशा ये केचन समावृताः । तं च देशमतिक्रम्य महानृषभसंस्थितिः ॥३९॥
सर्वरत्नमयः श्रीमानृषभो नाम पर्वतः । गोशीर्षकं पद्मकं च हरिश्यामं च चन्दनम् ॥४०॥
दिव्यमुत्पद्यते यत्र तच्चैवाग्निसमप्रभम् । न तु तच्चन्दनं दृष्ट्वा स्प्रष्टव्यं तु कदाचन ॥४१॥

"On that (very) mountain stands the city of Bhogavatī (a replica of the city of the same name in Rasātala, the sixth subterranean region), the home of serpents, with spacious streets, which is difficult to assail and is strongly fortified on all sides and guarded by highly poisonous (and) terrible snakes with sharp fangs. (31—37) The most dreadful king of serpents, Vāsuki, lives in this city (in another form). Particularly making your way into it the said city of Bhogavatī too should be explored. (38) Whatever (other) places adjoining the city and hidden from view exist in that region should also be scoured. Nay, beyond the aforesaid region there rises a glorious and huge mountain, Ṛṣabha by name, which has the shape of a bull and is full of all kinds of jewels, and where Gośīrṣaka (having the colour of Gorochana), Padmaka (resembling a lotus in hue), Hariśyāma (possessing the hue of a Tamāla tree) and also Agnisamaprabha (possessing a brilliance equal to that of fire) species of celestial sandalwood trees grow. Seeing those species of sandalwood, however, you should never touch them on any account. (39—41)

रोहिता नाम गन्धर्वा घोरं रक्षन्ति तद्वनम् । तत्र गन्धर्वपतयः पञ्च सूर्यसमप्रभाः ॥४२॥
शैलूषो ग्रामणीः शिक्षः शुको बभ्रुस्तथैव च । रविसोमाग्निवपुषां निवासः पुण्यकर्मणाम् ॥४३॥
अन्ते पृथिव्या दुर्धर्षास्ततः स्वर्गजितः स्थिताः । ततः परं न वः सेव्यः पितृलोकः सुदारुणः ॥४४॥
राजधानी यमस्यैषा कष्टेन तमसाऽऽवृता ।
एतावदेव युष्माभिर्वीरा वानरपुंगवाः । शक्यं विचेतुं गन्तुं वा नातो गतिमतां गतिः ॥४५॥
सर्वमेतत् समालोक्य यच्चान्यदपि दृश्यते । गतिं विदित्वा वैदेह्याः संनिवर्तितुमर्हथ ॥४६॥
यश्च मासान्निवृत्तोऽग्रे दृष्टा सीतेति वक्ष्यति । मत्तुल्यविभवो भोगैः सुखं स विहरिष्यति ॥४७॥
ततः प्रियतरो नास्ति मम प्राणाद् विशेषतः । कृतापराधो बहुशो मम बन्धुर्भविष्यति ॥४८॥
अमितबलपराक्रमा भवन्तो विपुलगुणेषु कुलेषु च प्रसूताः ।
मनुजपतिसुतां यथा लभध्वं तदधिगुणं पुरुषार्थमारभध्वम् ॥४९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

"(A class of) Gandharvas (celestial musicians), Rohitas by name, guard that dread forest. Among them there are five Gandharva chiefs, whose brilliance equals that of the sun, *viz*, Śailūṣa, Grāmaṇī, Śikṣa, Śuka and even so Babhru. At the end of the earth beyond the Ṛṣabha mountain there is the abode of those who have performed meritorious deeds and are possessed of bodies (shining) like the sun, the moon and fire. (Only) those who have earned the heavenly regions and are difficult to overcome live there. The most fearful realm of the manes lying beyond that ought not to be visited by you. (42—44) This capital of Yama (the god of retribution) is enveloped in a gloom which causes discomfort. Only thus far, O jewels among heroic monkeys, will it be possible for you to carry on your search or advance. Beyond that there is no access for earthly beings (lit., those possessed of motion). (45) Ransacking all this area and whatever else can be seen, and finding out the whereabouts of Sitā (a princess of the Videha territory), you ought duly to retrace your steps. (46) He who having returned before a month will say that Sitā has been discovered will pass his time happily in luxuries, enjoying a prosperity equal to mine. (47) None will be dearer to me than he; (nay) he will be dearer to me than life. Even though he has perpetrated many an offence he will be my friend. (48) Endowed as you are with immeasurable strength and prowess and born in families adorned with ample virtues, initiate your valuable effort in that direction in such a way that you may find out Sitā (daughter of a ruler of men). (49)

Thus ends Canto Forty-One in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Fixing a time-limit of one month, Sugrīva dispatches Suṣeṇa and others to conduct a search for Sitā in the western quarter.

अथ प्रस्थाप्य स हरीन् सुग्रीवो दक्षिणां दिशम् । अब्रवीन्मेघसंकाशं सुषेणं नाम वानरम् ॥ १ ॥
तारायाः पितरं राजा श्वशुरं भीमविक्रमम् । अब्रवीत् प्राञ्जलिर्वाक्यमभिगम्य प्रणम्य च ॥ २ ॥
महर्षिपुत्रं मारीचमर्चिष्मन्तं महाकपिम् । वृतं कपिवरैः शूरैर्महेन्द्रसदृशद्युतिम् ॥ ३ ॥
बुद्धिविक्रमसम्पन्नं वैनतेयसमद्युतिम् । मरीचिपुत्रान् मारीचानर्चिर्माल्यान् महाबलान् ॥ ४ ॥
ऋषिपुत्रांश्च तान् सर्वान् प्रतीचीमादिशद् दिशम् । द्वाभ्यां शतसहस्राभ्यां कपीनां कपिसत्तमाः ॥ ५ ॥
सुषेणप्रमुखा यूयं वैदेहीं परिमार्गथ । सौराष्ट्रान् सहबाह्लीकांश्चन्द्रचित्रांस्तथैव च ॥ ६ ॥
स्फीताञ्जनपदान् रम्यान् विपुलानि पुराणि च । पुंनागगहनं कुक्षिं बकुलोद्दालकाकुलम् ॥ ७ ॥
तथा केतकखण्डांश्च मार्गध्वं हरिपुंगवाः । प्रत्यक्स्रोतोवहाश्चैव नद्यः शीतजलाः शिवाः ॥ ८ ॥
तापसानामरण्यानि कान्तारगिरयश्च ये । तत्र स्थलीर्मरुप्राया अत्युच्चशिशिराः शिलाः ॥ ९ ॥

Having sent away monkeys to the southern quarter, and approaching and respectfully bowing down to a monkey, Suṣeṇa by name, Tārā's father, who looked like a cloud and was possessed of terrible prowess, King Sugrīva spoke to his father-in-law with joined palms (as follows). He also spoke to the great monkey Archiṣmān, son of an eminent sage (Marīchi by name) and (therefore) nicknamed Mārīcha (son of Marīchi),—who was surrounded by gallant monkey chiefs, was possessed of an effulgence resembling that of the mighty Indra, was richly endowed with intelligence and prowess and was clothed with a splendour which equalled that of Garuḍa (son of Vinatā),—as well as to the class of monkeys known as Archirmālyas, (also) sons of Marīchi and nicknamed Mārīchas, who were possessed of extraordinary might, and to the sons of (other) sages, and assigned the western quarter to them all. (He said :) "Followed by a couple of lakhs of monkeys, O jewels among monkeys, and with Suṣeṇa as your leader, search you carefully for Sītā (a princess of the Videha territory). Explore, O bulls among the monkeys, the territory of Saurāṣṭra and even so Chandrachitra (comprising the modern district of Mathura), Bāhlīka (the modern Balkh), as also the prosperous and lovely rural districts and big towns, the principality of Kukṣi (comprised in Madhyadeśa), thick with Punnāga trees and thronged with Bakula and Uddālaka trees, as well as the thickets of Ketaka shrubs. Scour the auspicious streams flowing in a westerly direction and carrying cool waters, the groves of ascetics and whatever mountains covered with forests exist there as also uncultivated lands, consisting mostly of deserts, and very high and cold cliffs. (3–9)

गिरिजालावृतां दुर्गां मार्गित्वा पश्चिमां दिशम् । ततः पश्चिममागम्य समुद्रं द्रष्टुमर्हथ ॥१०॥
तिमिनक्राकुलजलं गत्वा द्रक्ष्यथ वानराः । ततः केतकखण्डेषु तमालगहनेषु च ॥११॥
कपयो विहरिष्यन्ति नारिकेलवनेषु च । तत्र सीतां च मार्गध्वं निलयं रावणस्य च ॥१२॥
वेलातलनिविष्टेषु पर्वतेषु वनेषु च । मुरवीपत्तनं चैव रम्यं चैव जटापुरम् ॥१३॥
अवन्तीमङ्गलेपां च तथा चालक्षितं वनम् । राष्ट्राणि च विशालानि पत्तनानि ततस्ततः ॥१४॥
सिन्धुसागरयोश्चैव संगमे तत्र पर्वतः । महान् सोमगिरिर्नाम शतशृङ्गो महाद्रुमः ॥१५॥
तत्र प्रस्थेषु रम्येषु सिंहाः पक्षगमाः स्थिताः । तिमिमत्स्यगजांश्चैव नीडान्यारोपयन्ति ते ॥१६॥
तानि नीडानि सिंहानां गिरिशृङ्गगताश्च ये । दृप्तास्तृप्ताश्च मातङ्गास्तोयदस्वननिःस्वनाः ॥१७॥
विचरन्ति विशालेऽस्मिंस्तोयपूर्णे समन्ततः । तस्य शृङ्गं दिवस्पर्शं काञ्चनं चित्रपादपम् ॥१८॥
सर्वमाशु विचेतव्यं कपिभिः कामरूपिभिः ।

"Having scoured the western quarter, covered with a network of mountains, which is difficult of access and going further west, you ought to visit the sea (now known as the Arabian Sea), whose water is stirred by Timis (fishes of enormous size) and crocodiles. Reaching there you will (surely) behold the sea, O monkeys ! On seeing the sea the monkeys will disport themselves in clusters of Ketaka shrubs and thickets of Tamāla trees as well as in groves of coconut trees. Search for Sītā as well as for the abode of Rāvaṇa in (all) these as well as on the hills and in forests located on the seashore. Also explore the town of Muravī (Morvi) as well as the lovely (town of) Jaṭāpura, (the cities of) Avantī and Angalepā, the forest of Alakṣita as also the extensive kingdoms and towns here and there. (10—14) Nay, at the well-known meeting-place of the river Sindhu (Indus) and the sea there is a large mountain, Somagiri by name, consisting of a hundred peaks and covered with giant trees. (15) On the lovely plateaus of that mountain dwell winged lions. They carry Timis, alligators and elephants to their nests. (16) Full of pride (on the honour of being carried on the back of these winged lions and gratified with the nourishment they get there), the elephants who (thus) reach the mountain-peaks range about the aforesaid nests on this extensive plateau, full of water on every side, emitting a cry resembling the rumbling of clouds. The said golden peak of Somagiri touches the heavens and is covered with lovely trees. (17-18) The whole of this mountain should be explored by the monkeys, who are capable of changing form at will.

कोटिं तत्र समुद्रस्य काञ्चनीं शतयोजनाम् ॥१९॥
दुर्दर्शां पारियात्रस्य गत्वा द्रक्ष्यथ वानराः । कोट्यस्तत्र चतुर्विंशद् गन्धर्वाणां तरस्विनाम् ॥२०॥

वसन्त्यग्निनिकाशानां घोराणां कामरूपिणाम् । पावकार्चिःप्रतीकाशाः समवेताः समन्ततः ॥२१॥
नात्यासादयितव्यास्ते वानरैर्भीमविक्रमैः । नादेयं च फलं तस्माद् देशात् किंचित् प्लवंगमैः ॥२२॥
दुरासदा हि ते वीराः सत्त्ववन्तो महाबलाः । फलमूलानि ते तत्र रक्षन्ते भीमविक्रमाः ॥२३॥
तत्र यत्नश्च कर्तव्यो मार्गितव्या च जानकी । नहि तेभ्यो भयं किंचित् कपित्वमनुवर्तताम् ॥२४॥
तत्र वैदूर्यवर्णाभो वज्रसंस्थानसंस्थितः । नानाद्रुमलताकीर्णो वज्रो नाम महागिरिः ॥२५॥
श्रीमान् समुदितस्तत्र योजनानां शतं समम् । गुहास्तत्र विचेतव्याः प्रयत्नेन प्लवंगमाः ॥२६॥

"Arriving at that sea, O monkeys, you will behold the golden summit, a hundred Yojanas (or eight hundred miles) long and difficult to be seen (by others), of the Pāriyātra mountain. On that summit dwell twenty-four crores of terrible Gandharvas (celestial musicians) full of speed, shining brightly as fire and capable of changing form at will. Effulgent as flames of fire and come together from all sides, they should not be given offence to by the monkeys (even though they are possessed) of terrible prowess nor should any fruit be plucked from that region by the monkeys. (19—22) For, the aforesaid heroes are dangerous to approach, are full of courage, possessed of extraordinary might and endowed with terrible prowess. They guard the fruits and roots growing there. (23) Sītā (daughter of King Janaka) should be (diligently) sought for and an effort made to find out her whereabouts. Of course there is no fear of any kind from them to you so long as you maintain your simian character. (24) In the vicinity of the Pāriyātra mountain in that ocean there is a large and glorious mountain, Vajra by name, which is possessed of splendour resembling that of a cat's-eye gem and solid as the composition of a diamond, (nay) which is covered with trees and creepers of every description and is a hundred Yojanas (or eight hundred miles) high all round. The caves of that mountain should be explored with effort, O monkeys! (25-26)

चतुर्भागे समुद्रस्य चक्रवान् नाम पर्वतः । तत्र चक्रं सहस्रारं निर्मितं विश्वकर्मणा ॥२७॥
तत्र पञ्चजनं हत्वा हयग्रीवं च दानवम् । आजहार ततश्चक्रं शङ्खं च पुरुषोत्तमः ॥२८॥
तस्य सानुषु रम्येषु विशालासु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥२९॥
योजनानि चतुःषष्टिर्वराहो नाम पर्वतः । सुवर्णशृङ्गः सुमहानगाधे वरुणालये ॥३०॥
तत्र प्राग्ज्योतिषं नाम जातरूपमयं पुरम् । यस्मिन् वसति दुष्टात्मा नरको नाम दानवः ॥३१॥
तत्र सानुषु रम्येषु विशालासु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥३२॥
तमतिक्रम्य शैलेन्द्रं काञ्चनान्तरदर्शनम् । पर्वतः सर्वसौवर्णो धाराप्रस्रवणायुतः ॥३३॥
तं गजाश्च वराहाश्च सिंहा व्याघ्राश्च सर्वतः । अभिगर्जन्ति सततं तेन शब्देन दर्पिताः ॥३४॥
यस्मिन् हरिहयः श्रीमान् महेन्द्रः पाकशासनः । अभिषिक्तः सुरैः राजा मेघो नाम स पर्वतः ॥३५॥
तमतिक्रम्य शैलेन्द्रं महेन्द्रपरिपालितम् । षष्टिं गिरिसहस्राणि काञ्चनानि गमिष्यथ ॥३६॥
तरुणादित्यवर्णानि भ्राजमानानि सर्वतः । जातरूपमयैर्वृक्षैः शोभितानि सुपुष्पितैः ॥३७॥

"Covering a quarter of the (Arabian) sea rises a mountain Chakravān by name. There a discus with a thousand spokes was forged by Viśwakarmā (the architect of gods). (27) Having slain Pañchajana (who had a conch for his body) as well as the demon Hayagrīva (so-called because he had the head of a horse on a human trunk), Lord Viṣṇu (the Supreme Person) took away the discus from the latter and the conch (from the dead body of Pañchajana).

(28) Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere on the lovely peaks and the extensive caves of the aforesaid mountain. (29) In the fathomless sea there is a huge mountain, Varāha by name, which is sixty-four Yojanas (or five hundred and twelve miles) long and has golden peaks. (30) On that mountain is located the golden city, Prāgjyotiṣapura by name; in it dwells the vile-minded demon named Naraka. (31) Rāvaṇa with Sītā (a princess of the Videha territory) should be sought for everywhere on the lovely peaks as well as in the extensive caves of that mountain. (32) Beyond the aforesaid Varāha (a ruler of mountains), in the depths of which gold can be perceived, rises a mountain which is entirely of gold and contains (as many as) ten thousand cascades. (33) Reaching the aforesaid mountain, elephants and boars as well as lions and tigers incessantly emit a deep cry in all directions, made defiant by their own cry (coming back as it were in the form of an echo). (34) The said mountain, on which the glorious and mighty Indra (the ruler of gods), the tamer of the demon Pāka, who is distinguished by his green horse, was crowned king by the gods, is called by the name of Megha. (35) Passing beyond that king of mountains, protected on all sides by the mighty Indra, you will reach (a range of) sixty thousand golden hills, possessing the hue of the rising sun and embellished with golden trees in full blossom and (as such) shedding their light on all sides. (36-37)

तेषां मध्ये स्थितो राजा मेरुरुत्तमपर्वतः । आदित्येन प्रसन्नेन शैलो दत्तवरः पुरा ॥३८॥
तेनैवमुक्तः शैलेन्द्रः सर्व एव त्वदाश्रयाः । मत्प्रसादाद् भविष्यन्ति दिवा रात्रौ च काञ्चनाः ॥३९॥
त्वयि ये चापि वत्स्यन्ति देवगन्धर्वदानवाः । ते भविष्यन्ति भक्ताश्च प्रभया काञ्चनप्रभाः ॥४०॥
विश्वेदेवाश्च वसवो मरुतश्च दिवौकसः । आगत्य पश्चिमां संध्यां मेरुमुत्तमपर्वतम् ॥४१॥
आदित्यमुपतिष्ठन्ति तैश्च सूर्योऽभिपूजितः । अदृश्यः सर्वभूतानामस्तं गच्छति पर्वतम् ॥४२॥
योजनानां सहस्राणि दश तानि दिवाकरः । मुहूर्तार्धेन तं शीघ्रमभियाति शिलोच्चयम् ॥४३॥
शृङ्गे तस्य महद्दिव्यं भवनं सूर्यसंनिभम् । प्रासादगणसम्बाधं विहितं विश्वकर्मणा ॥४४॥
शोभितं तरुभिश्चित्रैर्नानापक्षिसमाकुलैः । निकेतं पाशहस्तस्य वरुणस्य महात्मनः ॥४५॥
अन्तरा मेरुमस्तं च तालो दशशिरा महान् । जातरूपमयः श्रीमान् भ्राजते चित्रवेदिकः ॥४६॥
तेषु सर्वेषु दुर्गेषु सरस्सु च सरित्सु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥४७॥

"In their middle stands Mount Meru (Sāvarṇi), the foremost mountain, a (veritable) king (among mountains), who was granted a boon in former days by the sun-god when the latter got pleased (with the former). (38) The king of mountains was spoken to as follows by the sun-god:—'By my grace all those who seek your protection by day and by night will come to be of gold. (39) Nay, gods, Gandharvas (celestial musicians) and demons, whosoever will dwell on you shall become my devotees and will shine like gold in point of brilliance.' (40) Seeking Meru, the foremost mountain, at the time of the evening twilight (as seen in the west), the gods Viśwedevas, Vasus and Maruts (the wind-gods) wait upon the sun-god and, duly worshipped by them, the sun-god seeks the western mountain (behind which the sun is supposed to disappear) and becomes invisible to all living beings. (41-42) In less than half an hour the sun rapidly reaches the said (western) mountain lying at a distance of ten thousand popular Yojanas (or eighty thousand miles). (43) On the summit of that mountain (Merusāvarṇi) there is a huge ethereal edifice, glorious as the sun and constructed by Viśwakarmā (the architect of gods), which is thick with a multitude of palaces, is graced by various trees thronged with birds of various species and is the abode of the high-souled Varuṇa (the god of water), who bears a noose in his hand. (44-45) Between Mount Merusāvarṇi and the western mountain shines a giant glorious palmyra tree of gold, consisting of ten principal boughs and supported by a wonderful base. (46) Rāvaṇa with Sītā (a princess of the Videha territory) should be sought for everywhere in all the well-known lakes, which are difficult of access, and rivers (in this region). (47)

यत्र तिष्ठति धर्मज्ञस्तपसा स्वेन भावितः । मेरुसावर्णिरित्येष ख्यातो वै ब्रह्मणा समः ॥४८॥
प्रष्टव्यो मेरुसावर्णिर्महर्षिः सूर्यसंनिभः । प्रणम्य शिरसा भूमौ प्रवृत्तिं मैथिलीं प्रति ॥४९॥
एतावज्जीवलोकस्य भास्करो रजनीक्षये । कृत्वा वितिमिरं सर्वमस्तं गच्छति पर्वतम् ॥५०॥
एतावद् वानरैः शक्यं गन्तुं वानरपुंगवाः । अभास्करममर्यादं न जानीमस्ततः परम् ॥५१॥
अवगम्य तु वैदेहीं निलयं रावणस्य च । अस्तं पर्वतमासाद्य पूर्णे मासे निवर्तत ॥५२॥
ऊर्ध्वं मासान्न वस्तव्यं वसन् वध्यो भवेन्मम । सहैव शूरो युष्माभिः श्वशुरो मे गमिष्यति ॥५३॥
श्रोतव्यं सर्वमेतस्य भवद्भिर्दिष्टकारिभिः । गुरुरेष महाबाहुः श्वशुरो मे महाबलः ॥५४॥
भवन्तश्चापि विक्रान्ताः प्रमाणं सर्व एव हि । प्रमाणमेनं संस्थाप्य पश्यध्वं पश्चिमां दिशम् ॥५५॥
दृष्टायां तु नरेन्द्रस्य पत्न्याममिततेजसः । कृतकृत्या भविष्यामः कृतस्य प्रतिकर्मणा ॥५६॥
अतोऽन्यदपि यत्कार्यं कार्यस्यास्य प्रियं भवेत् । सम्प्रधार्यं भवद्भिश्च देशकालार्थसंहितम् ॥५७॥
ततः सुषेणप्रमुखाः प्लवंगाः सुग्रीववाक्यं निपुणं निशम्य ।
आमन्त्र्य सर्वे प्लवगाधिपं ते जग्मुर्दिशं तां वरुणाभिगुप्ताम् ॥५८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विचत्वारिंशः सर्गः ॥ ४२ ॥

"On the said mountain (Merusāvarṇi) dwells the eminent sage known by the name of Merusāvarṇi, who knows what is right, is illumined by his own asceticism and vies with Brahmā (the creator). Respectfully bowing down to him with your head placed on the ground, the said Merusāvarṇi, who shines brightly as the sun, should be approached with an inquiry concerning the news of Sītā (a princess of Mithila). (48-49) Ridding this whole extent of the mortal world (from the eastern to the western mountain) of darkness at the close of night, the sun retires to the western mountain. (50) Only thus far is it possible for monkeys to proceed, O bulls among the monkeys! We have no knowledge of the region lying beyond the aforesaid extent, which is devoid of the sun and without limits. (51) Reaching the western mountain and finding out Sītā as well as the abode of Rāvaṇa retrace your steps as soon as a month is complete. (52) You should not tarry beyond a month; anyone so tarrying will be liable to be killed by me. My valiant father-in-law too will go with you. (53) All his words should be listened to by you obeying his commands. This mighty-armed father-in-law of mine is possessed of extraordinary might and is worthy of my adoration (and therefore worthy of respect for you too). (54) You too are powerful and indeed you have the initiative all and sundry. (Yet) explore the western quarter establishing him as the (sole) authority (in all matters). (55) We shall have accomplished our purpose through requital of the service rendered (to us by Śrī Rāma) only when the consort of Śrī Rāma (a ruler of men), who is endowed with immeasurable energy, has been seen. (56) Duly ascertaining whatever work other than the business in hand (*viz*, the discovery of Sītā) is contributory to this should be accomplished by you conformably with the place, time and purpose." (57) Having carefully listened to the command of Sugrīva and taking leave of the suzerain lord of monkeys, all the aforesaid monkeys headed by Suṣeṇa then proceeded to the well-known (western) quarter guarded by Varuṇa (the god of waters). (58)

Thus ends Canto Forty-Two in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Sugrīva dispatches a contingent of monkeys under the leadership of Śatabali in order to seek for Sītā in the northern quarter.

ततः संदिश्य सुग्रीवः श्वशुरं पश्चिमां दिशम् । वीरं शतबलिं नाम वानरं वानरेश्वरः ॥ १ ॥
उवाच राजा सर्वज्ञः सर्ववानरसत्तमः । वाक्यमात्महितं चैव रामस्य च हितं तदा ॥ २ ॥
वृतः शतसहस्रेण त्वद्विधानां वनौकसाम् । वैवस्वतसुतैः सार्धं प्रविष्टः सर्वमन्त्रिभिः ॥ ३ ॥
दिशं ह्युदीचीं विक्रान्त हिमशैलावतंसिकाम् । सर्वतः परिमार्गध्वं रामपत्नीं यशस्विनीम् ॥ ४ ॥
अस्मिन् कार्ये विनिर्वृत्ते कृते दाशरथेः प्रिये । ऋणान्मुक्ता भविष्यामः कृतार्थार्थविदां वराः ॥ ५ ॥
कृतं हि प्रियमस्माकं राघवेण महात्मना । तस्य चेत्प्रतिकारोऽस्ति सफलं जीवितं भवेत् ॥ ६ ॥
अर्थिनः कार्यनिर्वृत्तिमकर्तुरपि यश्चरेत् । तस्य स्यात् सफलं जन्म किं पुनः पूर्वकारिणः ॥ ७ ॥
एतां बुद्धिं समास्थाय दृश्यते जानकी यथा । तथा भवद्भिः कर्तव्यमस्मत्प्रियहितैषिभिः ॥ ८ ॥
अयं हि सर्वभूतानां मान्यस्तु नरसत्तमः । अस्मासु च गतः प्रीतिं रामः परपुरंजयः ॥ ९ ॥
इमानि बहुदुर्गाणि नद्यः शैलान्तराणि च । भवन्तः परिमार्गन्तु बुद्धिविक्रमसम्पदा ॥१०॥

Having duly directed his father-in-law (Suṣeṇa) to the western quarter, King Sugrīva, the lord of monkeys and the foremost of all monkeys, who knew everything connected with his work, then delivered to the valiant monkey, Śatabali by name, (the following) message, which was conducive to his own good as well as to the good of Śrī Rāma at that time:—(1-2) "Indeed, having penetrated into the northern quarter, adorned by the Himalaya mountain, with all your counsellors, sons of God Yama (son of the sun-god), and accompanied by a lakh of monkeys like you, search all round for the illustrious Sītā (the spouse of Śrī Rāma), O powerful monkey! (3-4) When this task (of conducting a search for Sītā) has been fully accomplished and what is pleasing to Śrī Rāma (son of Emperor Daśaratha) done, we shall have been released from a debt and shall have accomplished our purpose, O jewel among those knowing their purpose! (5) Indeed a kindly act was done to us by the high-souled Śrī Rāma. Our life will have borne fruit if that service is requited (by us). (6) The birth of that individual is fruitful, who accomplishes the work of a suppliant even though the latter has done nothing (for that individual before); how much more fruitful is the birth of the individual who accomplishes the work of one who has rendered good offices to him in the past ? (7) Arriving at this conclusion, an endeavour should be made by you, who seek to do a kindly act to us and wish well of us, so as to ensure that Sītā (daughter of King Janaka) is found out. (8) Indeed Śrī Rāma standing before you, the conqueror of enemies' cities, is worthy of respect to all created beings, is the foremost of men and has cultivated friendship with us. (9) With the wealth of your acumen and prowess explore you the following many places difficult of access, streams and defiles. (10)

तत्र म्लेच्छान् पुलिन्दांश्च शूरसेनांस्तथैव च । प्रस्थलान् भरतांश्चैव कुरूंश्च सह मद्रकैः ॥११॥
काम्बोजयवनांश्चैव शकानां पत्तनानि च । अन्वीक्ष्य दरदांश्चैव हिमवन्तं विचिन्वथ ॥१२॥
लोध्रपद्मकखण्डेषु देवदारुवनेषु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥१३॥
ततः सोमाश्रमं गत्वा देवगन्धर्वसेवितम् । कालं नाम महासानुं पर्वतं तं गमिष्यथ ॥१४॥
महत्सु तस्य शैलेषु पर्वतेषु गुहासु च । विचिन्वत महाभागां रामपत्नीमनिन्दिताम् ॥१५॥
तमतिक्रम्य शैलेन्द्रं हेमगर्भं महागिरिम् । ततः सुदर्शनं नाम पर्वतं गन्तुमर्हथ ॥१६॥
ततो देवसखो नाम पर्वतः पतगालयः । नानापक्षिसमाकीर्णो विविधद्रुमभूषितः ॥१७॥
तस्य काननखण्डेषु निर्झरेषु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥१८॥
तमतिक्रम्य चाकाशं सर्वतः शतयोजनम् । अपर्वतनदीवृक्षं सर्वसत्त्वविवर्जितम् ॥१९॥
तत्तु शीघ्रमतिक्रम्य कान्तारं रोमहर्षणम् । कैलासं पाण्डुरं प्राप्य हृष्टा यूयं भविष्यथ ॥२०॥

"Scouring the lands of the Mletchhas (beef-eaters) and Pulindas and even so that of the Śūrasenas (the area round about Mathura), nay, those of the Prasthalas and Bharatas, as also the lands of the Kurus (about the site of the modern Delhi) and the Madras, the Kāmbojas and Yavanas, also the towns of Śakas and the lands of the Daradas (living beyond Peshawar) there, explore the Himalayan range. (11-12) Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of Lodhra and Padmaka trees (a species of sandalwood) as well as in the groves of deodar (in the Himalayan region). (13) Visiting the hermitage of the sage Soma, which is inhabited by gods and the Gandharvas (celestial musicians), you will then reach the celebrated Kāla mountain, which is crowned with a high peak. (14) Search for the highly blessed Sītā (the spouse of Śrī Rāma), who is beyond reproach, on the extensive offshoots (both small and big) as well as in the caves of the aforesaid mountain. (15) Passing beyond the huge Kāla mountain (a ruler of mountains), containing gold mines, you should then seek the mountain named Sudarśana. (16) Beyond that rises a mountain, Devasakha by name, the refuge of birds, which is thickly crowded with every variety of winged creatures and is graced by trees of every species. (17) Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of the woods, near the cascades as well as in the caves of that mountain. (18) Beyond that stretches a desolate expanse, a hundred Yojanas (or eight hundred miles) in extent on each side, which is devoid of mountains, rivers and trees and is entirely without any living being. (19) Speedily crossing the said wilderness, which makes one's hair stand on end, you will be delighted to reach the white Kailāsa mountain. (20)

तत्र पाण्डुरमेघाभं जाम्बूनदपरिष्कृतम् । कुबेरभवनं रम्यं निर्मितं विश्वकर्मणा ॥२१॥
विशाला नलिनी यत्र प्रभूतकमलोत्पला । हंसकारण्डवाकीर्णा अप्सरोगणसेविता ॥२२॥
तत्र वैश्रवणो राजा सर्वलोकनमस्कृतः । धनदो रमते श्रीमान् गुह्यकैः सह यक्षराट् ॥२३॥
तस्य चन्द्रनिकाशेषु पर्वतेषु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥२४॥
क्रौञ्चं तु गिरिमासाद्य बिलं तस्य सुदुर्गमम् । अप्रमत्तैः प्रवेष्टव्यं दुष्प्रवेशं हि तत् स्मृतम् ॥२५॥
वसन्ति हि महात्मानस्तत्र सूर्यसमप्रभाः । देवैरभ्यर्थिताः सम्यग् देवरूपा महर्षयः ॥२६॥
क्रौञ्चस्य तु गुहाश्चान्याः सानूनि शिखराणि च । निर्दराश्च नितम्बाश्च विचेतव्यास्ततस्ततः ॥२७॥
अवृक्षं कामशैलं च मानसं विहगालयम् । न गतिस्तत्र भूतानां देवानां न च रक्षसाम् ॥२८॥
स च सर्वैर्विचेतव्यः ससानुप्रस्थभूधरः ।

"On the aforesaid mountain stands the lovely palace of Kubera (the god of riches and the deity presiding over the northern quarter), resembling a white cloud and embellished with gold, which was constructed by Viśwakarmā (the architect of gods), and where exists an extensive lotus-pond, abounding in lotuses and water-lilies, crowded with swans and Kāraṇḍavas (a species of ducks) and frequented by bevies of celestial nymphs. (21-22) The glorious King Kubera (the bestower of riches), son of Sage Viśravā and the ruler of Yakṣas (a class of demigods), who is greeted by the whole world, disports himself on that mountain with Guhyakas (Yakṣas). (23) On the offshoots, shining brightly as the moon, as well as in the caves of that mountain should Rāvaṇa along with Sītā (a princess of the Videha territory) be sought for everywhere. (24) Reaching the Krauñcha mountain, its cave, which is, however, most difficult of access, should be penetrated into by you, remaining vigilant (all the time), as the cave is declared to be difficult to enter into. (25) Invited by the gods, high-souled eminent sages, who are effulgent as the sun and are truly god-like, actually dwell in that cave. (26) Other caves too, plateaus and peaks as also caverns and slopes too of the Krauñcha mountain should be explored here and there. (27) The treeless peak (of the same mountain), Mānasa, which grants the desires of all (by its very sight) and which is beyond the reach of birds, should (also) be ransacked. There is no attraction there for genii and gods nor for ogres. (28) The said (Krauñcha) mountain should be scoured with its peaks, plateaus and offshoots by all (of you).

क्रौञ्चं गिरिमतिक्रम्य मैनाको नाम पर्वतः ॥२९॥
मयस्य भवनं तत्र दानवस्य स्वयंकृतम् । मैनाकस्तु विचेतव्यः ससानुप्रस्थकन्दरः ॥३०॥
स्त्रीणामश्वमुखीनां च निकेतास्तत्र तत्र तु । तं देशं समतिक्रम्य आश्रमं सिद्धसेवितम् ॥३१॥
सिद्धा वैखानसा यत्र वालखिल्याश्च तापसाः । वन्दितव्यास्ततः सिद्धास्तपसा वीतकल्मषाः ॥३२॥
प्रष्टव्या चापि सीतायाः प्रवृत्तिर्विनयान्वितैः । हेमपुष्करसंछन्नं तत्र वैखानसं सरः ॥३३॥
तरुणादित्यसंकाशैर्हंसैर्विचरितं शुभैः । औपवाह्यः कुबेरस्य सार्वभौम इति स्मृतः ॥३४॥
गजः पर्येति तं देशं सदा सह करेणुभिः ।
तत् सरः समतिक्रम्य नष्टचन्द्रदिवाकरम् । अनक्षत्रगणं व्योम निष्पयोदमनादितम् ॥३५॥
गभस्तिभिरिवार्कस्य स तु देशः प्रकाशते । विभ्राम्यद्भिस्तपःसिद्धैर्देवकल्पैः स्वयंप्रभैः ॥३६॥

birth of the individual who accomplishes the work of one who has rendered good offices to him in the past? (7) Arriving at this conclusion, an endeavour should be made by you, who seek to do a kindly act to us and wish well of us, so as to ensure that Sītā (daughter of King Janaka) is found out. (8)

Indeed Śrī Rāma standing before you, the conqueror of enemies' cities, is worthy of respect to all created beings, is the foremost of men and has cultivated friendship with us. (9) With the wealth of your acumen and prowess explore you the following many places difficult of access, streams and defiles. (10)

तत्र म्लेच्छान् पुलिन्दांश्च शूरसेनांस्तथैव च । प्रस्थलान् भरतांश्चैव कुरूंश्च सह मद्रकैः ॥११॥
काम्बोजयवनांश्चैव शकानां पत्तनानि च । अन्वीक्ष्य दरदांश्चैव हिमवन्तं विचिन्वथ ॥१२॥
लोध्रपद्मकखण्डेषु देवदारुवनेषु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥१३॥
ततः सोमाश्रमं गत्वा देवगन्धर्वसेवितम् । कालं नाम महासानुं पर्वतं तं गमिष्यथ ॥१४॥
महत्सु तस्य शैलेषु पर्वतेषु गुहासु च । विचिन्वत महाभागां रामपत्नीमनिन्दिताम् ॥१५॥
तमतिक्रम्य शैलेन्द्रं हेमगर्भं महागिरिम् । ततः सुदर्शनं नाम पर्वतं गन्तुमर्हथ ॥१६॥
ततो देवसखो नाम पर्वतः पतगाळयः । नानापक्षिसमाकीर्णो विविधद्रुमभूषितः ॥१७॥
तस्य काननखण्डेषु निर्झरेषु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥१८॥
तमतिक्रम्य चाकाशं सर्वतः शतयोजनम् । अपर्वतनदीवृक्षं सर्वसत्त्वविवर्जितम् ॥१९॥
तत्तु शीघ्रमतिक्रम्य कान्तारं रोमहर्षणम् । कैलासं पाण्डुरं प्राप्य हृष्टा यूयं भविष्यथ ॥२०॥

"Scouring the lands of the Mletchhas (beef-eaters) and Pulindas and even so that of the Śūrasenas (the area round about Mathura), nay, those of the Prasthalas and Bharatas, as also the lands of the Kurus (about the site of the modern Delhi) and the Madras, the Kāmbojas and Yavanas, also the towns of Śakas and the lands of the Daradas (living beyond Peshawar) there, explore the Himalayan range. (11-12) Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of Lodhra and Padmaka trees (a species of sandalwood) as well as in the groves of deodar (in the Himalayan region). (13) Visiting the hermitage of the sage Soma, which is inhabited by gods and the Gandharvas (celestial musicians), you will then reach the celebrated Kāla mountain, which is crowned with a high peak. (14) Search for the highly blessed Sītā (the spouse of Śrī Rāma), who is beyond reproach, on the extensive offshoots (both small and big) as well as in the caves of the aforesaid mountain. (15) Passing beyond the huge Kāla mountain (a ruler of mountains), containing gold mines, you should then seek the mountain named Sudarśana. (16) Beyond that rises a mountain, Devasakha by name, the refuge of birds, which is thickly crowded with every variety of winged creatures and is graced by trees of every species. (17) Rāvaṇa along with Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of the woods, near the cascades as well as in the caves of that mountain. (18) Beyond that stretches a desolate expanse, a hundred Yojanas (or eight hundred miles) in extent on each side, which is devoid of mountains, rivers and trees and is entirely without any living being. (19) Speedily crossing the said wilderness, which makes one's hair stand on end, you will be delighted to reach the white Kailāsa mountain. (20)

तत्र पाण्डुरमेघाभं जाम्बूनदपरिष्कृतम् । कुबेरभवनं रम्यं निर्मितं विश्वकर्मणा ॥२१॥
विशाला नलिनी यत्र प्रभूतकमलोत्पला । हंसकारण्डवाकीर्णा अप्सरोगणसेविता ॥२२॥
तत्र वैश्रवणो राजा सर्वलोकनमस्कृतः । धनदो रमते श्रीमान् गुह्यकैः सह यक्षराट् ॥२३॥
तस्य चन्द्रनिकाशेषु पर्वतेषु गुहासु च । रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः ॥२४॥
क्रौञ्चं तु गिरिमासाद्य बिलं तस्य सुदुर्गमम् । अप्रमत्तैः प्रवेष्टव्यं दुष्प्रवेशं हि तत् स्मृतम् ॥२५॥
वसन्ति हि महात्मानस्तत्र सूर्यसमप्रभाः । देवैरभ्यर्थिताः सम्यग् देवरूपा महर्षयः ॥२६॥
क्रौञ्चस्य तु गुहाश्चान्याः सानूनि शिखराणि च । निर्दराश्च नितम्बाश्च विचेतव्यास्ततस्ततः ॥२७॥
अवृक्षं कामशैलं च मानसं विहगालयम् । न गतिस्तत्र भूतानां देवानां न च रक्षसाम् ॥२८॥
स च सर्वैर्विचेतव्यः ससानुप्रस्थभूधरः ।

"On the aforesaid mountain stands the lovely palace of Kubera (the god of riches and the deity presiding over the northern quarter), resembling a white cloud and embellished with gold, which was constructed by Viśwakarmā (the architect of gods), and where exists an extensive lotus-pond, abounding in lotuses and water-lilies, crowded with swans and Kāraṇḍavas (a species of ducks) and frequented by bevies of celestial nymphs. (21-22) The glorious King Kubera (the bestower of riches), son of Sage Viśravā and the ruler of Yakṣas (a class of demigods), who is greeted by the whole world, disports himself on that mountain with Guhyakas (Yakṣas). (23) On the offshoots, shining brightly as the moon, as well as in the caves of that mountain should Rāvaṇa along with Sītā (a princess of the Videha territory) be sought for everywhere. (24) Reaching the Krauñcha mountain, its cave, which is, however, most difficult of access, should be penetrated into by you, remaining vigilant (all the time), as the cave is declared to be difficult to enter into. (25) Invited by the gods, high-souled eminent sages, who are effulgent as the sun and are truly god-like, actually dwell in that cave. (26) Other caves too, plateaus and peaks as also caverns and slopes too of the Krauñcha mountain should be explored here and there. (27) The treeless peak (of the same mountain), Mānasa, which grants the desires of all (by its very sight) and which is beyond the reach of birds, should (also) be ransacked. There is no attraction there for genii and gods nor for ogres. (28) The said (Krauñcha) mountain should be scoured with its peaks, plateaus and offshoots by all (of you).

क्रौञ्चं गिरिमतिक्रम्य मैनाको नाम पर्वतः ॥२९॥
मयस्य भवनं तत्र दानवस्य स्वयंकृतम् । मैनाकस्तु विचेतव्यः ससानुप्रस्थकन्दरः ॥३०॥
स्त्रीणामश्वमुखीनां च निकेतास्तत्र तत्र तु । तं देशं समतिक्रम्य आश्रमं सिद्धसेवितम् ॥३१॥
सिद्धा वैखानसा यत्र वालखिल्याश्च तापसाः । वन्दितव्यास्ततः सिद्धास्तपसा वीतकल्मषाः ॥३२॥
प्रष्टव्या चापि सीतायाः प्रवृत्तिर्विनयान्वितैः । हेमपुष्करसंछन्नं तत्र वैखानसं सरः ॥३३॥
तरुणादित्यसंकाशैर्हंसैर्विचरितं शुभैः । औपवाह्यः कुबेरस्य सार्वभौम इति स्मृतः ॥३४॥
गजः पर्येति तं देशं सदा सह करेणुभिः ।
तत् सरः समतिक्रम्य नष्टचन्द्रदिवाकरम् । अनक्षत्रगणं व्योम निष्पयोदमनादितम् ॥३५॥
गभस्तिभिरिवार्कस्य स तु देशः प्रकाश्यते । विभाम्यद्भिस्तपसिद्धैर्देवकल्पैः स्वयंप्रभैः ॥३६॥

तं तु देशमतिक्रम्य शैलोदा नाम निम्नगा । उभयोस्तीरयोस्तस्याः कीचका नाम वेणवः ॥३७॥
ते नयन्ति परं तीरं सिद्धान् प्रत्यानयन्ति च ।

"Beyond the Krauñcha mountain rises a mountain, Maināka by name. (29) The abode of the demon Maya, constructed by himself, stands on it. (The said) Maināka too should be explored (by you) along with its summits, tablelands and caves. (30) The abodes of Kinnara women (whose heads resemble the heads of horses) are seen here and there. Passing clearly beyond that region you will see a hermitage occupied by perfect beings. (31) In that hermitage dwell ascetics of the orders of Vaikhānasas and Vālakhilyas, who have reached perfection. The said realized souls, who have been completely rid of sin through askesis, should then be saluted and information concerning Sītā should be sought (from them) by you in all humility. Close to that hermitage there is a lake called Vaikhānasa (after those ascetics), covered with golden lotuses and frequented by beautiful swans shining brightly as the rising sun. The elephant, carrying Kubera on its back and known by the name of Sārvabhauma, always roams about the aforesaid region with she-elephants. Clearly beyond the aforesaid lake stretches (the vast expanse of) the sky devoid of the moon and the sun as well as of the hosts of stars and without clouds and their rumbling. (32—35) That region is, however, illumined, as if by (so many) rays of the sun, by self-effulgent god-like sages, who have attained God-Realization through askesis and repose there. (36) Beyond that region, again, flows a river named Śailodā. On both its banks there are bamboos of the Kīchaka species (which are hollow within and as such make a rattling or whistling sound when the wind passes through them). (37) (Getting interlaced) the bamboos (growing on both the banks) enable the (aforesaid) God-realized souls to reach the opposite bank and return.

उत्तराः कुरवस्तत्र कृतपुण्यप्रतिश्रयाः ॥३८॥
ततः काञ्चनपद्माभिः पद्मिनीभिः कृतोदकाः । नीलवैदूर्यपत्राढ्या नद्यस्तत्र सहस्रशः ॥३९॥
रक्तोत्पलवनैश्चात्र मण्डिताश्च हिरण्मयैः । तरुणादित्यसंकाशा भान्ति तत्र जलाशयाः ॥४०॥
महार्हमणिपत्रैश्च काञ्चनप्रभकेसरैः । नीलोत्पलवनैश्चित्रैः स देशः सर्वतो वृतः ॥४१॥
निस्तुलाभिश्च मुक्ताभिर्मणिभिश्च महाधनैः । उद्धूतपुलिनास्तत्र जातरूपैश्च निम्नगाः ॥४२॥
सर्वरत्नमयैश्चित्रैरवगाढा नगोत्तमैः । जातरूपमयैश्चापि हुताशनसमप्रभैः ॥४३॥
नित्यपुष्पफलास्तत्र नगाः पत्ररथाकुलाः । दिव्यगन्धरसस्पर्शाः सर्वकामान् स्रवन्ति च ॥४४॥
नानाकाराणि वासांसि फलन्त्यन्ये नगोत्तमाः ।
मुक्तावैदूर्यचित्राणि भूषणानि तथैव च । स्त्रीणां यान्यनुरूपाणि पुरुषाणां तथैव च ॥४५॥
सर्वर्तुसुखसेव्यानि फलन्त्यन्ये नगोत्तमाः । महार्हमणिचित्राणि फलन्त्यन्ये नगोत्तमाः ॥४६॥
शयनानि प्रसूयन्ते चित्रास्तरणवन्ति च । मनःकान्तानि माल्यानि फलन्त्यत्रापरे द्रुमाः ॥४७॥
पानानि च महार्हाणि भक्ष्याणि विविधानि च । स्त्रियश्च गुणसम्पन्ना रूपयौवनलक्षिताः ॥४८॥

"The land of the Uttara (northern) Kurus, the abode of those who have done meritorious deeds, stretches on the bank of the aforesaid Śailodā river. (38) Further on in that land there are thousands of streams rich in (lotus) leaves dark-green as a cat's-eye jewel, whose waters are joined with lotus-ponds containing golden lotuses. (39) Lakes possessing the hue of the rising sun and adorned with clumps of red golden lotuses spread their charm in this land. The said land (of the Uttara Kurus) is covered on all sides with wonderful clumps of blue lotuses with petals of precious gems and filaments shining as gold. Nay, the rivers there have their sandy banks strewn with round pearls and gems of great value as also with pieces of gold, and are hemmed in with marvellous and excellent mountains of all kinds of jewels as well as of gold and effulgent as fire. The trees there are thronged with birds and are ever full of flowers and fruits, possess an ethereal fragrance, taste and touch and yield all one's desires. Other excellent trees yield costumes of every shape and size and even so ornaments set with pearls and cat's-eye jewels—costumes and ornaments which are fit for women and even so for men. (40—45) Other excellent trees bear fruit which can be gladly partaken of in all seasons; while still other excellent trees bring forth wonderful fruits looking like precious gems. (46) Other trees in this land yield beds provided with variegated coverlets and garlands which are pleasing to the mind, costly drinks and viands of various kinds as well as women possessed of every accomplishment and distinguished for their comeliness and youth. (47-48)

गन्धर्वाः किंनराः सिद्धा नागा विद्याधरास्तथा । रमन्ते सततं तत्र नारीभिर्भास्वरप्रभाः ॥४९॥
सर्वे सुकृतकर्माणः सर्वे रतिपरायणाः । सर्वे कामार्थसहिता वसन्ति सह योषितः ॥५०॥
गीतवादित्रनिर्घोषः सोत्कृष्टहसितस्वनः । श्रूयते सततं तत्र सर्वभूतमनोरमः ॥५१॥
तत्र नामुदितः कश्चिन्नात्र कश्चिदसत्प्रियः । अहन्यहनि वर्धन्ते गुणास्तत्र मनोरमाः ॥५२॥

"Gandharvas (celestial musicians), Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man), Siddhas, Nāgas (serpent-demons with a human face and serpent-like body) and Vidyādharas (celestial artistes) of dazzling splendour revel with their women. (49) All (living there) have performed meritorious deeds (in their past lives), all are given over to amorous enjoyment, all are endowed with wealth and luxuries and all live with young women. (50) The sound of singing and musical instruments blended with peals of sweet laughter and pleasing to the mind of all created beings is constantly heard there. (51) None is unhappy there nor is anyone fond of evil deeds. Virtues which are delightful to the mind develop (there) from day to day. (52)

समतिक्रम्य तं देशमुत्तरः पयसां निधिः । तत्र सोमगिरिर्नाम मध्ये हेममयो महान् ॥५३॥
इन्द्रलोकगता ये च ब्रह्मलोकगताश्च ये । देवास्तं समवेक्षन्ते गिरिराजं दिवं गताः ॥५४॥
स तु देशो विसूर्योऽपि तस्य भासा प्रकाशते । सूर्यलक्ष्म्याभिविज्ञेयस्तपतेव विवस्वता ॥५५॥
भगवांस्तत्र विश्वात्मा शम्भुरेकादशात्मकः । ब्रह्मा वसति देवेशो ब्रह्मर्षिपरिवारितः ॥५६॥
न कथंचन गन्तव्यं कुरूणामुत्तरेण वः । अन्येषामपि भूतानां नानुक्रामति वै गतिः ॥५७॥
स हि सोमगिरिर्नाम देवानामपि दुर्गमः । तमालोक्य ततः क्षिप्रमुपावर्तितुमर्हथ ॥५८॥
एतावद् वानरैः शक्यं गन्तुं वानरपुंगवाः । अभास्करममर्यादं न जानीमस्ततः परम् ॥५९॥
सर्वमेतद् विचेतव्यं यन्मया परिकीर्तितम् । यदन्यदपि नोक्तं च तत्रापि क्रियतां मतिः ॥६०॥
ततः कृतं दाशरथेर्महत्प्रियं महत्तरं चापि ततो मम प्रियम् ।
कृतं भविष्यत्यनिलानलोपमा विदेहजादर्शनजेन कर्मणा ॥६१॥

ततः कृतार्थाः सहिताः सबान्धवा मयार्चिताः सर्वगुणैर्मनोरमैः ।
चरिष्यथोर्वीं प्रति शान्तशात्रवाः सहप्रिया भूतधराः प्लवंगमाः ॥ ६२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

"Beyond the aforesaid region (*viz*, the land of the Uttara Kurus) stretches the Northern Sea. There in the middle rises a huge mountain of gold, Somagiri by name. (53) Those who have ascended to heaven as well as the gods who dwell in Indra's heaven and those who reside in the realm of Brahmā (the creator) vividly perceive that lordly mountain. (54) Though without the sun, that region remains actually lighted by the brilliance of the mountain as though by the scorching sun, and should be recognized as blessed with the brilliance of the sun. (55) There dwells Lord Viṣṇu (the Soul of the universe), as well as Lord Śiva (the Source of all blessings), manifested in the form of the eleven Rudras, and (even so) Brahmā (the creator), the sovereign of gods, surrounded by Brahman sages (Mārīcha and others, his mind-born sons). (56) You should on no account venture to the north of the Uttara Kurus. No way lies beyond for other created beings either. (57) The aforesaid Mount Somagiri, they say, is really speaking difficult of access even for gods. Having sighted it, you ought speedily to return from that place (from where you catch sight of it). (58) Thus far (alone) it is possible for monkeys to proceed, O jewels among the monkeys! We have no knowledge (whatsoever) of the region beyond it, which is devoid of the sun and without limit. (59) All this area, described by me, should be scoured (by you). And a resolve should be made by you even for exploring what other places have not been mentioned. (60) Through the endeavour that will be made by you (in the course of your search), leading (eventually) to a sight of Sītā (daughter of King Videha), something which is highly pleasing to Śrī Rāma (son of Emperor Daśaratha) will have been done (by you); nay, through the same act what is even much more pleasing to me will have been accomplished, O monkeys vying with the god of fire and the wind-god! (61) Propitiated by me as a sequel to your (invaluable) services through presents endowed with all excellences and delightful to the mind; (nay) rid of (all) enmity, accomplished of purpose, and capable of sustaining (other) created beings, you will range the earth with your friends and relatives as well as with your beloved mates, O monkeys!" (62)

Thus ends Canto Forty-Three in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

With a view to inspiring confidence in Sītā, when found, Śrī Rāma hands over to Hanumān his signet ring as a token of recognition while sending him away to the south. Bowing down at Śrī Rama's feet, Hanumān leaves his presence along with a contingent of the Vānara forces.

विशेषेण तु सुग्रीवो हनूमत्यर्थमुक्तवान् । स हि तस्मिन् हरिश्रेष्ठे निश्चितार्थोऽर्थसाधने ॥ १ ॥

अब्रवीच्च हनूमन्तं विक्रान्तमनिलात्मजम् । सुग्रीवः परमप्रीतः प्रभुः सर्ववनौकसाम् ॥ २ ॥
न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये । नाप्सु वा गतिसङ्गं ते पश्यामि हरिपुंगव ॥ ३ ॥
सासुराः सहगन्धर्वाः सनागनरदेवताः । विदिताः सर्वलोकास्ते ससागरधराधराः ॥ ४ ॥
गतिर्वेगश्च तेजश्च लाघवं च महाकपे । पितुस्ते सदृशं वीर मारुतस्य महौजसः ॥ ५ ॥
तेजसा वापि ते भूतं न समं भुवि विद्यते । तद् यथा लभ्यते सीता तत्त्वमेवानुचिन्तय ॥ ६ ॥
त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः । देशकालानुवृत्तिश्च नयश्च नयपण्डित ॥ ७ ॥

Sugrīva for his part broached the subject (of conducting a search for Sītā) in particular before Hanumān; for, so far as the question of achieving that purpose was concerned, he was sure about that jewel among monkeys being able to accomplish his purpose. (1) Nay, supremely pleased (with Hanumān), Sugrīva, the lord of all the denizens of the forest, spoke (as follows) to Hanumān, the valiant son of the wind-god :—(2) "Neither on earth nor in the air nor again in the sky nor in heaven (the abode of immortals) nor in waters for that matter do I find any obstruction to your movement, O bull among the monkeys! (3) All the worlds inhabited by demons, by Gandharvas, by Nāgas (semi-divine beings having the face of a man and the body of a serpent and said to inhabit Pātāla), by human beings and by gods and including oceans and mountains are known to you. (4) Your (unhampered) movement and speed, energy and adroitness too are similar to those found in your father, the wind-god, who is possessed of extraordinary strength, O heroic and great monkey! (5) There is no created being on earth equal to you in vigour either. Therefore you alone should ponder on the way in which Sītā may be found. (6) Nay, in you alone, O Hanumān, repose strength, wisdom, prowess, conformability to place and time, and prudence too, O past master in statecraft!" (7)

ततः कार्यसमासङ्गमवगम्य हनूमति । विदित्वा हनुमन्तं च चिन्तयामास राघवः ॥ ८ ॥
सर्वथा निश्चितार्थोऽयं हनूमति हरीश्वरः । निश्चितार्थतरश्चापि हनूमान् कार्यसाधने ॥ ९ ॥
तदेवं प्रस्थितस्यास्य परिज्ञातस्य कर्मभिः । भर्त्रा परिगृहीतस्य ध्रुवः कार्यफलोदयः ॥१०॥
तं समीक्ष्य महातेजा व्यवसायोत्तरं हरिम् । कृतार्थ इव संहृष्टः प्रहृष्टेन्द्रियमानसः ॥११॥
ददौ तस्य ततः प्रीतः स्वनामाङ्कोपशोभितम् । अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः ॥१२॥
अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा । मत्सकाशादनुप्राप्तमनुद्विग्नानुपश्यति ॥१३॥
व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः । सुग्रीवस्य च संदेशः सिद्धिं कथयतीव मे ॥१४॥

Concluding from the aforesaid words (of Sugrīva) that the success of the venture depended on Hanumān, and also knowing Hanumān to be capable of accomplishing the work, Śrī Rāma (a scion of Raghu) reflected (as follows) :—(8) "This lord of monkeys is cock-sure about Hanumān being capable of accomplishing the work (entrusted to him), while Hanumān too is even more confident about his being able to accomplish the purpose. (9) Therefore, the success of the endeavour of Hanumān, who has been tested by his deeds and chosen (for this work) by his master, and who is (now) moving out (in obedience to his master's call) is certain." (10) Perceiving the aforesaid monkey (Hanumān), who was pre-eminent in accomplishing the work entrusted to him, Śrī Rāma (who was endowed with extraordinary energy) felt overjoyed as though he had gained his end, his senses and mind thrilled with delight. (11) Full of joy, Śrī Rāma (the scourge of his foes) gave to Hanumān a ring inscribed with his name as a token of recognition to Sītā (the daughter of a king). (12) (He said to him :) "Through this token, O jewel among the monkeys, Sītā (the daughter of Janaka) will unperturbedly recognize you to have arrived from my presence. (13) Nay, your resolution as well as your prowess coupled with courage as also the words of Sugrīva (addressed to you) predict success as it were to my mind." (14)

स तद् गृह्य हरिश्रेष्ठः कृत्वा मूर्ध्नि कृताञ्जलिः । वन्दित्वा चरणौ चैव प्रस्थितः प्लवगर्षभः ॥१५॥
स तत् प्रकर्षन् हरिणां महद् बलं बभूव वीरः पवनात्मजः कपिः ।
गताम्बुदे व्योम्नि विशुद्धमण्डलः शशीव नक्षत्रगणोपशोभितः ॥१६॥
अतिबल बलमाश्रितस्तवाहं हरिवर विक्रम विक्रमैरनल्पैः ।
पवनसुत यथाधिगम्यते सा जनकसुता हनुमंस्तथा कुरुष्व ॥१७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

Taking the ring and placing it on his head and bowing down at Śrī Rāma's feet, Hanumān, a jewel among the monkeys, set forth with joined palms. (15) Leading that mighty band of monkeys, the aforesaid monkey, the gallant Hanumān (son of the wind-god) shone like the moon with a stainless orb graced by a galaxy of stars in a cloudless sky. (16) (Śrī Rāma sent him away with the following words :) "I depend on your might, O Hanumān, endowed as you are with surpassing strength. Exert yourself in such a way by dint of your great valour, O son of the wind-god, possessing as you do the might of the foremost of lions, that Sītā, daughter of Janaka, may be found." (17)

Thus ends Canto Forty-Four in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Bowing to the command of Sugrīva and leading their respective bands, Vinata and other monkey chiefs set forth towards the quarter assigned to them by Sugrīva.

सर्वांश्चाहूय सुग्रीवः प्लवगान् प्लवगर्षभः । समस्तांश्चाब्रवीद् राजा रामकार्यार्थसिद्धये ॥ १ ॥
एवमेतद् विचेतव्यं भवद्भिर्वानरोत्तमैः । तदुग्रशासनं भर्तुर्विज्ञाय हरिपुंगवाः ॥ २ ॥
शलभा इव संछाद्य मेदिनीं सम्प्रतस्थिरे । रामः प्रस्रवणे तस्मिन् न्यवसत् सहलक्ष्मणः ॥ ३ ॥
प्रतीक्षमाणस्तं मासं सीताधिगमने कृतः । उत्तरां तु दिशं रम्यां गिरिराजसमावृताम् ॥ ४ ॥
प्रतस्थे सहसा वीरो हरिः शतबलिस्तदा । पूर्वां दिशं प्रतिययौ विनतो हरियूथपः ॥ ५ ॥
ताराङ्गदादिसहितः प्लवगः पवनात्मजः । अगस्त्याचरितामाशां दक्षिणां हरियूथपः ॥ ६ ॥
पश्चिमां च दिशं घोरां सुषेणः प्लवगेश्वरः । प्रतस्थे हरिशार्दूलो दिशं वरुणपालिताम् ॥ ७ ॥
ततः सर्वा दिशो राजा चोदयित्वा यथातथम् । कपिसेनापतिर्वीरो मुमोद सुखितः सुखम् ॥ ८ ॥

Summoning all the monkeys in a body, King Sugrīva, the foremost of monkeys, spoke to them (as follows) with a view to accomplishing the end sought to be achieved by Śrī Rāma:—(1) "(All) this area (specified by me) ought to be scoured by you, the foremost of monkeys, in the way pointed out by me." Fully comprehending that formidable command of their master and overrunning the earth like locusts, the leaders of monkeys duly sallied forth. Waiting for the period of one month, which had been fixed (as a limit) for finding out (the whereabouts of) Sītā, Śrī Rāma continued to live on the celebrated Mount Prasravaṇa with Lakṣmaṇa. The valiant monkey Śatabali for his part then set out with a dash towards the delightful northern quarter blocked by the Himalaya mountain (the king of mountains). The monkey chief, Vinata, marched towards the eastern quarter; (while) accompanied by Tāra, Angada and others, the monkey Hanumān (son of the wind-god), another monkey chief, proceeded towards the southern quarter, resorted to by Sage Agastya. (2—6) Again, the monkey chief, Suṣeṇa, a tiger among monkeys, set forth towards the fearful western quarter, the quarter protected by Varuṇa, (the god of water). (7) Having dispatched the monkeys to all the quarters according to their worth, the valiant Sugrīva, the lord of the monkey forces, felt gratified and happily enjoyed life. (8)

एवं संचोदिताः सर्वे राज्ञा वानरयूथपाः । स्वां स्वां दिशमभिप्रेत्य त्वरिताः सम्प्रतस्थिरे ॥ ९ ॥
नदन्तश्चोन्नदन्तश्च गर्जन्तश्च प्लवंगमाः । क्ष्वेडन्तो धावमानाश्च विनदन्तो महाबलाः ॥१०॥
एवं संचोदिताः सर्वे राज्ञा वानरयूथपाः । आनयिष्यामहे सीतां हनिष्यामश्च रावणम् ॥११॥
अहमेको वधिष्यामि प्राप्तं रावणमाहवे । ततश्चोन्मथ्य सहसा हरिष्ये जनकात्मजाम् ॥१२॥
वेपमानां श्रमेणाद्य भवद्भिः स्थीयतामिति । एक एवाहरिष्यामि पातालादपि जानकीम् ॥१३॥
विधमिष्याम्यहं वृक्षान् दारयिष्याम्यहं गिरीन् । धरणीं दारयिष्यामि क्षोभयिष्यामि सागरान् ॥१४॥
अहं योजनसंख्यायाः प्लवेयं नात्र संशयः । शतयोजनसंख्यायाः शतं समधिकं ह्यहम् ॥१५॥
भूतले सागरे वापि शैलेषु च वनेषु च । पातालस्यापि वा मध्ये न ममाच्छिद्यते गतिः ॥१६॥
इत्येकैकस्तदा तत्र वानरा बलदर्पिताः । ऊचुश्च वचनं तस्य हरिराजस्य संनिधौ ॥१७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चचत्वारिंशः सर्गः ॥ ४५ ॥

Shouting and howling, thundering and roaring, growling and running, when enjoined by the king as aforesaid, all the generals of the monkey army, who were endowed with extraordinary might, hastily marched each towards the quarter assigned to him. (9-10) Directed thus by the king, all the commanders of the monkey army said, "We shall dispose of Rāvaṇa and bring Sītā back." (11) "Single-handed I shall kill Rāvaṇa arrived on the field of battle and then, destroying his associates too, I shall forcibly bear away today Janaka's daughter, trembling through affliction (and fear). You should (all) tarry." "Single-handed I shall bring Janaka's daughter even from Pātāla (the lowermost subterranean region). (12—13) I shall smash down trees. I shall cleave the mountains, shall rend the earth and shall churn up the oceans." (14) "I can leap across the waters to the extent of a hundred Yojanas (or eight hundred miles)." "I can surely leap to a distance of more than a hundred Yojanas (or eight hundred miles)." (15) "My progress cannot be intercepted on the earth's surface or even in the ocean, on the mountains or in the woods or even in the heart of Pātāla (the nethermost subterranean region)." (16) Such words did the monkeys, proud of their might, utter, one by one, in the presence of the celebrated Sugrīva (the king of monkeys) at that time on that spot. (17)

Thus ends Canto Forty-Five in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

While Sugrīva gave instructions to his various generals mentioning in detail the places they were to visit in the course of their expedition in search of Sītā, Śrī Rāma was struck by the knowledge of world geography revealed by Sugrīva and inquired of the latter how he had come to acquire such wonderful and accurate knowledge of geography. In reply to this Sugrīva tells him of the encounter of Vālī with Dundubhi, which led the former to conceive an inveterate hatred towards him (Sugrīva), who when pursued by Vālī had to range from one end of the world to another and this enabled him (Sugrīva) to gather a first-hand knowledge of all parts of the globe.

गतेषु वानरेन्द्रेषु रामः सुग्रीवमब्रवीत् । कथं भवान् विजानीते सर्वं वै मण्डलं भुवः ॥ १ ॥
सुग्रीवश्च ततो राममुवाच प्रणतात्मवान् । श्रूयतां सर्वमाख्यास्ये विस्तरेण वचो मम ॥ २ ॥
यदा तु दुन्दुभिं नाम दानवं महिषाकृतिम् । प्रतिकाळयते वाळी मळयं प्रति पर्वतम् ॥ ३ ॥
तदा विवेश महिषो मळयस्य गुहां प्रति । विवेश वाळी तत्रापि मळयं तज्जिघांसया ॥ ४ ॥
ततोऽहं तत्र निक्षिप्तो गुहाद्वारि विनीतवत् । न च निष्क्रामते वाळी तदा संवत्सरे गते ॥ ५ ॥
ततः क्षतजवेगेन आपुपूरे तदा बिलम् । तदहं विस्मितो दृष्ट्वा भ्रातुः शोकविषार्दितः ॥ ६ ॥

The leaders of monkeys having left, Śrī Rāma said to Sugrīva, "How do you directly know the entire terrestrial globe ?" (1) And Sugrīva then with his body bent low (through humility) replied as follows to Śrī Rāma:—"(Pray) let my submission be heard. I shall narrate everything *in extenso*. (2) When Vālī for his part was driving back the demon, Māyāvī* (son of Dundubhi) by name, living in the form of a buffalo, towards the Malaya mountain, the buffalo forthwith entered into a cave of the Malaya mountain. Vālī too entered the cave of the Malaya mountain on that occasion with intent to kill the demon. (3-4) Having been placed there (by Vālī), I thereupon obediently stood at the entrance of the cave. Vālī, however, did not come out at that juncture even though a year had elapsed. (5) Then the cave was forthwith filled with a gushing stream of blood. I was amazed to see it and felt oppressed with the sting of grief on the score of my (elder) brother (Vālī). (6)

---

* According to the popular maxim 'आत्मा वै जायते पुत्रः' (One's own self is reborn as one's son) Māyāvī (son of Dundubhi) has been spoken of here as Dundubhi; for the story evidently relates to Māyāvī as will be clear from a reference to Canto Nine, where it stands already narrated.

अथाहं गतबुद्धिस्तु सुव्यक्तं निहतो गुरुः । शिला पर्वतसंकाशा बिलद्वारि मया कृता ॥ ७ ॥
अशक्नुवन्निष्क्रमितुं महिषो विनशिष्यति । ततोऽहमागां किष्किन्धां निराशस्तस्य जीविते ॥ ८ ॥
राज्यं च सुमहत् प्राप्य तारां च रुमया सह । मित्रैश्च सहितस्तत्र वसामि विगतज्वरः ॥ ९ ॥
आजगाम ततो वाली हत्वा तं वानरर्षभः । ततोऽहमददां राज्यं गौरवाद् भययन्त्रितः ॥१०॥
स मां जिघांसुर्दुष्टात्मा वाली प्रव्यथितेन्द्रियः । परिकालयते वाली धावन्तं सचिवैः सह ॥११॥
ततोऽहं वालिना तेन सोऽनुबद्धः प्रधावितः । नदीश्च विविधाः पश्यन् वनानि नगराणि च ॥१२॥
आदर्शतलसंकाशा ततो वै पृथिवी मया । अलातचक्रप्रतिमा दृष्टा गोष्पदवत् कृता ॥१३॥
पूर्वां दिशं ततो गत्वा पश्यामि विविधान् द्रुमान् । पर्वतान् सदरीन् रम्यान् सरांसि विविधानि च ॥१४॥
उदयं तत्र पश्यामि पर्वतं धातुमण्डितम् । क्षीरोदं सागरं चैव नित्यमप्सरसालयम् ॥१५॥

"I was, however, immediately seized with the idea that my elder brother (Vālī) had been most evidently killed. A rock as big as a hill was placed by me at the entrance of the cave in the hope that, unable to come out, the buffalo would perish (without nourishment). Hopeless about Vālī's life, I thereupon came away to Kiṣkindhā. (7-8) Having attained a vast dominion and secured Tārā (Vālī's wedded wife) with (my own wedded wife) Rumā, I began to live in Kiṣkindhā with my friends, free from anxiety. (9) Having killed the demon, Vālī, the foremost of monkeys, returned in the meantime. Thereupon I restored the kingdom to him out of respect, seized as I was (also) with fear. (10) Wishing to kill me, the said malevolent Vālī, who had a (thick) coat of hair (on his body) and whose mind was extremely agonized, angrily pursued me, who was running (for life) with my ministers. (11) Pursued by the aforesaid Vālī, I as such then ran fast beholding various streams, forests and cities too. (12) At that time the earth, which was turned into the imprint of a cow's hoof as it were (and entailed no exertion in going round it), was seen by me much like a mirror (clearly revealing as it did everything on its surface) and a whirling firebrand (due to the swiftness of my movement). (13) Reaching the eastern quarter then, I beheld trees of all kinds, delightful mountains with caves, as well as lakes of every kind. (14) I saw there the eastern mountain adorned with minerals and also the ocean of milk, the constant abode of celestial nymphs. (15)

परिकाल्यमानस्तदा वालिनाभिद्रुतो ह्यहम् । पुनरावृत्य सहसा प्रस्थितोऽहं तदा विभो ॥१६॥
दिशस्तस्यास्ततो भूयः प्रस्थितो दक्षिणां दिशम् । विन्ध्यपादपसंकीर्णां चन्दनद्रुमशोभिताम् ॥१७॥
द्रुमशैलान्तरे पश्यन् भूयो दक्षिणतोऽपराम् । अपरां च दिशं प्राप्तो वालिना समभिद्रुतः ॥१८॥
स पश्यन् विविधान् देशानस्तं च गिरिसत्तमम् । प्राप्य चास्तं गिरिश्रेष्ठमुत्तरं सम्प्रधावितः ॥१९॥
हिमवन्तं च मेरुं च समुद्रं च तथोत्तरम् । यदा न विन्दे शरणं वालिना समभिद्रुतः ॥२०॥
ततो मां बुद्धिसम्पन्नो हनुमान् वाक्यमब्रवीत् । इदानीं मे स्मृतं राजन् यथा वाली हरीश्वरः ॥२१॥
मतङ्गेन तदा शप्तो ह्यस्मिन्नाश्रममण्डले । प्रविशेद् यदि वै वाली मूर्धास्य शतधा भवेत् ॥२२॥
तत्र वासः सुखोऽस्माकं निरुद्विग्नो भविष्यति । ततः पर्वतमासाद्य ऋष्यमूकं नृपात्मज ॥२३॥
न विवेश तदा वाली मतङ्गस्य भयात् तदा ।

एवं मया तदा राजन् प्रत्यक्षमुपलक्षितम् । पृथिवीमण्डलं सर्वं गुहामस्म्यागतस्ततः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

"Flying on and on when pursued by Vālī, and then returning, I forthwith departed all of a sudden, O powerful prince. (16) Turning from the eastern quarter, I then made for the southern quarter, crowded with trees growing on the Vindhyan range and graced by sandalwood trees. (17) Seeing Vālī from behind the trees and hills again and again, and (still) steadily pursued by Vālī, I reached a quarter different from the south, *viz*, the western quarter. (18) Observing various lands as also the western mountain, the foremost of mountains, and (finally) reaching the western mountain, the crown of (all) mountains, I ran with all speed towards the north. (19) When, constantly and steadily pursued by Vālī, I did not find shelter even on seeking the Himalayan range and Mount Meru and even so the Northern Sea, Hanumān, who was richly endowed with wisdom (and who was all along with me), thereupon submitted to me as follows:—'It is now recollected by me, O king, how Vālī, the lord of monkeys, was at one time actually cursed by Sage Matanga that if he should (ever) venture into the limits of his hermitage, his head would surely get split into a hundred pieces. (20—22) Our residence there would be happy and free from fear.' Then, reaching the Ṛṣyamūka mountain, O prince, I took up my abode there. During those days Vālī dared not enter that region for fear of (the imprecation pronounced by) Matanga. In this way, O king, the entire terrestrial globe was directly perceived by me at that time and then I withdrew to the cave (on Mount Ṛṣyamūka)." (23—24)

Thus ends Canto Forty-Six in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Even after scouring more than once the regions comprised in the quarter assigned to them, Vinata and others fail to get any clue to the whereabouts of Sītā. Returning despondent even before a month, they bow down to Śrī Rāma and Sugrīva and report their inability to find out Sītā. They feel convinced for many reasons that Hanumān alone will be able to discover Sītā.

दर्शनार्थं तु वैदेह्याः सर्वतः कपिकुञ्जराः । व्यादिष्टाः कपिराजेन यथोक्तं जग्मुरञ्जसा ॥ १ ॥
ते सरांसि सरित्कक्षानाकाशं नगराणि च । नदीदुर्गांस्तथा देशान् विचिन्वन्ति समन्ततः ॥ २ ॥
सुग्रीवेण समाख्याताः सर्वे वानरयूथपाः । तत्र देशान् विचिन्वन्ति सशैलवनकाननान् ॥ ३ ॥
विचित्य दिवसं सर्वे सीताधिगमने धृताः । समायान्ति स्म मेदिन्यां निशाकालेषु वानराः ॥ ४ ॥
सर्वर्तुकांश्च देशेषु वानराः सफलद्रुमान् । आसाद्य रजनीं शय्यां चक्रुः सर्वेष्वहस्सु ते ॥ ५ ॥
तदहः प्रथमं कृत्वा मासे प्रस्रवणं गताः । कपिराजेन संगम्य निराशाः कपिकुञ्जराः ॥ ६ ॥

विचित्य तु दिशं पूर्वां यथोक्तां सचिवैः सह । अदृष्ट्वा विनतः सीतामाजगाम महाबलः ॥ ७ ॥
दिशमप्युत्तरां सर्वां विविच्य स महाकपिः । आगतः सह सैन्येन भीतः शतबलिस्तदा ॥ ८ ॥
सुषेणः पश्चिमामाशां विविच्य सह वानरैः । समेत्य मासे पूर्णे तु सुग्रीवमुपचक्रमे ॥ ९ ॥

Dispatched all round by Sugrīva (the lord of monkeys) to find out Sītā (a princess of the Videha territory), the foremost of the monkeys for their part instantly departed to the quarter severally assigned to them. (1) They scanned on all sides lakes, shrubs on the banks of rivers, open stretches of land and cities as also tracts rendered impassable by streams. (2) Thoroughly instructed by Sugrīva, all the leaders of monkey bands explored the regions comprised in the quarter assigned to them with their mountains, forests and woodlands. (3) Having carried on their search (for Sītā) during the daytime, all the monkeys, who were bent on finding out Sītā, came together (for repose) at a rendezvous during the nights. (4) Reaching during the days (in the course of their search) in all the regions trees which manifested all the seasons (in the course of a day) and ever bore fruits, the aforesaid monkeys slept during the night. (5) Reckoning the day of their departure as the first, the monkey chiefs returned disappointed in a month to Mount Prasravaṇa (where Sugrīva had been camping till then with Śrī Rāma) and meeting Sugrīva continued there. (6) Having explored the eastern quarter assigned to him, but not finding Sītā, Vinata for his part, who was possessed of extraordinary might, withdrew with his ministers. (7) Having combed the whole of the northern quarter, that great monkey, Śatabali, too presently returned with his band, full of fear. (8) Having scoured the western quarter with (the other) monkeys, and returning when a month had been completed, Suṣeṇa too for his part sought (the presence of) Sugrīva. (9)

तं प्रस्रवणपृष्ठस्थं समासाद्याभिवाद्य च । आसीनं सह रामेण सुग्रीवमिदमब्रुवन् ॥१०॥
विचिताः पर्वताः सर्वे वनानि गहनानि च । निम्नगाः सागरान्ताश्च सर्वे जनपदाश्च ये ॥११॥
गुहाश्च विचिताः सर्वा याश्च ते परिकीर्तिताः । विचिताश्च महागुल्मा लताविततसंतताः ॥१२॥
गहनेषु च देशेषु दुर्गेषु विषमेषु च ।
सत्त्वान्यतिप्रमाणानि विचितानि हतानि च । ये चैव गहना देशा विचितास्ते पुनः पुनः ॥१३॥
उदारसत्त्वाभिजनो हनूमान् स मैथिलीं ज्ञास्यति वानरेन्द्र ।
दिशं तु यामेव गता तु सीता तामास्थितो वायुसुतो हनूमान् ॥१४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Approaching and greating Sugrīva, seated with Śrī Rāma on a plateau of Mount Prasravaṇa, all the (three) troop-leaders submitted to him as follows:—(10) "All the mountains and dense forests, also rivers falling into the sea and all the countrysides which were met with by us have been explored. (11) Nay, all the caves which were specified by you have also been ransacked. Also large bowers roofed with canopies of climbers have been scoured. (12) Animals of huge proportions have been sought for (under the suspicion that they may be Rāvaṇa) in regions which were difficult to penetrate into, in places difficult of access and in uneven stretches of land, and killed. Nay, those areas which were difficult to penetrate into were explored again and again. (13) The celebrated

Hanūmān (alone), who is endowed with a noble character and is nobly born, will (be able to) find Sītā (a princess of Mithilā), O lord of monkeys! Hanūmān, son of the wind-god, has (luckily enough) resorted to the same quarter to which Sītā for her part departed.' (14)

Thus ends Canto Forty-Seven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Accompanied by Angada and others, Hanumān seeks for Sītā in the dense forests and caves of the Vindhyan range. Making their way into a forest whose trees had ceased to flower and bear fruits because of a curse pronounced by Sage Kaṇḍu, overwhelmed with grief occasioned by the loss of his son, the monkeys, who felt exhausted due to exertion, behold a demon. As the latter swoops upon the monkeys with a raised fist, Angada makes short work of him thinking him to be Rāvaṇa. Feeling exhausted through peregrination in the forest, the monkeys seek the foot of a tree.

सह ताराङ्गदाभ्यां तु सहसा हनुमान् कपिः । सुग्रीवेण यथोद्दिष्टं गन्तुं देशं प्रचक्रमे ॥ १ ॥
स तु दूरमुपागम्य सर्वैस्तैः कपिसत्तमैः । ततो विचित्य विन्ध्यस्य गुहाश्च गहनानि च ॥ २ ॥
पर्वताग्रनदीदुर्गान् सरांसि विपुलद्रुमान् । वृक्षखण्डांश्च विविधान् पर्वतान् वनपादपान् ॥ ३ ॥
अन्वेषमाणास्ते सर्वे वानराः सर्वतोदिशम् । न सीतां ददृशुर्वीरा मैथिलीं जनकात्मजाम् ॥ ४ ॥
ते भक्षयन्तो मूलानि फलानि विविधान्यपि । अन्वेषमाणा दुर्धर्षा न्यवसंस्तत्र तत्र ह ॥ ५ ॥
स तु देशो दुरन्वेषो गुहागहनवान् महान् । निर्जलं निर्जनं शून्यं गहनं घोरदर्शनम् ॥ ६ ॥

Along with Tāra and Angada the monkey, Hanumān, for his part, proceeded all at once to march towards the region duly assigned to him by Sugrīva. (1) Travelling a long distance in the company of all those monkey chiefs and then exploring the caves and the dense forests of the Vindhyan range, Hanumān for his part halted. (2) (Even) though scouring the mountain peaks, rivers and places difficult of access, lakes, huge trees as well as groves of various kinds of trees, mountains and forest trees on all sides, all those heroic monkeys failed to perceive Sītā, daughter of Janaka and a princess of Mithilā. (3-4) Subsisting on roots as well as on fruits of various kinds, they say, while conducting their search, the monkeys, who were difficult to overpower, stayed wherever they could. (5) That vast region (round about the Vindhyan range), however, was difficult to explore, full of caves and dense forests as it was, and consisting of a wilderness which was waterless, uninhabited, desolate and frightful to look at. (6)

तादृशान्यप्यरण्यानि विचित्य भृशपीडिताः । स देशश्च दुरन्वेष्यो गुहागहनवान् महान् ॥ ७ ॥
त्यक्त्वा तु तं ततो देशं सर्वे वै हरियूथपाः । देशमन्यं दुराधर्षं विविशुश्चाकुतोभयाः ॥ ८ ॥
यत्र वन्ध्यफला वृक्षा विपुष्पाः पर्णवर्जिताः । निस्तोयाः सरितो यत्र मूलं यत्र सुदुर्लभम् ॥ ९ ॥
न सन्ति महिषा यत्र न मृगा न च हस्तिनः । शार्दूलाः पक्षिणो वापि ये चान्ये वनगोचराः ॥१०॥
न चात्र वृक्षा नौषध्यो न वल्ल्यो नापि वीरुधः । स्निग्धपत्राः स्थले यत्र पद्मिन्यः फुल्लपङ्कजाः ॥११॥
प्रेक्षणीयाः सुगन्धाश्च भ्रमरैश्च विवर्जिताः ।

Having scoured even such forests, although that vast region was difficult to comb, full of caves and thick forests as it was, and presently leaving that region, severely tormented as they were (with hunger and thirst as a result of roaming in a waterless tract), all the monkey chiefs for their part, who had no fear from any quarter, penetrated in a body into another region, which was difficult to assail, and where the trees were unfruitful, flowerless and (even) without leaves, (nay) where the streams were devoid of water and where (even) roots were most difficult to get, where there were no buffaloes nor deer nor elephants nor tigers nor even birds nor any other animals found in a forest. (7—10) Here there were neither trees nor annual plants nor climbers nor creepers nor were there in that area lotus plants with smooth leaves nor open lotuses charming to look at and fragrant and frequented by bees.

कण्डुर्नाम महाभागः सत्यवादी तपोधनः ॥१२॥
महर्षिः परमामर्षी नियमैर्दुष्प्रधर्षणः । तस्य तस्मिन् वने पुत्रो बालको दशवार्षिकः ॥१३॥
प्रनष्टो जीवितान्ताय क्रुद्धस्तेन महामुनिः । तेन धर्मात्मना शप्तं कृत्स्नं तत्र महद्वनम् ॥१४॥
अशरण्यं दुराधर्षं मृगपक्षिविवर्जितम् । तस्य ते काननान्तांस्तु गिरीणां कन्दराणि च ॥१५॥
प्रभवाणि नदीनां च विचिन्वन्ति समाहिताः । तत्र चापि महात्मानो नापश्यञ्जनकात्मजाम् ॥१६॥
हर्तारं रावणं वापि सुग्रीवप्रियकारिणः ।

There was an eminent sage, Kaṇḍu by name, who was highly blessed and truthful of speech, whose only wealth was his asceticism, who was supremely irascible and was difficult to overcome by virtue of his austerities. In that forest there lived (in the past) his son, a ten-year-old boy, who died in that he had reached the end of his life. The great sage felt enraged because of this (mishap). Subjected at that juncture to a curse by that pious-minded soul, the whole of the vast forest became unfit to harbour any creature, difficult to assail and devoid of beasts and birds. The monkeys, for their part, who were inclined to do what was pleasing to Sugrīva, carefully explored the forest regions of that area as well as the mountain caves as also the sources of rivers. Yet even there the high-souled ones did not find Sītā (the daughter of King Janaka) nor even her abductor, Rāvaṇa.

ते प्रविश्य तु तं भीमं लतागुल्मसमावृतम् ॥१७॥
ददृशुर्भीमकर्माणमसुरं सुरनिर्भयम् । तं दृष्ट्वा वानरा घोरं स्थितं शैलमिवासुरम् ॥१८॥
गाढं परिहिताः सर्वे दृष्ट्वा तं पर्वतोपमम् । सोऽपि तान् वानरान् सर्वान् नष्टाः स्थेत्यब्रवीद् बली॥१९॥
अभ्यधावत संक्रुद्धो मुष्टिमुद्यम्य संगतम् । तमापतन्तं सहसा वालिपुत्रोऽङ्गदस्तदा ॥२०॥
रावणोऽयमिति ज्ञात्वा तलेनाभिजघान ह । स वालिपुत्राभिहतो वक्त्राच्छोणितमुद्वमन् ॥२१॥
असुरो न्यपतद् भूमौ पर्यस्त इव पर्वतः । ते तु तस्मिन् निरुच्छ्वासे वानरा जितकाशिनः ॥२२॥

व्यचिन्वन् प्रायशस्तत्र सर्वं ते गिरिगह्वरम् । विचितं तु ततः सर्वं सर्वे ते काननौकसः ॥२३॥
अन्यदेवापरं घोरं विविशुर्गिरिगह्वरम् ।
ते विचित्य पुनः खिन्ना विनिष्पत्य समागताः । एकान्ते वृक्षमूले तु निषेदुर्दीनमानसाः ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Having penetrated into that dreadful forest, which was overgrown with creepers and briars, the monkeys for their part beheld a fearful demon of terrible deeds, who had no fear from gods (by virtue of a boon granted by them). The monkeys felt disquieted to see that frightful demon standing like a hill. (11—18) Seeing the demon, who looked like a mountain, all the monkeys stood with their loins tightly girded. The mighty demon too threatened all those monkeys, saying: "You are gone !" (19) Highly enraged, Angada, son of Vālī, forthwith rushed to meet the demon, who was swooping upon him raising his clenched fist (to strike Angada), and struck him with his palm, thinking him to be Rāvaṇa: so the tradition goes. Vomiting blood from his mouth when struck by Angada (son of Vālī), the said demon fell flat on the ground like a mountain thrown off its base. The said (wicked) fellow being dead, the monkeys, who shone with a triumphant air, ransacked (once more) almost all the mountain-caves in that region (mistaking the demon to be Rāvaṇa). When the entire region had been explored (without any result), all the aforesaid monkeys for their part then penetrated into another fearful mountain-cave, which was not distant. Coming out exhausted after the search, the monkeys assembled once more at the foot of a tree in a lonely place and sat down distressed in mind (due to frustration). (20—24)

Thus ends Canto Forty-Eight in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Asking the monkeys who accompanied him to the south and who had begun to feel diffident about their success to take note of the delay that was taking place in carrying out the command of Sugrīva and to beware of Sugrīva's wrath, which was sure to follow in consequence of the delay, Angada advises them to take heart and encourages them to pursue their search vigorously. Encouraged by his enlivening words, they sally forth once more to renew their search in the cave of the Silver Mountain and, getting exhausted after a strenuous search, repose awhile in a grove and get ready to resume their effort.

अथाङ्गदस्तदा सर्वान् वानरानिदमब्रवीत् । परिश्रान्तो महाप्राज्ञः समाश्वास्य शनैर्वचः ॥ १ ॥
वनानि गिरयो नद्यो दुर्गाणि गहनानि च । दरी गिरिगुहाश्चैव विचिताः सर्वमन्ततः ॥ २ ॥
तत्र तत्र सहास्माभिर्जानकी न च दृश्यते । तथा रक्षोऽपहर्ता च सीतायाश्चैव दुष्कृती ॥ ३ ॥

कालश्च नो महान् यातः सुग्रीवश्चोग्रशासनः । तस्माद् भवन्तः सहिता विचिन्वन्तु समन्ततः ॥ ४ ॥
विहाय तन्द्रीं शोकं च निद्रां चैव समुत्थिताम् । विचिनुध्वं तथा सीतां पश्यामो जनकात्मजाम् ॥ ५ ॥
अनिर्वेदं च दाक्ष्यं च मनसश्चापराजयम् । कार्यसिद्धिकराण्याहुस्तस्मादेतद् ब्रवीम्यहम् ॥ ६ ॥
अद्यापीदं वनं दुर्गं विचिन्वन्तु वनौकसः । खेदं त्यक्त्वा पुनः सर्वं वनमेव विचिन्वताम् ॥ ७ ॥
अवश्यं कुर्वतां तस्य दृश्यते कर्मणः फलम् । परं निर्वेदमागम्य नहि नोन्मीलनं क्षमम् ॥ ८ ॥
सुग्रीवः क्रोधनो राजा तीक्ष्णदण्डश्च वानराः । भेतव्यं तस्य सततं रामस्य च महात्मनः ॥ ९ ॥
हितार्थमेतदुक्तं वः क्रियतां यदि रोचते । उच्यतां हि क्षमं यत् तत् सर्वेषामेव वानराः ॥१०॥

Reassuring all the monkeys (which had accompanied him), the highly intelligent Angada, who was thoroughly exhausted (as a result of the strenuous search), now slowly addressed the following exhortation to them on that occasion:—(1) "Woods, mountains, rivers, places difficult of access and impenetrable forests, holes in the ground as well as mountain-caves have all been finally ransacked by us together everywhere. Sītā (the daughter of King Janaka) is, however, not to be seen nor even the ogre (Rāvaṇa) of sinful deeds, the abductor of Sītā. (2-3) A considerable time has moreover slipped past us and Sugrīva rules with an iron hand. Therefore you should carry on the search all round together. (4) Giving up languor, grief and sleep that has fully come over you, search for Sītā in such a way that we may discover the daughter of Janaka. (5) They speak of untiring zeal and capability and indefatigability of spirit as conducive to success; hence do I speak (to you) as follows. (6) Let (all) the monkeys comb this forest, which is difficult of access, even today. Shaking off lassitude, let them scour the entire forest once more. (7) To those who are engaged in action the fruit of that action invariably becomes manifest, it is (therefore) not at all advisable to become inert, giving way to utter despondency. (8) King Sugrīva, O monkeys, is irascible and metes out severe punishment. We should remain in constant dread of him as well as of the high-souled Śrī Rāma. (9) This advice of mine, intended as it is for your good, may be followed if it pleases you. And (if it does not appeal to you) that which is really advisable for one and all may (kindly) be pointed out (to me), O monkeys !" (10)

अङ्गदस्य वचः श्रुत्वा वचनं गन्धमादनः । उवाच व्यक्तया वाचा पिपासाश्रमखिन्नया ॥११॥
सदृशं खलु वो वाक्यमङ्गदो यदुवाच ह । हितं चैवानुकूलं च क्रियतामस्य भाषितम् ॥१२॥
पुनर्मार्गामहे शैलान् कन्दरांश्च शिलास्तथा । काननानि च शून्यानि गिरिप्रस्रवणानि च ॥१३॥
यथोद्दिष्टानि सर्वाणि सुग्रीवेण महात्मना । विचिन्वन्तु वनं सर्वे गिरिदुर्गाणि संगताः ॥१४॥
ततः समुत्थाय पुनर्वानरास्ते महाबलाः । विन्ध्यकाननसंकीर्णां विचेरुर्दक्षिणां दिशम् ॥१५॥
ते शारदाभ्रप्रतिमं श्रीमद्रजतपर्वतम् । शृङ्गवन्तं दरीवन्तमधिरुह्य च वानराः ॥१६॥
तत्र लोध्रवनं रम्यं सप्तपर्णवनानि च । विचिन्वन्तो हरिवराः सीतादर्शनकाङ्क्षिणः ॥१७॥
तस्याग्रमधिरूढास्ते श्रान्ता विपुलविक्रमाः । न पश्यन्ति स्म वैदेहीं रामस्य महिषीं प्रियाम् ॥१८॥
ते तु दृष्टिगतं दृष्ट्वा तं शैलं बहुकन्दरम् । अध्यारोहन्त हरयो वीक्षमाणाः समन्ततः ॥१९॥
अवरुह्य ततो भूमिं श्रान्ता विगतचेतसः । स्थिता मुहूर्तं तत्राथ वृक्षमूलमुपाश्रिताः ॥२०॥
ते मुहूर्तं समाश्वस्ताः किंचिद्भग्नपरिश्रमाः । पुनरेवोद्यताः कृत्स्नां मार्गितुं दक्षिणां दिशम् ॥२१॥
हनुमत्प्रमुखास्तावत् प्रस्थिताः प्लवगर्षभाः । विन्ध्यमेवादितः कृत्वा विचेरुश्च समन्ततः ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Hearing the advice of Angada, Gandhamādana (another leader of monkeys) replied as follows in a clear voice faint from thirst and exhaustion:— (11) "The advice which Angada has tendered to you is indeed worthy of him, and conducive to your interests and agreeable (to you); his advice may (therefore) be followed. (12) Let us ransack once more the mountains and caves as also the rocks and all the desolate forests and mountain cascades specified by the high-souled Sugrīva. Let all (the monkeys) scour in a body the forest as well as the mountain defiles." (13-14) Rising up together, the aforesaid monkeys, who were all possessed of extraordinary strength, thereupon ranged once more the southern quarter dense with the Vindhyan forest. (15) Scaling the glorious Silver Mountain, which resembled an autumnal cloud and abounded in peaks and caverns, the aforesaid monkeys, the foremost of their species, who longed for a sight of Sītā, began to comb the lovely grove of Lodhra trees and the clumps of Saptaparṇa trees on that mountain. (16-17) Having climbed up a summit of that mountain, the monkeys, who were endowed with extraordinary prowess, felt exhausted, but they could not find Sītā (a princess of the Videha territory), the beloved consort of Śrī Rāma. (18) Having explored that mountain, which had many caves, so far as it came within the range of their sight, the said monkeys for their part climbed down, casting their eyes all round (even then). (19) Descending to the base, the monkeys, who were fatigued and perplexed, then sought the foot of a tree and halted there awhile. (20) Having rested awhile and their fatigue relieved a bit, they got ready to explore the whole of the southern quarter over again. (21) Having set out at once (on their expedition), the foremost of monkeys, led by Hanumān, circumambulated the Vindhyan range itself to begin with. (22)

Thus ends Canto Forty-Nine in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

The time appointed by Sugrīva for finding out the whereabouts of Sītā in the southern quarter having been exceeded in ransacking the caves of the Vindhyan range, which were hard to explore, Hanumān and others, who were tormented with hunger and thirst, catch sight of a cave known by the name of Ṛkṣabila. Concluding, from the presence of birds with wet wings at the entrance of the cave, that there must be water inside, the monkeys enter the cave, which was enveloped in thick darkness, in a line holding the hand of one another. Proceeding to a short distance, the monkeys behold an ascetic woman in a strange spot illumined by trees of gold. Greeting her, Hanumān inquires of her the name of the place.

सह ताराङ्गदाभ्यां तु संगम्य हनुमान् कपिः । विचिनोति स्म विन्ध्यस्य गुहाश्च गहनानि च ॥ १ ॥

सिंहशार्दूलजुष्टाश्च गुहाश्च परितस्तदा । विषमेषु नगेन्द्रस्य महाप्रस्रवणेषु च ॥ २ ॥
आसेदुस्तस्य शैलस्य कोटिं दक्षिणपश्चिमाम् । तेषां तत्रैव वसतां स कालो व्यत्यवर्तत ॥ ३ ॥
स हि देशो दुरन्वेष्यो गुहागहनवान् महान् । तत्र वायुसुतः सर्वं विचिनोति स्म पर्वतम् ॥ ४ ॥
परस्परेण रहिता अन्योन्यस्याविदूरतः । गजो गवाक्षो गवयः शरभो गन्धमादनः ॥ ५ ॥
मैन्दश्च द्विविदश्चैव हनूमान् जाम्बवानपि । अङ्गदो युवराजश्च तारश्च वनगोचरः ॥ ६ ॥
गिरिजालावृतान् देशान् मार्गित्वा दक्षिणां दिशम् । विचिन्वन्तस्ततस्तत्र ददृशुर्विवृतं बिलम् ॥ ७ ॥
दुर्गमृक्षबिलं नाम दानवेनाभिरक्षितम् । क्षुत्पिपासापरीतास्तु श्रान्तास्तु सलिलार्थिनः ॥ ८ ॥
अवकीर्णं लतावृक्षैर्ददृशुस्ते महाबिलम् । तत्र क्रौञ्चाश्च हंसाश्च सारसाश्चापि निष्क्रमन् ॥ ९ ॥
जलार्द्राश्चक्रवाकाश्च रक्ताङ्गाः पद्मरेणुभिः । ततस्तद् बिलमासाद्य सुगन्धि दुरतिक्रमम् ॥१०॥
विस्मयव्यग्रमनसो बभूवुर्वानरर्षभाः ।

Joining hands with Tāra and Angada, the monkey, Hanumān, for his part began to explore the caves as well as the dense forests of the Vindhyan range as also the caves inhabited by lions and tigers, round about in the corners of that lord of mountains, rugged slopes and by the side of big waterfalls. (1-2) They now reached the south-western summit of that mountain. While they continued on that summit the time appointed by Sugrīva (for the search) clearly slipped away. (3) That region, vast as it was, was (also) difficult to explore inasmuch as it was full of caves and impenetrable forests. (Yet) Hanumān (son of the wind-god) scoured the whole of the mountain in that region. (4) Having explored the areas covered by a network of mountains while combing the southern quarter apart from one another, yet not very far from one another, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana and Mainda, as also Dwivida, Hanūmān, also Jāmbavān, Angada, the Prince Regent, and the monkey Tāra presently saw there a cave, Ṛkṣabila by name, which had its mouth open, though the cave was difficult of access and was guarded by a demon (Maya by name). Overcome by hunger and thirst (as they were) and exhausted too, and seeking water, they for their part cast their eyes on the large cave, which was screened by climbers and trees. Herons and swans and cranes as well as Chakrawāka birds (a species of red geese) wet with water, their limbs reddened with the pollen of lotuses, emerged from the cave. Reaching that cave, which was emitting fragrance and was difficult to enter, the aforesaid jewels among the monkeys thereupon stood bewildered in mind through wonder.

संजातपरिशङ्कास्ते तद् बिलं प्लवगोत्तमाः ॥११॥
अभ्यपद्यन्त संहृष्टास्तेजोवन्तो महाबलाः । नानासत्त्वसमाकीर्णं दैत्येन्द्रनिलयोपमम् ॥१२॥
दुर्दर्शमिव घोरं च दुर्विगाह्यं च सर्वशः । ततः पर्वतकूटाभो हनूमान् मारुतात्मजः ॥१३॥
अब्रवीद् वानरान् घोरान् कान्तारवनकोविदः । गिरिजालावृतान् देशान् मार्गित्वा दक्षिणां दिशम् ॥१४॥
वयं सर्वे परिश्रान्ता न च पश्याम मैथिलीम् । अस्माच्चापि बिलाद्धंसाः क्रौञ्चाश्च सह सारसैः ॥१५॥
जलार्द्राश्चक्रवाकाश्च निष्पतन्ति स्म सर्वशः । नूनं सलिलवानत्र कूपो वा यदि वा ह्रदः ॥१६॥
तथा चेमे बिलद्वारे स्निग्धास्तिष्ठन्ति पादपाः । इत्युक्तास्तद् बिलं सर्वे विविशुस्तिमिरावृतम् ॥१७॥
अचन्द्रसूर्यं हरतो ददृशू रोमहर्षणम् । निशाम्य तस्मात् सिंहांश्च तांस्तांश्च मृगपक्षिणः ॥१८॥
प्रविष्टा हरिशार्दूला बिलं तिमिरसंवृतम् । न तेषां सज्जते दृष्टिर्न तेजो न पराक्रमः ॥१९॥

वायोरिव गतिस्तेषां दृष्टिस्तमसि वर्तते । ते प्रविष्टास्तु वेगेन तद् बिलं कपिकुञ्जराः ॥२०॥
प्रकाशं चाभिरामं च ददृशुर्देशमुत्तमम् ।

Hope (of getting water inside the cave) having been instilled in them (by the sight of birds wet with water), the said leaders of monkeys, who were full of spirit and possessed of extraordinary strength and were transported with joy (at the prospect of obtaining water), approached that cave, which was crowded with every kind of creature and resembled Pātāla (the abode of the rulers of Daityas), (nay) which was fearful and difficult to behold and hard to penetrate into, in every way. Thereupon Hanumān, son of the wind-god, who looked like a mountain-peak and was capable of entering forests which were difficult to penetrate into, spoke (as follows) to the redoubtable monkeys:—"Having combed the southern quarter consisting of regions covered with a network of mountains, we all feel exhausted, yet we are not finding Sītā (a princess of Mithila). And from this cave emerge on all sides swans and herons with cranes as also Chakrawāka birds (a species of red geese) wet with water. Surely (therefore) there must be a well of fresh water or pool in the cave. (5—16) Moreover, these trees at the entrance of the cave are green." Spoken to as aforesaid (by Hanumān) all the monkeys entered that cave, which was enveloped in darkness, and found it impenetrable by (the rays of) the sun and the moon and (as such) causing the hair to stand on end. (Encouraged by) seeing lions as well as other beasts and birds of different species emerging from the cave those tigers among monkeys penetrated deep into the cave veiled by darkness. Neither did their vision fail nor their spirit nor (again) their prowess. (17—19) Their movement was uninterrupted like that of the wind as also their vision in the darkness. Having penetrated deep into that cave with speed, the aforesaid elephants among monkeys for their part caught sight of an excellent spot which was not only clear to view but also delightful.

ततस्तस्मिन् बिले भीमे नानापादपसंकुले ॥२१॥
अन्योन्यं सम्परिष्वज्य जग्मुर्योजनमन्तरम् । ते नष्टसंज्ञास्तृषिताः सम्भ्रान्ताः सलिलार्थिनः ॥२२॥
परिपेतुर्बिले तस्मिन् कंचित् कालमतन्द्रिताः । ते कृशा दीनवदनाः परिश्रान्ताः प्लवंगमाः ॥२३॥
आलोकं ददृशुर्वीरा निराशा जीविते यदा । ततस्तं देशमागम्य सौम्या वितिमिरं वनम् ॥२४॥
ददृशुः काञ्चनान् वृक्षान् दीप्तवैश्वानरप्रभान् । सालांस्तालांस्तमालांश्च पुंनागान् वञ्जुलान् धवान् ॥२५॥
चम्पकान् नागवृक्षांश्च कर्णिकारांश्च पुष्पितान् । स्तबकैः काञ्चनैश्चित्रै रक्तैः किसलयैस्तथा ॥२६॥
आपीडैश्च लताभिश्च हेमाभरणभूषितान् । तरुणादित्यसकाशान् वैदूर्यमयवेदिकान् ॥२७॥
विभ्राजमानान् वपुषा पादपांश्च हिरण्मयान् । नीलवैदूर्यवर्णाश्च पद्मिनीः पतगैर्वृताः ॥२८॥
महद्भिः काञ्चनैर्वृक्षैर्वृता बालार्कसंनिभैः । जातरूपमयैर्मत्स्यैर्महद्भिश्चाथ पङ्कजैः ॥२९॥
नलिनीस्तत्र ददृशुः प्रसन्नसलिलायुताः । काञ्चनानि विमानानि राजतानि तथैव च ॥३०॥
तपनीयगवाक्षाणि मुक्ताजालावृतानि च । हैमराजतभौमानि वैदूर्यमणिमन्ति च ॥३१॥
ददृशुस्तत्र हरयो गृहमुख्यानि सर्वशः ।

Catching hold of one another, they then headed to a distance of a Yojana (or eight miles) in that terrible cave thick with trees of every species. Seeking water, seized as they were with thirst and (therefore) bewildered and absent-minded, they progressed through that cave for some time free from lassitude. When the said heroic monkeys,—which were emaciated (through hunger and thirst) and exhausted and looked melancholy,—grew despondent about their life, they beheld a light. Reaching the aforesaid (bright) region, a light grove, the gentle ones saw (there) trees of gold possessing the brilliance of a blazing fire—sal, palmyra and Tamāla, Punnāga, Vañjula, Dhava, Champaka and Nāga as well as Karṇikāra trees in blossom with wonderful golden clusters of flowers and tender crimson leaves for their chaplets, (nay) entwined by climbers and adorned with gold ornaments (yielded by the trees themselves). They also beheld trees of gold dazzling like the rising sun and shining brightly with their own bodies and standing on bases of cat's-eye gems, as well as lotus plants possessing the hue of blue cat's-eye gems and surrounded by birds. (20—28) They (further) saw in that grove lotus-ponds full of pellucid water, (nay) hemmed in with giant trees of gold shining brightly as the morning sun and adorned with golden fish and also with big lotuses. The monkeys also saw (there) palaces of gold as well as of silver and also on all sides mansions of gold, silver and earthly substances (such as bricks, lime etc.) and set with cat's-eye gems, with air-holes of gold and protected with lattices of pearls.

पुष्पितान् फलिनो वृक्षान् प्रवालमणिसंनिभान् ॥ ३२ ॥
काञ्चनभ्रमरांश्चैव मधूनि च समन्ततः । मणिकाञ्चनचित्राणि शयनान्यासनानि च ॥३३॥
विविधानि विशालानि ददृशुस्ते समन्ततः । हैमराजतकांस्यानां भाजनानां च राशयः ॥३४॥
अगुरूणां च दिव्यानां चन्दनानां च संचयान् । शुचीन्यभ्यवहाराणि मूलानि च फलानि च ॥३५॥
महार्हाणि च यानानि मधूनि रसवन्ति च । दिव्यानामम्बराणां च महार्हाणां च संचयान् ॥३६॥
कम्बलानां च चित्राणामजिनानां च संचयान् । तत्र तत्र च विन्यस्तान् दीप्तान् वैश्वानरप्रभान् ॥३७॥
ददृशुर्वानराः शुभ्राञ्जातरूपस्य संचयान् । तत्र तत्र विचिन्वन्तो बिले तत्र महाप्रभाः ॥३८॥
ददृशुर्वानराः शूराः स्त्रियं कांचिददूरतः । तां च ते ददृशुस्तत्र चीरकृष्णाजिनाम्बराम् ॥३९॥
तापसीं नियताहारां ज्वलन्तीमिव तेजसा ।
विस्मिता हरयस्तत्र व्यवतिष्ठन्त सर्वशः । पप्रच्छ हनुमांस्तत्र कासि त्वं कस्य वा बिलम् ॥४०॥
ततो हनूमान् गिरिसंनिकाशः कृताञ्जलिस्तामभिवाद्य वृद्धाम् ।
पप्रच्छ का त्वं भवनं बिलं च रत्नानि चेमानि वदस्व कस्य ॥४१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

They further beheld on all sides trees laden with blossom and fruit and shining brightly as coral and ruby with golden bees (hovering about them), as also honeys (of various kinds) on all sides and (even so) spacious couches and seats of various kinds set with gems and gold, again heaps of vessels of gold, silver and bell-metal and also collections of aloe-wood and sandal-wood of the Divya class, pure foods as well as roots and fruits, costly conveyances (palanquins etc.) and delicious honeys, piles of costly ethereal textiles as also piles of excellent blankets and deerskins. The monkeys also saw dazzling and immaculate heaps of gold placed here and there and resplendent as fire. Looking about here and there in that cave, the heroic monkeys, which were possessed of extraordinary brilliance, beheld a certain woman at a short distance (from them). Nay, they found her to be an ascetic woman clad in bark and black antelope skin, restrained in her diet and burning as it were with glory on that spot. Full of astonishment the monkeys halted there at some distance on all sides.

Of them, Hanumān approached her with the following question :—"Who are you and whose cave is this?" (29—40) Greeting that aged woman with joined palms, Hanumān, who greatly resembled a mountain, then put the following question to her :—"Who are you and to whom do this cave, building and these precious stones belong ? (Pray) speak out." (41)

Thus ends Canto Fifty in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Telling the monkeys how the cave was brought into existence, the ascetic woman, whose name was Swayamprabhā, feeds the newcomers, the monkeys, with fruits and roots etc. and, when they had taken rest, inquires of them what brought them to that spot.

इत्युक्त्वा हनुमांस्तत्र चीरकृष्णाजिनाम्बराम् । अब्रवीत् तां महाभागां तापसीं धर्मचारिणीम् ॥ १ ॥
इदं प्रविष्टाः सहसा बिलं तिमिरसंवृतम् । क्षुत्पिपासापरिश्रान्ताः परिखिन्नाश्च सर्वशः ॥ २ ॥
महद् धरण्या विवरं प्रविष्टाः स्म पिपासिताः । इमांस्त्वेवंविधान् भावान् विविधानद्भुतोपमान् ॥ ३ ॥
दृष्ट्वा वयं प्रव्यथिताः सम्भ्रान्ता नष्टचेतसः । कस्यैते काञ्चना वृक्षास्तरुणादित्यसंनिभाः ॥ ४ ॥
शुचीन्यभ्यवहाराणि मूलानि च फलानि च । काञ्चनानि विमानानि राजतानि गृहाणि च ॥ ५ ॥
तपनीयगवाक्षाणि मणिजालावृतानि च । पुष्पिताः फलवन्तश्च पुण्याः सुरभिगन्धयः ॥ ६ ॥
इमे जाम्बूनदमयाः पादपाः कस्य तेजसा । काञ्चनानि च पद्मानि जातानि विमले जले ॥ ७ ॥
कथं मत्स्याश्च सौवर्णा दृश्यन्ते सह कच्छपैः । आत्मनस्त्वनुभावाद् वा कस्य वैतत्तपोबलम् ॥ ८ ॥
अजानतां नः सर्वेषां सर्वमाख्यातुमर्हसि ।

Having questioned as aforesaid the highly blessed ascetic woman, who was clad in bark and black antelope skin and was practising virtue there, Hanumān submitted to her (as follows) :—(1) "Exhausted with hunger and thirst and fully tired in every way, we rashly penetrated deep into this cave completely shrouded in darkness. (2) Beholding such diverse curio-like objects on entering this large hole in the earth's surface, seized with thirst as we were, we felt bewildered, disquieted and distracted (to think that they might be products of demoniac Māyā or enchantment). Whose property are these golden trees shining brightly like the rising sun, pure foods as also roots and fruits, golden palaces and mansions of silver provided with windows of gold and protected with lattices of gems ? By whose spiritual power have these holy golden trees full of blossom and fruit and emitting a fragrant smell been brought into existence ? And through whose might have these golden lotuses sprung up in the pellucid water ? (3—7) Again, how do fishes along with turtles appear golden ? Is this attributable to your own might or is this the spiritual power of someone else acquired through askesis ? (8) Be pleased to point out everything to us all, who are ignorant (in this matter)."

एवमुक्ता हनुमता तापसी धर्मचारिणी ॥ ९ ॥
प्रत्युवाच हनूमन्तं सर्वभूतहिते रता । मयो नाम महातेजा मायावी वानरर्षभ ॥१०॥
तेनेदं निर्मितं सर्वं मायया काञ्चनं वनम् । पुरा दानवमुख्यानां विश्वकर्मा बभूव ह ॥११॥
येनेदं काञ्चनं दिव्यं निर्मितं भवनोत्तमम् । स तु वर्षसहस्राणि तपस्तप्त्वा महद्वने ॥१२॥
पितामहाद् वरं लेभे सर्वमौशनसं धनम् । विधाय सर्वं बलवान् सर्वकामेश्वरस्तदा ॥१३॥
उवास सुखितः कालं कंचिदस्मिन् महावने । तमप्सरसि हेमायां सक्तं दानवपुंगवम् ॥१४॥
विक्रम्यैवाशनिं गृह्य जघानेशः पुरंदरः । इदं च ब्रह्मणा दत्तं हेमायै वनमुत्तमम् ॥१५॥
शाश्वतः कामभोगश्च गृहं चेदं हिरण्मयम् । दुहिता मेरुसावर्णेरहं तस्याः स्वयंप्रभा ॥१६॥
इदं रक्षामि भवनं हेमाया वानरोत्तम । मम प्रियसखी हेमा नृत्तगीतविशारदा ॥१७॥
तयाऽऽदत्तवरा चास्मि रक्षामि भवनं महत् । किं कार्यं कस्य वा हेतोः कान्ताराणि प्रपद्यथ ॥१८॥
कथं चेदं वनं दुर्गं युष्माभिरुपलक्षितम् ।
शुचीन्यभ्यवहाराणि मूलानि च फलानि च । भुक्त्वा पीत्वा च पानीयं सर्वं मे वक्तुमर्हसि ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

Questioned thus by Hanumān, the ascetic woman, who was practising virtue and was devoted to the good of all created beings, replied to Hanumān as follows:—"There is a conjurer, Maya by name, who is endowed with great energy, O jewel among the monkeys! (9-10) By him (alone) was this entire golden grove brought into existence by his wonderful architectural skill. Formerly, they say, he was the architect of the demon chiefs. (11) By him was this foremost ethereal golden palace constructed. Having practised austerities in this extensive grove for thousands of years, he for his part secured from Brahmā (the father of the progenitors of the universe) as a boon the entire wealth of Sage Śukra (in the form of his marvellous creative power as well as all the materials required for creation and the science of architecture, which is attributed to the said sage). Having accomplished everything, the mighty Maya, who had (absolute) control over all the objects of enjoyment (evolved by him) then lived happily for some time in this large grove. Seizing his thunderbolt and assailing the said demon chief, who was (found) attached to the celestial nymph Hemā, Indra (the destroyer of strongholds), the ruler of gods, made short work of him. Nay, this excellent grove was bestowed on Hemā by Brahmā (the creator), as also perpetual enjoyment of luxuries and this golden mansion. I, Swayamprabhā (by name), daughter of Merusāvarṇi, guard this dwelling of the said Hemā, O jewel among the monkeys! Hemā, who is my beloved friend, is an adept in (the arts of) dancing and singing. (12—17) And I, from whom a boon has been secured by her (for the protection of her house), guard the huge building (on her behalf). What is your purpose (in coming over here) and for whose sake do you tread these difficult paths? (18) Again, how has this grove, which is difficult of access, been found by you? Having partaken of these pure foods as well as of the roots and fruits and drunk the water (which are being offered by me), you ought to tell me everything." (19)

Thus ends Canto Fifty-One in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Narrating the whole story from the entry of Śrī Rāma into the forest round about the Pampā lake down to the entry of the monkeys into the cave, and complimenting Swayamprabhā on the hospitality shown by her and wishing to repay her hospitality, Hanumān inquires of her if he can be of any service to her. Swayamprabhā, however, declines his offer saying that, being engaged in the practice of virtue, she has no purpose to achieve through another.

अथ तानब्रवीत् सर्वान् विश्रान्तान् हरियूथपान् । इदं वचनमेकाग्रा तापसी धर्मचारिणी ॥ १ ॥
वानरा यदि वः खेदः प्रनष्टः फलभक्षणात् । यदि चैतन्मया श्राव्यं श्रोतुमिच्छामि तां कथाम् ॥ २ ॥
तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः । आर्जवेन यथातत्त्वमाख्यातुमुपचक्रमे ॥ ३ ॥
राजा सर्वस्य लोकस्य महेन्द्रवरुणोपमः । रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम् ॥ ४ ॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या सह भार्यया । तस्य भार्या जनस्थानाद् रावणेन हृता बलात् ॥ ५ ॥
वीरस्तस्य सखा राज्ञः सुग्रीवो नाम वानरः । राजा वानरमुख्यानां येन प्रस्थापिता वयम् ॥ ६ ॥
अगस्त्यचरितामाशां दक्षिणां यमरक्षिताम् । सहैभिर्वानरैर्मुख्यैरङ्गदप्रमुखैर्वयम् ॥ ७ ॥
रावणं सहिताः सर्वे राक्षसं कामरूपिणम् । सीतया सह वैदेह्या मार्गध्वमिति चोदिताः ॥ ८ ॥

To all those leaders of monkey bands, when they had rested (awhile after accepting her hospitality), the ascetic woman, who was (engaged in) practising virtue and had focussed her attention on (that) one object, now spoke the following words:—(1) "If, O monkeys, your fatigue has been fully relieved by partaking of the fruits (offered by me) and if your story admits of being listened to by me, I long to hear that story." (2) Hearing the aforesaid request of Swayamprabhā, Hanūmān, son of the wind-god, proceeded with (perfect) candour to narrate his story carrectly. (3) "The glorious son of Daśaratha, Śrī Rāma, the sovereign of the whole world and a compeer of the mighty Indra (the ruler of gods) and Varuṇa (the god of water), entered the Daṇḍaka forest along with his (younger half-) brother, Lakṣmaṇa, as well as with his spouse, Sītā (a princess of the Videha territory). His consort was forcibly carried away from Janasthāna by Rāvaṇa. (4—5) A friend of the aforesaid sovereign is a valiant monkey, Sugrīva by name, the ruler of the foremost of monkeys, by whom we have been dispatched along with these leading monkeys, headed by Angada, to the southern quarter, inhabited by Sage Agastya and protected by Yama (the god of retribution). And we have been commanded as follows:—'Look out all of you together for the ogre, Rāvaṇa, who is capable of changing his form at will, along with Sītā, a princess of the Videha territory.' (6—8)

विचित्य तु वनं सर्वे समुद्रं दक्षिणां दिशम् । वयं बुभुक्षिताः सर्वे वृक्षमूलमुपाश्रिताः ॥ ९ ॥
विवर्णवदनाः सर्वे सर्वे ध्यानपरायणाः । नाधिगच्छाम हे पारं मग्नाश्चिन्तामहार्णवे ॥१०॥
चारयन्तस्ततश्चक्षुर्दृष्टवन्तो महद् बिलम् । लतापादपसंछन्नं तिमिरेण समावृतम् ॥११॥

अस्माद्धंसा जलक्लिन्नाः पक्षैः सलिलरेणुभिः । कुरराः सारसाश्चैव निष्पतन्ति पतत्रिणः ॥१२॥
साध्वत्र प्रविशामेति मया तूक्ताः प्लवंगमाः । तेषामपि हि सर्वेषामनुमानमुपागतम् ॥१३॥
अस्मिन् निपतिताः सर्वेऽप्यथ कार्यत्वरान्विताः । ततो गाढं निपतिता गृह्य हस्तैः परस्परम् ॥१४॥
इदं प्रविष्टाः सहसा बिलं तिमिरसंवृतम् । एतन्नः कार्यमेतेन कृत्येन वयमागताः ॥१५॥
त्वां चैवोपगताः सर्वे परिद्यूना बुभुक्षिताः । आतिथ्यधर्मदत्तानि मूलानि च फलानि च ॥१६॥
अस्माभिरुपयुक्तानि बुभुक्षापरिपीडितैः । यत् त्वया रक्षिताः सर्वे म्रियमाणा बुभुक्षया ॥१७॥
ब्रूहि प्रत्युपकारार्थं किं ते कुर्वन्तु वानराः ।

"Having scoured the entire forest (in this area) and eager to explore the ocean and (the rest of) the southern quarter we for our part all took shelter at the foot of a tree, hungry as we were. (9) All pale-faced and all absorbed in thought, we were sunk in an ocean of anxiety whose end we did not perceive, O lady! (10) Casting our eyes all round, we then beheld this extensive cave hidden by climbers and trees and totally enveloped in gloom. (11) From this cave (however) flew out birds, *viz*, swans, ospreys and cranes too wet with water, their wings dusted with the pollen of lotuses. (12) 'We had better penetrate deep into it:' so were the monkeys told by me. The idea that water existed inside the cave equally struck all of them as well. (13) Full of hurry to accomplish our purpose we forthwith ventured into this cave one and all. Catching hold of one another by the hand, we then penetrated deep into it. (14) (In this way) we precipitately forced our way into this cave enveloped in darkness. This is our purpose and with this motive we have come (to this place). (15) Nay, famished and wasted away we have all approached you. Sorely tried as we were by hunger, the roots and fruits too (so kindly) offered by you out of consideration for hospitality have been, partaken of by us. Since we have all been saved by you, dying as we were of starvation, (pray) speak out what can the monkeys do to you in return for your (invaluable) service."

एवमुक्ता तु सर्वज्ञा वानरैस्तैः स्वयंप्रभा ॥१८॥
प्रत्युवाच ततः सर्वानिदं वानरयूथपान् । सर्वेषां परितुष्टास्मि वानराणां तरस्विनाम् ॥१९॥
चरन्त्या मम धर्मेण न कार्यमिह केनचित् । एवमुक्तः शुभं वाक्यं तापस्या धर्मसंहितम् ॥२०॥
उवाच हनुमान् वाक्यं तामनिन्दितलोचनाम् । शरणं त्वां प्रपन्नाः स्मः सर्वे वै धर्मचारिणीम् ॥२१॥
यः कृतः समयोऽस्मासु सुग्रीवेण महात्मना । स तु कालो व्यतिक्रान्तो बिले च परिवर्तताम् ॥२२॥
सा त्वमस्माद् बिलादस्मानुत्तारयितुमर्हसि । तस्मात् सुग्रीववचनादतिक्रान्तान् गतायुषः ॥२३॥
त्रातुमर्हसि नः सर्वान् सुग्रीवभयशङ्कितान् । महच्च कार्यमस्माभिः कर्तव्यं धर्मचारिणि ॥२४॥
तच्चापि न कृतं कार्यमस्माभिरिह वासिभिः ।

Spoken to in these words by those monkeys, the all-knowing Swayamprabhā for her part thereupon replied to all the monkey-leaders as follows:—"I am highly pleased with the monkeys, which are all heroic. (16—19) Passing as I am my time with righteousness no object of mine will be served by anyone here." Spoken to in these noble words, conformable to righteousness, by the hermitess, Hanumān replied as follows to that lady of irreproachable eyes:—"We have all really come for protection to you, who are (engaged in) practising virtue. The time-limit which was fixed for us by the high-souled Sugrīva clearly expired even while we were actually roaming about in the cave. (20—22) Situated as you are, you ought therefore to help out of this cave us, who have violated the command of Sugrīva and are (as such) doomed. (23) You ought to deliver us all, stricken (as we are) with fear of Sugrīva. Nay, a great task had to be accomplished by us, O lady (engaged in) practising virtue! While spending our time here even that work could not be executed by us."

एवमुक्ता हनुमता तापसी वाक्यमब्रवीत् ॥२५॥
जीवता दुष्करं मन्ये प्रविष्टेन निवर्तितुम् । तपसः सुप्रभावेण नियमोपार्जितेन च ॥२६॥
सर्वानेव बिलादस्मात् तारयिष्यामि वानरान् । निमीलयत चक्षूंषि सर्वे वानरपुंगवाः ॥२७॥
न हि निष्क्रमितुं शक्यमनिमीलितलोचनैः । ततो निमीलिताः सर्वे सुकुमाराङ्गुलैः करैः ॥२८॥
सहसा पिदधुर्दृष्टिं हृष्टा गमनकाङ्क्षया । वानरास्तु महात्मानो हस्तरुद्धमुखास्तदा ॥२९॥
निमेषान्तरमात्रेण बिलादुत्तारितास्तया । उवाच सर्वांस्तांस्तत्र तापसी धर्मचारिणी ॥३०॥
निस्सृतान् विषमात् तस्मात् समाश्वास्येदमब्रवीत् । एष विन्ध्यो गिरिः श्रीमान् नानाद्रुमलतायुतः ॥३१॥
एष प्रस्रवणः शैलः सागरोऽयं महोदधिः ।
स्वस्ति वोऽस्तु गमिष्यामि भवनं वानरर्षभाः । इत्युक्त्वा तद् बिलं श्रीमत् प्रविवेश स्वयंप्रभा ॥३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

Requested thus by Hanumān, the ascetic woman replied as follows:—(24-25) "I consider it difficult for anyone (once) entered into this cave to return alive. I shall, however, enable the monkeys one and all to emerge from this cave by the superior power of my asceticism duly acquired through restraint of the mind. (Pray) all close your eyes, O bulls among the monkeys! For it will not be possible for those whose eyes remain unclosed to get out (of the cave)." Having closed their eyes, all the monkeys then joyously covered them all at once with their hands possessed of soft fingers, with the desire of going out (of the cave). Their faces (still) remaining covered with their hands, the high-souled monkeys were for their part transported by her out of the cave in the twinkling of an eye at that juncture. Asking them all to take courage when they had come out of the danger, the ascetic woman, who was (engaged in) practising virtue, spoke (to them) as follows on that occasion (outside the cave):—"On this side stands the glorious Vindhyan range covered with trees and climbers of every species and there rises the Prasravaṇa mountain; while in the opposite direction stretches the (Indian) ocean. May good fortune attend you! I shall (now) return to my abode, O jewels among the monkeys!" Saying so, Swayamprabhā penetrated deep into the aforesaid splendid cave. (26—32)

Thus ends Canto Fifty-Two in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

While the monkeys were feeling dejected on coming out of the cave to see the trees covered with blossom, which led them to conclude that the latter half of winter had approached, Prince Angada reminds them of the fierceness of Sugrīva and says that a fasting till death on their part will be preferable to an ignominious death at the latter's cruel hands. Another monkey general, Tāra, for his part suggests that they should take shelter in Swayamprabhā's cave and thus escape the wrath of Sugrīva, who dare not enter the cave. The monkeys fall in with the latter's view and make up their mind to re-enter the cave and take up their abode in it.

ततस्ते ददृशुर्घोरं सागरं वरुणालयम् । अपारमभिगर्जन्तं घोरैरूर्मिभिराकुलम् ॥ १ ॥
मयस्य मायाविहितं गिरिदुर्गं विचिन्वताम् । तेषां मासो व्यतिक्रान्तो यो राज्ञा समयः कृतः ॥ २ ॥
विन्ध्यस्य तु गिरेः पादे सम्प्रपुष्पितपादपे । उपविश्य महात्मानश्चिन्तामापेदिरे तदा ॥ ३ ॥
ततः पुष्पातिभाराग्राँल्लताशतसमावृतान् । द्रुमान् वासन्तिकान् दृष्ट्वा बभूवुर्भयशङ्किताः ॥ ४ ॥
ते वसन्तमनुप्राप्तं प्रतिवेद्य परस्परम् । नष्टसंदेशकालार्था निपेतुर्धरणीतले ॥ ५ ॥
ततस्तान् कपिवृद्धांश्च शिष्टांश्चैव वनौकसः । वाचा मधुरयाऽऽभाष्य यथावदनुमान्य च ॥ ६ ॥
स तु सिंहवृषस्कन्धः पीनायतभुजः कपिः । युवराजो महाप्राज्ञ अङ्गदो वाक्यमब्रवीत् ॥ ७ ॥

Then the monkeys beheld the shoreless ocean, the abode of Varuṇa (the god of waters), terribly roaring and wild with angry billows. (1) While they were (busy) ransacking the mountain fastness brought into existence by recourse to a miraculous craftsmanship by (the demon) Maya, the period of one month, which had been fixed as the time-limit (for the search of Sītā) by the king (Sugrīva), slipped away. (2) Sitting down on a hill adjacent to the Vindhyan range, the trees on which had fully blossomed, the high-minded monkeys for their part fell a prey to anxious thought at that juncture. (3) They now felt alarmed through fear (of Sugrīva) to perceive the (mango and other) vernal trees with their extremities bending under the overwhelming weight of blossom and covered with hundreds of climbers. (4) Apprising one another of spring having approached, they sank to the ground, the task which had been entrusted to them for being completed within the appointed time having been utterly destroyed. (5) Addressing in a sweet tone and duly honouring the aforesaid elderly monkeys as well as the other monkeys, that highly intelligent monkey, Angada, the Prince Regent (of Kiṣkindhā), for his part, who had shoulders like those of a lion or a bull with stout and long arms, spoke as follows:—(6-7)

शासनात् कपिराजस्य वयं सर्वे विनिर्गताः । मासः पूर्णो बिलस्थानां हरयः किं न बुध्यत ॥ ८ ॥
वयमाश्वयुजे मासि कालसंख्याव्यवस्थिताः । प्रस्थिताः सोऽपि चातीतः किमतः कार्यमुत्तरम् ॥ ९ ॥
भवन्तः प्रत्ययं प्राप्ता नीतिमार्गविशारदाः । हितेष्वभिरता भर्तुर्निसृष्टाः सर्वकर्मसु ॥१०॥
कर्मस्वप्रतिमाः सर्वे दिक्षु विश्रुतपौरुषाः । मां पुरस्कृत्य निर्याताः पिङ्गाक्षप्रतिचोदिताः ॥११॥
इदानीमकृतार्थानां मर्तव्यं नात्र संशयः । हरिराजस्य संदेशमकृत्वा कः सुखी भवेत् ॥१२॥
अस्मिन्नतीते काले तु सुग्रीवेण कृते स्वयम् । प्रायोपवेशनं युक्तं सर्वेषां च वनौकसाम् ॥१३॥
तीक्ष्णः प्रकृत्या सुग्रीवः स्वामिभावे व्यवस्थितः । न क्षमिष्यति नः सर्वानपराधकृतो गतान् ॥१४॥
अप्रवृत्तौ च सीतायाः पापमेव करिष्यति । तस्मात् क्षममिहाद्यैव गन्तुं प्रायोपवेशनम् ॥१५॥
त्यक्त्वा पुत्रांश्च दारांश्च धनानि च गृहाणि च । ध्रुवं नो हिंसते राजा सर्वान् प्रतिगतानितः ॥१६॥
वधेनाप्रतिरूपेण श्रेयान् मृत्युरिहैव नः । न चाहं यौवराज्येन सुग्रीवेणाभिषेचितः ॥१७॥
नरेन्द्रेणाभिषिक्तोऽस्मि रामेणाक्लिष्टकर्मणा । स पूर्वं बद्धवैरो मां राजा दृष्ट्वा व्यतिक्रमम् ॥१८॥
घातयिष्यति दण्डेन तीक्ष्णेन कृतनिश्चयः ।
किं मे सुहृद्भिर्व्यसनं पश्यद्भिर्जीवितान्तरे । इहैव प्रायमासिष्ये पुण्ये सागररोधसि ॥१९॥

"We all set out in obedience to the command of Sugrīva (the lord of monkeys), O monkeys ! Don't you know that a full month elapsed (even) while we were tarrying in the cave ? (8) Bound by a time-limit we sallied forth in the month of Āświna (roughly corresponding to September of the English calendar). That month too has passed. What should be done after this ? (9) You have earned the confidence of your master, are adept in the ways of propriety and devoted to his (best) interests and have been detailed by him on all sorts of errands. (10) You are incomparable in every work, your virility is well-known in every quarter. Commanded by Sugrīva (who is distinguished by his reddish-brown eyes) you came away (on this expedition) placing me at your head. (11) Now death is sure to befall us, who have failed to accomplish our purpose: there is no doubt about it. Having failed to execute the instructions of Sugrīva (the lord of monkeys), who can (hope to) be happy ? (12) The time appointed by Sugrīva himself having expired now, it is but proper for us, all the monkeys, to sit down without food awaiting death. (13) Vehement by nature and (now) established in authority, Sugrīva would never forgive us all if we approach him as offenders. (14) And in default of any news about Sītā he will surely make short work of us. Therefore it is desirable (for us) to have recourse to fasting for death this very day, bidding adieu to our progeny and wife and also our wealth and homes. The king will undoubtedly kill us all when returned from this place (without any news about Sītā). (15-16) Our death at this very place is preferable to an unbecoming death (at the hands of Sugrīva). Moreover I was not invested with the office of Prince Regent (of Kiṣkindhā) by Sugrīva. (17) I was so invested by Śrī Rāma, the ruler of men, of unwearied action. Perceiving my transgression, the aforesaid king (Sugrīva), who nursed a grudge against me in the former days (when he was robbed of his kingdom and wife by Vālī, my father) and has (therefore) made up his mind to dispose of me, will (surely) cause me to be killed by recourse to a cruel punishment. What shall I do with my near and dear ones witnessing my being killed in cold blood ? I shall (accordingly) sit down for a fast awaiting death on this holy sea-shore itself." (18-19)

एतच्छ्रुत्वा कुमारेण युवराजेन भाषितम् । सर्वे ते वानरश्रेष्ठाः करुणं वाक्यमब्रुवन् ॥२०॥
तीक्ष्णः प्रकृत्या सुग्रीवः प्रियारक्तश्च राघवः । समीक्ष्याकृतकार्यांस्तु तस्मिंश्च समये गते ॥२१॥
अदृष्टायां च वैदेह्यां दृष्ट्वा चैव समागतान् । राघवप्रियकामाय घातयिष्यत्यसंशयम् ॥२२॥
न क्षमं चापराद्धानां गमनं स्वामिपार्श्वतः । प्रधानभूताश्च वयं सुग्रीवस्य समागताः ॥२३॥
इहैव सीतामन्वीक्ष्य प्रवृत्तिमुपलभ्य वा । नो चेद् गच्छाम तं वीरं गमिष्यामो यमक्षयम् ॥२४॥

प्लवंगमानां तु भयार्दितानां श्रुत्वा वचस्तार इदं बभाषे ।
अलं विषादेन बिलं प्रविश्य वसाम सर्वे यदि रोचते वः ॥ २५ ॥
इदं हि मायाविहितं सुदुर्गमं प्रभूतपुष्पोदकभोज्यपेयम् ।
इहास्ति नो नैव भयं पुरंदरान्न राघवाद् वानरराजतोऽपि वा ॥ २६ ॥
श्रुत्वाङ्गदस्यापि वचोऽनुकूलमूचुश्च सर्वे हरयः प्रतीताः ।
यथा न हन्येम तथा विधानमसक्तमद्यैव विधीयतां नः ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Hearing this statement made by Angada, the Prince Regent (of Kiṣkindhā), all the aforesaid monkey leaders gave the following pathetic reply :—(20) "Vehement by nature is Sugrīva, while Śrī Rāma (a scion of Raghu) is fond of his consort (and therefore too unconcerned to interfere with the cruelty of Sugrīva). (Already) concluding, on the time-limit appointed for the search having expired, that we had failed to accomplish our end, and further seeing us returned without Sītā (a princess of the Videha territory) being found out, Sugrīva will without doubt have us killed in his eagerness to do what is pleasing to Śrī Rāma (a scion of Raghu). (21-22) It is not advisable for offenders to seek the presence of their master. Nay, we are the principal servants of Sugrīva arrived here (at his command). (23) Let us return to the said hero (Sugrīva) only after we have found out Sitā or obtained information concerning her in this (very) region; if not, we shall seek the abode of Yama (the god of death)." (24) Hearing the reply of the monkeys stricken with fear (of meeting their death at the hands of Sugrīva), Tāra for his part made the following submission :—"Away with despondency. Re-entering the cave, let us all take up our abode there if it meets with your approval. (25) Having been brought into existence by dint of a wonderful craftsmanship, this cave is indeed exceedingly difficult of access and has (at the same time) a rich stock of flowers, water, foods and drinks. Here there will be no cause whatsoever for fear to us from Indra (the destroyer of strongholds), much less from Śrī Rāma (a scion of Raghu) and still less from Sugrīva (the ruler of monkeys)." (26) Restored to confidence on hearing the favourable utterance of Angada as also of Tāra, all the monkeys cried (in one voice) :—"Let us without loss of time take recourse this very day to an expedient by adopting which we may not be killed (by Sugrīva)." (27)

Thus ends Canto Fifty-Three in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Seeking to divert the minds of the other monkeys from the rebellious note struck by Tāra, whose advice readily found favour with Angada and others, Hanumān warns Angada of the dire consequences which were sure to follow in case he chose to stay away from home and, assuring him of Sugrīva's amiability and disarming all his fears about him, tries to convince him that they had better return to Kiṣkindhā and report themselves to their king.

तथा ब्रुवति तारे तु ताराधिपतिवर्चसि । अथ मेने हृतं राज्यं हनूमानङ्गदेन तत् ॥ १ ॥
बुद्ध्या ह्यष्टाङ्गया युक्तं चतुर्बलसमन्वितम् । चतुर्दशगुणं मेने हनूमान् वालिनः सुतम् ॥ २ ॥
आपूर्यमाणं शश्वच्च तेजोबलपराक्रमैः । शशिनं शुक्लपक्षादौ वर्धमानमिव श्रिया ॥ ३ ॥
बृहस्पतिसमं बुद्ध्या विक्रमे सदृशं पितुः । शुश्रूषमाणं तारस्य शुक्रस्येव पुरंदरम् ॥ ४ ॥
भर्तुरर्थे परिश्रान्तं सर्वशास्त्रविशारदः । अभिसंधातुमारेभे हनूमानङ्गदं ततः ॥ ५ ॥
स चतुर्णामुपायानां तृतीयमुपवर्णयन् । भेदयामास तान् सर्वान् वानरान् वाक्यसम्पदा ॥ ६ ॥
तेषु सर्वेषु भिन्नेषु ततोऽभीषयदङ्गदम् । भीषणैर्विविधैर्वाक्यैः कोपोपायसमन्वितैः ॥ ७ ॥

While Tāra, who possessed the splendour of the moon (the lord of the stars), was speaking as above, Angada not opposing it, Hanūmān accounted the well-known sovereignty (of Kiṣkindhā) as wrested (from the hands of Sugrīva) in no time by Angada. (1) Hanūmān looked upon Angada (the son of Vālī) as actually endowed with intelligence distinguished by eight virtues*, equipped with the fourfold strength† and possessed of fourteen excellences.* (2) Hanūmān, who was well-versed in all the branches of learning, thereupon proceeded to win over (to his master's side) Angada, who was being constantly replenished with energy, strength and valour and was waxing in glory like the moon at the beginning of a bright fortnight, (nay) who equalled Bṛhaspati (the preceptor of gods) in wisdom, vied with his father in prowess and felt inclined to listen to (the advice of) Tāra as Indra (the destroyer of strongholds) would (at times) to Śukra (the preceptor of demons), and was feeling averse to the cause of his master (Sugrīva). (3—5) Employing the third (in order) of the four expedients (of winning over an enemy or dissenter), Hanumān set all the aforesaid monkeys at variance with one another by dint of his eloquence. (6) All of them having been set at variance with one another, he then proceeded to intimidate Angada by means of various frightening words coupled with threats :—(7)

---

* The eight virtues characterizing intelligence are :—(1) Inclination to hear what others say (शुश्रूषा); (2) actually hearing what others say (श्रवणम्); (3) the capacity to grasp the meaning of what others say (ग्रहणम्); (4) retentiveness (धारणम्); (5) reasoning in favour of a proposition (ऊहः); (6) reasoning against a proposition (अपोहः); (7) insight into the meaning of what others say (अर्थविज्ञानम्) and (8) true wisdom (तत्त्वज्ञानम्).

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।
ऊहापोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥
(Kāmandak Nitisār 4)

† The fourfold strength consists in the capacity to employ four expedients, *viz.* (1) persuasion or conciliation (साम); (2) gift or gratification (दान); (3) sowing seeds of dissension among the enemy's ranks (भेद) and (4) use of violence or force (दण्ड).

त्वं समर्थतरः पित्रा युद्धे तारेय वै ध्रुवम् । दृढं धारयितुं शक्तः कपिराज्यं यथा पिता ॥८॥
नित्यमस्थिरचित्ता हि कपयो हरिपुंगव । नाज्ञाप्यं विषहिष्यन्ति पुत्रदारं विना त्वया ॥९॥
त्वां नैते ह्यनुरज्येयुः प्रत्यक्षं प्रवदामि ते । यथायं जाम्बवान् नीलः सुहोत्रश्च महाकपिः ॥१०॥
न ह्यहं ते इमे सर्वे सामदानादिभिर्गुणैः । दण्डेन न त्वया शक्याः सुग्रीवादपकर्षितुम् ॥११॥
विगृह्यासनमप्याहुर्दुर्बलेन बलीयसा । आत्मरक्षाकरस्तस्मान्न विगृह्णीत दुर्बलः ॥१२॥
यां चेमां मन्यसे धात्रीमेतद् बिलमिति श्रुतम् । एतल्लक्ष्मणबाणानामीषत् कार्यं विदारणम् ॥१३॥
स्वल्पं हि कृतमिन्द्रेण क्षिपता ह्यशनिं पुरा । लक्ष्मणो निशितैर्बाणैर्भिन्द्यात् पत्रपुटं यथा ॥१४॥
लक्ष्मणस्य च नाराचा बहवः सन्ति तद्विधाः । वज्राशनिसमस्पर्शा गिरीणामपि दारकाः ॥१५॥

"You are undoubtedly more powerful in combat even than your uncle (Sugrīva) and are capable of firmly retaining the sovereignty of the monkeys as efficiently as your father, O Angada! (8) The monkeys are indeed ever fickle-minded, O bull among the monkeys! In the absence of their progeny and wife they would not brook your authority. (9) I tell you clearly: these monkeys will certainly not get devoted to you. As is the case with this Jāmbavān (the king of bears), Nīla and the mighty monkey Suhotra, so neither I nor all these monkeys (standing before you) can be estranged by you from Sugrīva by means of persuasion, gift and other expedients much less through violence. (10-11) They say it is possible to remain at ease on entering into hostilities with one who is weak (but not otherwise). Hence a weakling seeking self-protection should not make enemies with a stronger person. (12) To tear asunder this cave, which has been heard of by you as impregnable (from the mouth of Tārā) and which you regard as capable of affording protection to you (against the wrath of Indra and others), is easy for the arrows of Lakṣmaṇa. (13) Indeed a very small opening was made (into this cave) in the past by Indra (the ruler of gods) while hurling his thunderbolt (which only succeeded in getting rid of the demon Maya, who had taken shelter in it); Lakṣmaṇa (however) can really tear it asunder as a vessel of leaves by means of his sharpened arrows. (14) Lakṣmaṇa has in his possession many such steel arrows as have an impact similar to that of a thunderbolt (hurled by Indra) or lightning (discharged by a cloud) and are capable even of rending mountains. (15)

---

* The fourteen excellences enumerated in our Śāstras are :—(1) A sense of time and place (देशकालज्ञता); (2) firmness (दाढर्यम्); (3) the capacity to endure all kinds of hardships (सर्वक्लेशसहिष्णुता); (4) knowledge of all empirical subjects (सर्वविज्ञानिता); (5) adroitness (दाक्ष्यम्); (6) ardour (ऊर्जः); (7) the capacity to guard one's secrets (संवृतमन्त्रता); (8) consistency (अविसंवादिता); (9) heroism (शौर्यम्); (10) consciousness of one's own strength as well as of the enemy's (शक्तिज्ञता); (11) appreciation of others' services (कृतज्ञता); (12) fondness for a fugitive (शरणागतवात्सल्यम्); (13) indignation (अमर्षत्वम्) and (14) steadiness (अचापलम्).

देशकालज्ञता दाढर्यं सर्वक्लेशसहिष्णुता ।
सर्वविज्ञानिता दाक्ष्यमूर्जः संवृतमन्त्रता ॥
अविसंवादिता शौर्यं शक्तिज्ञत्वं कृतज्ञता ।
शरणागतवात्सल्यममर्षत्वमचापलम् ॥

अवस्थाने यदैव त्वमासिष्यसि परंतप । तदैव हरयः सर्वे त्यक्ष्यन्ति कृतनिश्चयाः ॥१६॥
स्मरन्तः पुत्रदाराणां नित्योद्विग्ना बुभुक्षिताः । खेदिता दुःखशय्याभिस्त्वां करिष्यन्ति पृष्ठतः ॥१७॥
स त्वं हीनः सुहृद्भिश्च हितकामैश्च बन्धुभिः । तृणादपि भृशोद्विग्नः स्पन्दमानाद् भविष्यसि ॥१८॥
न च जातु न हिंस्युस्त्वां घोरा लक्ष्मणसायकाः । अपवृत्तं जिघांसन्तो महावेगा दुरासदाः ॥१९॥
अस्माभिस्तु गतं सार्धं विनीतवदुपस्थितम् । आनुपूर्व्यात्तु सुग्रीवो राज्ये त्वां स्थापयिष्यति ॥२०॥
धर्मराजः पितृव्यस्ते प्रीतिकामो दृढव्रतः । शुचिः सत्यप्रतिज्ञश्च स त्वां जातु न नाशयेत् ॥२१॥
प्रियकामश्च ते मातुस्तदर्थं चास्य जीवितम् । तस्यापत्यं च नास्त्यन्यत् तस्मादङ्गद गम्यताम् ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

"The moment you take up your abode in the cave, O scourge of your foes, the monkeys will all forsake you since they are (already) determined to do so. (16) Thinking of their progeny and wife, ever afraid (of Śrī Rāma, Lakṣmaṇa and Sugrīva), nay, famished and weary of their wretched plight etc., they will turn their backs on you. (17) Separated from your near and dear ones and friends seeking your welfare, you will be terribly afraid even of a trembling blade of grass. (18) Flying with extraordinary speed and difficult to approach, the fearful arrows of Lakṣmaṇa, which are (ever) disposed to kill a reactionary, will on no account spare you. (19) Sugrīva will, however, install you on the throne (of Kiṣkindhā) in due course if, on the other hand, you return with us and present yourself (before him) in a submissive demeanour. (20) Your uncle (Sugrīva) is a virtuous ruler, firm of vows, good-intentioned, true to his promise and seeks your love. He would never kill you. (21) Again, he is keen to oblige your mother; nay, he lives for her (alone). And he has no (other) progeny; therefore, Angada, let us return (to Kiṣkindhā)." (22)

Thus ends Canto Fifty-Four in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Sick of hearing the praises of Sugrīva uttered by Hanumān and pointing out the faults of Sugrīva and denouncing him, Angada proclaims to the monkeys his decision to undertake a fast till death and actually sits down to fast. Condemning Sugrīva with tears in their eyes and making the mountain caverns resound with their tale of woe commencing from the appearance of Śrī Rāma on the scene and ending with their determination to observe a fast till death, the other monkeys too follow suit.

श्रुत्वा हनुमतो वाक्यं प्रश्रितं धर्मसंहितम् । स्वामिसत्कारसंयुक्तमङ्गदो वाक्यमब्रवीत् ॥ १ ॥
स्थैर्यमात्ममनःशौचमानृशंस्यमथार्जवम् । विक्रमश्चैव धैर्यं च सुग्रीवे नोपपद्यते ॥ २ ॥
भ्रातुर्ज्येष्ठस्य यो भार्यां जीवतो महिषीं प्रियाम् । धर्मेण मातरं यस्तु स्वीकरोति जुगुप्सितः ॥ ३ ॥
कथं स धर्मं जानीते येन भ्रात्रा दुरात्मना । युद्धायाभिनियुक्तेन बिलस्य पिहितं मुखम् ॥ ४ ॥
सत्यात् पाणिगृहीतश्च कृतकर्मा महायशाः । विस्मृतो राघवो येन स कस्य सुकृतं स्मरेत् ॥ ५ ॥
लक्ष्मणस्य भयेनेह नाधर्मभयभीरुणा । आदिष्टा मार्गितुं सीता धर्मस्तस्मिन् कथं भवेत् ॥ ६ ॥
तस्मिन् पापे कृतघ्ने तु स्मृतिभिन्ने चलात्मनि । आर्यः को विश्वसेज्जातु तत्कुलीनो विशेषतः ॥ ७ ॥
राज्ये पुत्रं प्रतिष्ठाप्य सगुणो निर्गुणोऽपि वा । कथं शत्रुकुलीनं मां सुग्रीवो जीवयिष्यति ॥ ८ ॥

Hearing the utterance of Hanumān, which was courteous and conformable to righteousness and was full of deference to his master, Angada replied as follows:— (1) "Stability, purity of body and mind, absence of cruelty and guilelessness, nay, valour and fortitude too are out of the question in Sugrīva, who for his part took to wife, detested as he is, his (veritable) mother from the moral point of view, the beloved queen of his elder brother—while he was (still) alive. (2-3) How does he know what is right, by whom, evil-minded as he is, the opening of the cave was closed even though he had been enjoined by his brother,—while the latter was going to meet his enemy for an encounter—to guard the entrance? (4) Whose good offices will he remember (with gratitude), by whom (even) the highly illustrious Śrī Rāma _(a scion of Raghu)—who had been accepted as a friend (by clasping the hand) in the name of truth and who had rendered good offices to him—was put out of the mind? (5) How can piety exist in him, by whom Sītā was ordered to be searched for on this occasion from fear of Lakṣmaṇa and not because he was seized with the fear of incurring sin (accruing from infidelity to a beneficent friend)? (6) What noble soul, particularly one born in his (own) race will ever repose trust in that sinful, ungrateful and fickle monkey, who has cast to the winds (all) moral codes? (7) How can Sugrīva suffer me to live after installing on the throne (as Prince Regent) me, his (adopted) son, sprung from the loins of his (mortal) foe, no matter whether he (Sugrīva) is full of virtues or devoid of them? (8)

भिन्नमन्त्रोऽपराद्धश्च भिन्नशक्तिः कथं ह्यहम् । किष्किन्धां प्राप्य जीवेयमनाथ इव दुर्बलः ॥ ९ ॥
उपांशुदण्डेन हि मां बन्धनेनोपपादयेत् । शठः क्रूरो नृशंसश्च सुग्रीवो राज्यकारणात् ॥१०॥
बन्धनाच्चावसादान्मे श्रेयः प्रायोपवेशनम् । अनुजानन्तु मां सर्वे गृहं गच्छन्तु वानराः ॥११॥
अहं वः प्रतिजानामि न गमिष्याम्यहं पुरीम् । इहैव प्रायमासिष्ये श्रेयो मरणमेव मे ॥१२॥
अभिवादनपूर्वं तु राज्ञा कुशलमेव च । अभिवादनपूर्वं तु राघवौ बलशालिनौ ॥१३॥
वाच्यस्तातो यवीयान् मे सुग्रीवो वानरेश्वरः । आरोग्यपूर्वं कुशलं वाच्या माता रुमा च मे ॥१४॥
मातरं चैव मे तारामाश्वासयितुमर्हथ । प्रकृत्या प्रियपुत्रा सा सानुक्रोशा तपस्विनी ॥१५॥
विनष्टमिह मां श्रुत्वा व्यक्तं हास्यति जीवितम् ।

"Reaching Kiṣkindhā back how shall I actually survive like a forlorn and weak creature, I, whose (rebellious) plans have leaked out, nay, who has committed an offence (of treason) and whose strength has been shattered (by sowing dissension among my followers)? (9) Sugrīva—who is wily, fierce and merciless, will surely sentence me (if not to death, at least) to some secret punishment, such as putting me in chains for the sake of (retaining) his sovereignty. (10) Fasting till death is preferable in my eyes to confinement and frustration caused by it. (Hence) let all the monkeys (present here) bid adieu to me and return home. (11) I solemnly declare to you that I will not return to the capital (Kiṣkindhā) but will observe a fast till death at this very place. Death is certainly best for me. (12). After salutation, of course, the king (Sugrīva) should be apprised of my welfare only and (even so) the two mighty scions of Raghu (too) should be apprised of my welfare after salutation. (13) My younger father, Sugrīva, the lord of monkeys, as well as my younger mother, Rumā, should be told of my welfare after apprising them of my health. (14) You ought to console my (real) mother Tārā too. The poor lady is by her (very) nature fond of her son (myself) and full of compassion. (15) She will evidently give up the ghost on hearing of my being dead."

एतावदुक्त्वा वचनं वृद्धांस्तानभिवाद्य च ॥१६॥
विवेश चाङ्गदो भूमौ रुदन् दर्भेषु दुर्मुखः । तस्य संविशतस्तत्र रुदन्तो वानरर्षभाः ॥१७॥
नयनेभ्यः प्रमुमुचुरुष्णं वै वारि दुःखिताः । सुग्रीवं चैव निन्दन्तः प्रशंसन्तश्च वालिनम् ॥१८॥
परिवार्याङ्गदं सर्वे व्यवसन् प्रायमासितुम् । तद् वाक्यं वालिपुत्रस्य विज्ञाय प्लवगर्षभाः ॥१९॥
उपस्पृश्योदकं सर्वे प्राङ्मुखाः समुपाविशन् । दक्षिणाग्रेषु दर्भेषु उदक्तीरं समाश्रिताः ॥२०॥
मुमूर्षवो हरिश्रेष्ठा एतत् क्षममिति स्म ह । रामस्य वनवासं च क्षयं दशरथस्य च ॥२१॥
जनस्थानवधं चैव वधं चैव जटायुषः ।
हरणं चैव वैदेह्या वालिनश्च वधं तथा । रामकोपं च वदतां हरीणां भयमागतम् ॥२२॥
स संविशद्भिर्बहुभिर्महीधरो महाद्रिकूटप्रतिमैः प्लवंगमैः ।
बभूव संनादितनिर्दरान्तरो भृशं नदद्भिर्जलदैरिवाम्बरम् ॥२३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Saying this much and greeting the aforesaid elderly monkeys, Angada sank down weeping on the ground on blades of the sacred Kuśa grass, his countenance woebegone. As he sat down there, the foremost of monkeys shed burning tears profusely from their eyes, sobbing at the same time in distress. Denouncing

Sugrīva and also praising Vālī and surrounding Angada, all resolved to starve themselves to death. Reflecting on the aforesaid utterance of Angada (the son of Vālī) and sipping water (in order to consecrate themselves), all the leaders of monkeys sat down comfortably, their faces turned towards the east, on blades of the sacred Kuśa grass with their ends pointing towards the south, taking up their position on the northern shore (of the Indian Ocean). (16—20) Those jewels among the monkeys, willing as they were to die, thought, they say, that the aforesaid was the course desirable for them. As the monkeys were talking of Śrī Rāma's exile and also of Daśaratha's death, nay, also of the carnage in Janasthāna as well as of the abduction of Sītā (a princess of the territory of Videha) as also of the slaying of Jaṭāyu and even so of the killing of Vālī and (then) of the wrath of Śrī Rāma another danger stared them in the face. (21-22) With those numerous monkeys, which (themselves) resembled the peaks of huge mountains, sitting down and roaring (in dismay), the aforesaid mountain found the interior of its caves resonant and presented the appearance of the sky resounding with the sound of thundering clouds. (23)

Thus ends Canto Fifty-Five in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Praising Providence out of joy at the prospect of deriving sustenance for a long time on seeing a band of monkeys even as it emerged from a cave of the Vindhyan range on hearing their noise, the vulture king, Sampāti (the elder brother of Jaṭāyu), expresses his determination to eat them all up one after another. Depressed to hear the vow and declaring Jaṭāyu, who had met his death at the hands of Rāvaṇa in the service of Śrī Rāma while trying to deliver Sītā from the former's clutches, as more fortunate than any of them, who were threatened with death even before accomplishing the purpose of Śrī Rāma, Angada reproaches Kaikeyī, who was at the root of the whole mischief. Distressed to hear these words of Angada and telling Angada that he was the elder brother of Jaṭāyu, and at the same time inquiring about the death of his younger brother, Sampāti requests Angada to help him slide down from his high post adding that, his wings having been burnt he was unable to fly.

उपविष्टास्तु ते सर्वे यस्मिन् प्रायं गिरिस्थले । हरयो गृध्रराजश्च तं देशमुपचक्रमे ॥ १ ॥

सम्पातिर्नाम नाम्ना तु चिरजीवो विहंगमः । भ्राता जटायुषः श्रीमान् विख्यातबलपौरुषः ॥ २ ॥
कन्दरादभिनिष्क्रम्य स विन्ध्यस्य महागिरेः । उपविष्टान् हरीन् दृष्ट्वा हृष्टात्मा गिरमब्रवीत् ॥ ३ ॥
विधिः किल नरं लोके विधानेनानुवर्तते । यथायं विहितो भक्ष्यश्चिरान्मह्यमुपागतः ॥ ४ ॥
परम्पराणां भक्षिष्ये वानराणां मृतं मृतम् । उवाचैतद् वचः पक्षी तान् निरीक्ष्य प्लवंगमान् ॥ ५ ॥
तस्य तद् वचनं श्रुत्वा भक्ष्यलुब्धस्य पक्षिणः । अङ्गदः परमायस्तो हनूमन्तमथाब्रवीत् ॥ ६ ॥
पश्य सीतापदेशेन साक्षाद् वैवस्वतो यमः । इमं देशमनुप्राप्तो वानराणां विपत्तये ॥ ७ ॥
रामस्य न कृतं कार्यं न कृतं राजशासनम् । हरीणामियमज्ञाता विपत्तिः सहसाऽऽगता ॥ ८ ॥

The king of vultures too approached the same plateau on which all the aforesaid monkeys for their part had sat down to starve themselves to death. (1) He was (no other than) a long-lived and glorious bird, the brother of Jaṭāyu, known by the name of Sampāti, whose strength and prowess were widely known. (2) Emerging all of a sudden from a cave of the great Vindhyan range and delighted in mind to observe the monkeys seated (there), he spoke as follows:—(3) "Even as in this world the fruit of a man's (past) actions accrues to him according to the Law of Karma, this food (in the shape of so many monkeys), which was ordained for me, has come (of its own accord) after a long time. (4) I shall successively eat up one of another of these monkeys seated in a line (even) as it falls dead (due to starvation)." The bird uttered the foregoing words on perceiving the monkeys. (5) Greatly perturbed to hear the aforesaid utterance of that bird, who was covetous of food, Angada presently spoke to Hanumān (as follows):—(6) "For bringing destruction to the monkeys under the pretext of Sītā, Yama (the god of retribution), son of the sun-god, has bodily come to this region. (7) The purpose of Śrī Rāma has not been accomplished nor has the king's injunction been carried out. (In the meantime) this unforeseen calamity has overtaken the monkeys all of a sudden. (8)

वैदेह्याः प्रियकामेन कृतं कर्म जटायुषा । गृध्रराजेन यत् तत्र श्रुतं वस्तदशेषतः ॥ ९ ॥
तथा सर्वाणि भूतानि तिर्यग्योनिगतान्यपि । प्रियं कुर्वन्ति रामस्य त्यक्त्वा प्राणान् यथा वयम् ॥१०॥
अन्योन्यमुपकुर्वन्ति स्नेहकारुण्ययन्त्रिताः । ततस्तस्योपकारार्थं त्यजतात्मानमात्मना ॥११॥
प्रियं कृतं हि रामस्य धर्मज्ञेन जटायुषा । राघवार्थे परिश्रान्ता वयं संत्यक्तजीविताः ॥१२॥
कान्ताराणि प्रपन्नाः स्म न च पश्याम मैथिलीम् ।
स सुखी गृध्रराजस्तु रावणेन हतो रणे । मुक्तश्च सुग्रीवभयाद् गतश्च परमां गतिम् ॥१३॥
जटायुषो विनाशेन राज्ञो दशरथस्य च । हरणेन च वैदेह्याः संशयं हरयो गताः ॥१४॥
रामलक्ष्मणयोर्वासमरण्ये सह सीतया । राघवस्य च बाणेन वालिनश्च तथा वधः ॥१५॥
रामकोपादशेषाणां रक्षसां च तथा वधम् । कैकेय्या वरदानेन इदं च विकृतं कृतम् ॥१६॥

"The service rendered at Panchavati by Jaṭāyu, the king of vultures, who was keen to oblige Sītā (a princess of the Videha territory) has been heard of by you in its entirety. (9) All living beings, even those born in the sub-human species (of birds and beasts) do what is pleasing to Śrī Rāma, (even) laying down their life (if necessary) as we are doing. (10) Bound by love and compassion (for him alone as manifested in the form of all living beings) do people render good offices to one another. Therefore lay down your life by yourselves for the sake of his service. (11) Indeed a kindly act was done to Śrī Rāma (in the shape of laying down his life in his service) by Jaṭāyu, who knew what is right. We too have ventured on difficult roads for the sake of Śrī Rāma (a scion of Raghu) and feel thoroughly exhausted; but we have not found out Sītā, even though we have finally taken leave of our lives. Blessed is that king of vultures in that he was slain in an encounter by Rāvaṇa, nay, was rid (once for all) of the fear of Sugrīva (who was evidently the overlord of the entire sub-human creation) and has attained the highest state (by the grace of Śrī Rāma)! (11—13) The monkeys have fallen into danger through the death of King Daśaratha, the destruction of Jaṭāyu and the abduction of Sītā (a princess of the Videha territory). (14) Know the sojourn of Śrī Rāma and Lakṣmaṇa in the forest with Sītā, and even so the destruction of Vālī encompassed by an arrow of Śrī Rāma (a scion of Raghu), and similarly the (prospective) extermination of all the ogres through the wrath of Śrī Rāma—all this evil to have been brought about by the boon granted (by Daśaratha) in favour of Kaikeyī.' (15-16)

तदसुखमनुकीर्तितं वचो भुवि पतितांश्च निरीक्ष्य वानरान् ।
भृशचकितमतिर्महामतिः कृपणमुदाहृतवान् स गृध्रराजः ॥१७॥
तत् तु श्रुत्वा तथा वाक्यमङ्गदस्य मुखोद्गतम् । अब्रवीद् वचनं गृध्रस्तीक्ष्णतुण्डो महास्वनः ॥१८॥
कोऽयं गिरा घोषयति प्राणैः प्रियतरस्य मे । जटायुषो वधं भ्रातुः कम्पयन्निव मे मनः ॥१९॥
कथमासीज्जनस्थाने युद्धं राक्षसगृध्रयोः । नामधेयमिदं भ्रातुश्चिरस्याद्य मया श्रुतम् ॥२०॥
इच्छेयं गिरिदुर्गाच्च भवद्भिरवतारितम् । यवीयसो गुणज्ञस्य श्लाघनीयस्य विक्रमैः ॥२१॥
अतिदीर्घस्य कालस्य परितुष्टोऽस्मि कीर्तनात् । तदिच्छेयमहं श्रोतुं विनाशं वानरर्षभाः ॥२२॥
भ्रातुर्जटायुषस्तस्य जनस्थाननिवासिनः । तस्यैव च मम भ्रातुः सखा दशरथः कथम् ॥२३॥
यस्य रामः प्रियः पुत्रो ज्येष्ठो गुरुजनप्रियः ।
सूर्यांशुदग्धपक्षत्वान्न शक्नोमि विसर्पितुम् । इच्छेयं पर्वतादस्मादवतर्तुमरिंदमाः ॥२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्पञ्चाशः सर्गः ॥ ५६ ॥

Greatly bewildered in mind to hear the aforesaid doleful cries uttered by the monkeys, and to perceive them tumbled down on the ground, the highly intelligent Sampāti, the king of vultures, spoke (as follows) in a piteous tone. (17) Nay, hearing the speech that had escaped from the lips of Angada as above, the sharp-beaked vulture (Sampāti) spoke as follows making a loud noise:—(18) "Who is the being which proclaims in (so many) distinct words the death of my brother, Jaṭāyu, who was dearer to me than life (itself), causing my heart to tremble as it were (with this heart-rending news)? (19) How did an encounter take place between an ogre and the vulture in Janasthāna? This name of my (younger) brother has been heard by me after a long time today. (20) Nay, with your help I wish to bring myself down from the mountain citadel (on which I am perched). I am highly gratified with the praises, heard after a very long time, of my younger brother (Jaṭāyu), who appreciated the virtues of others and was deserving of praise because of his exploits. Therefore, O leaders of monkeys, I long to hear about the destruction of my (younger) brother Jaṭāyu, who lived in Janasthāna Again, how did King Daśaratha, a friend of the selfsame brother of mine,—whose beloved eldest son is Śrī Rāma, the favourite of his elders,—meet his end? My wings having been scorched by the rays of the sun, I cannot fly about. (All the same) I wish to descend from this eminence, O tamers of your foes." (21--24)

Thus ends Canto Fifty-Six in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Having helped Sampāti to climb down the mountain, Angada narrates to him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting.

शोकाद् भ्रष्टस्वरमपि श्रुत्वा वानरयूथपाः । श्रद्दधुर्नैव तद्वाक्यं कर्मणा तस्य शङ्किताः ॥ १ ॥
ते प्रायमुपविष्टास्तु दृष्ट्वा गृध्रं प्लवंगमाः । चक्रुर्बुद्धिं तदा रौद्रां सर्वान् नो भक्षयिष्यति ॥ २ ॥
सर्वथा प्रायमासीनान् यदि नो भक्षयिष्यति । कृतकृत्या भविष्यामः क्षिप्रं सिद्धिमितो गताः ॥ ३ ॥
एतां बुद्धिं ततश्चक्रुः सर्वे ते हरियूथपाः । अवतार्य गिरेः शृङ्गाद् गृध्रमाहाङ्गदस्तदा ॥ ४ ॥
बभूवर्क्षरजो नाम वानरेन्द्रः प्रतापवान् । ममार्यः पार्थिवः पक्षिन् धार्मिकौ तस्य चात्मजौ ॥ ५ ॥
सुग्रीवश्चैव वाली च पुत्रौ घनबलावुभौ । लोके विश्रुतकर्माभूद् राजा वाली पिता मम ॥ ६ ॥
राजा कृत्स्नस्य जगत इक्ष्वाकूणां महारथः । रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम् ॥ ७ ॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या सह भार्यया । पितुर्निदेशनिरतो धर्मं पन्थानमाश्रितः ॥ ८ ॥
तस्य भार्या जनस्थानाद् रावणेन हृता बलात् । रामस्य तु पितुर्मित्रं जटायुर्नाम गृध्रराट् ॥ ९ ॥
ददर्श सीतां वैदेहीं ह्रियमाणां विहायसा ।
रावणं विरथं कृत्वा स्थापयित्वा च मैथिलीम् । परिश्रान्तश्च वृद्धश्च रावणेन हतो रणे ॥ १० ॥

Even after hearing the words of Sampāti, whose voice had turned hoarse due to grief (caused by the news of his brother's death), the monkey generals did not put faith in his words, seized as they were with suspicion caused by his contemplated action (of eating up the monkeys). (1) Seeing the vulture, the said monkeys, for their part, who had sat down to starve themselves to death, entertained the horrid idea that he would eat them all up. (2) "If he eats up us, who have sat down to fast till death, we shall have thoroughly accomplished our purpose, having attained speedy success (in the form of death) through this act of his." (3) All those monkey leaders subsequently arrived at this (latter) conclusion. Having helped the vulture to descend from the mountain-peak, Angada then spoke to the vulture as follows:—(4) "There was a glorious lord of monkeys, King Ṛkṣraja by name, my grandfather, O bird! And he had two pious sons, Vālī and Sugrīva, sprung from his own loins, both possessed of great strength. My father, King Vālī, was well known for his exploits in the world. (5-6) The sovereign of the whole earth and a great car-warrior born in the line of the Ikṣwākus, and son of (the late) King Daśaratha, the glorious Rāma, who was wholly intent upon carrying out the command of his father and had taken to the path of virtue, entered the forest of Daṇḍaka with his (younger half-) brother, Lakṣmaṇa, and consort, Sītā (a princess of the Videha territory). (7-8) His consort was forcibly borne away from Janasthāna by Rāvaṇa. The king of vultures, Jaṭāyu by name, for his part, who was a friend of Śrī Rāma's father (Emperor Daśaratha), observed Sītā, a princess of the Videha territory, being borne away (in an aerial car) through the air. Having deprived Rāvaṇa of his (aerial) car (by shattering it) and placed Sītā (a princess of Mithilā) on the ground, Jaṭāyu, who had been completely exhausted and was aged too, was slain by Rāvaṇa in combat. (9-10)

एवं गृध्रो हतस्तेन रावणेन बलीयसा । संस्कृतश्चापि रामेण जगाम गतिमुत्तमाम् ॥११॥
ततो मम पितृव्येण सुग्रीवेण महात्मना । चकार राघवः सख्यं सोऽवधीत् पितरं मम ॥१२॥
मम पित्रा निरुद्धो हि सुग्रीवः सचिवैः सह । निहत्य वालिनं रामस्ततस्तमभिषेचयत् ॥१३॥
स राज्ये स्थापितस्तेन सुग्रीवो वानरेश्वरः । राजा वानरमुख्यानां तेन प्रस्थापिता वयम् ॥१४॥
एवं रामप्रयुक्तास्तु मार्गमाणास्ततस्ततः । वैदेहीं नाधिगच्छामो रात्रौ सूर्यप्रभामिव ॥१५॥
ते वयं दण्डकारण्यं विचित्य सुसमाहिताः । अज्ञानात् तु प्रविष्टाः स्म धरण्या विवृतं बिलम् ॥१६॥
मयस्य मायाविहितं तद् बिलं च विचिन्वताम् । व्यतीतस्तत्र नो मासो यो राज्ञा समयः कृतः ॥१७॥
ते वयं कपिराजस्य सर्वे वचनकारिणः । कृतां संस्थामतिक्रान्ता भयात् प्रायमुपासिताः ॥१८॥
क्रुद्धे तस्मिंस्तु काकुत्स्थे सुग्रीवे च सलक्ष्मणे । गतानामपि सर्वेषां तत्र नो नास्ति जीवितम् ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

"In this way the vulture was killed by the said Rāvaṇa, who was superior in might, and, having been cremated by Śrī Rāma, attained the highest destiny. (11) Then the celebrated Śrī Rāma contracted an alliance with my uncle, the high-souled Sugrīva, and killed my father (as a token of his friendship). (12) Since Sugrīva had been banished with his ministers by my father, Śrī Rāma forthwith installed him on the throne after killing Vālī. (13) Installed on the throne as the lord of monkeys by Śrī Rāma, the aforesaid Sugrīva is (now) the ruler of (all) the monkey chiefs. Dispatched by him and directed by Śrī Rāma, and looking about here and there in this way, we could not find Sītā (a princess of the Videha territory) any more than one would perceive the splendour of the sun at night. (14-15) Having explored the Daṇḍaka forest most carefully, we, however, penetrated deeply through ignorance into a gaping hole in the ground. (16) Nay, (even) as we were scouring that cavern constructed by (the demon) Maya by dint of his wonderful architectural skill, the period of one month appointed by the king (Sugrīva) as the time-limit (for the search) slipped past us. (17) Having exceeded the time-limit fixed by the king we all, who were (engaged in) carrying out the command of Sugrīva (the ruler of monkeys), have sat down through fear to starve ourselves to death. (18) In the event of Śrī Rāma, a scion of Kakutstha, as well as Sugrīva with Lakṣmaṇa being angry, there is no (hope of) survival for us all even if we return to Kiṣkindhā." (19)

Thus ends Canto Fifty-Seven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Sampāti tells Angada how having once soared with his younger brother to the neighbourhood of the solar orb in his eagerness to test their relative strength and flying power he had his own wings burnt in trying to save the wings of Jaṭāyu by spreading his own wings over them as a canopy, and dropped on a peak of the Vindhyan range. Inquired by Angada if he knew anything about the abduction of Sītā, he acknowledged his having seen a youthful lady being borne away by Rāvaṇa and crying out 'Rāma', which now leads him to think that she was no other than Śrī Rāma's beloved spouse. Sampāti further tells Angada how, gifted as he was with an inordinately long vision, he could see Lankā (the capital of Rāvaṇa) at a distance of one hundred Yojanas, as well as the place where Sītā has been lodged. On his expressing a desire to offer water to the spirit of his deceased brother, the monkeys take him to the seashore and bring him back on his having concluded the rite.

इत्युक्तः करुणं वाक्यं वानरैस्त्यक्तजीवितैः । सबाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः ॥ १ ॥
यवीयान् स मम भ्राता जटायुर्नाम वानराः । यमाख्यात हतं युद्धे रावणेन बलीयसा ॥ २ ॥
वृद्धभावादपक्षत्वाच्छृण्वंस्तदपि मर्षये । नहि मे शक्तिरस्त्यद्य भ्रातुर्वैरविमोक्षणे ॥ ३ ॥
पुरा वृत्रवधे वृत्ते स चाहं च जयैषिणौ । आदित्यमुपयातौ स्वो ज्वलन्तं रश्मिमालिनम् ॥ ४ ॥
आवृत्याकाशमार्गेण जवेन स्वर्गतौ भृशम् । मध्यं प्राप्ते तु सूर्ये तु जटायुरवसीदति ॥ ५ ॥
तमहं भ्रातरं दृष्ट्वा सूर्यरश्मिभिरर्दितम् । पक्षाभ्यां छादयामास स्नेहात् परमविह्वलम् ॥ ६ ॥
निर्दग्धपत्रः पतितो विन्ध्येऽहं वानरर्षभाः । अहमस्मिन् वसन् भ्रातुः प्रवृत्तिं नोपलक्षये ॥ ७ ॥

Spoken to in these pitiful words by the monkeys, who had given up all hope of their life, the vulture, full of tears, replied (as follows) to the monkeys in a loud voice :—(1) "He was my younger brother, Jaṭāyu by name, O monkeys, whom you have spoken of as killed in an encounter by Rāvaṇa, who was superior in strength (to him). (2) Due to old age and loss of my wings I forbear even on hearing of it; for I have no more strength (left) in me to requite his (mortal) enmity towards my brother. (3) Seeking to conquer Indra in the olden days, when the death of (the demon) Vṛtra had taken place (at the hands of Indra), Jaṭāyu and myself too soared with (inordinate) speed through the air to heaven. Turning back (from heaven after conquering him) we (flew up still higher and) drew near the sun encircled by its aureole of rays and illumining heaven. When, however, the sun reached the meridian, Jaṭāyu for his part began to grow faint. (4-5) Seeing my aforesaid brother tormented by the sun's rays and greatly unnerved, I covered him with my wings out of affection. (6) My wings having been fully burnt, I dropped down on the Vindhyan range, O leaders of monkeys ! Living on this mountain (as I did), I got no news of my brother." (7)

जटायुषस्त्वेवमुक्तो भ्रात्रा सम्पातिना तदा । युवराजो महाप्राज्ञः प्रत्युवाचाङ्गदस्तदा ॥ ८ ॥
जटायुषो यदि भ्राता श्रुतं ते गदितं मया । आख्याहि यदि जानासि निलयं तस्य रक्षसः ॥ ९ ॥
अदीर्घदर्शिनं तं वै रावणं राक्षसाधमम् । अन्तिके यदि वा दूरे यदि जानासि शंस नः ॥१०॥
ततोऽब्रवीन्महातेजा भ्राता ज्येष्ठो जटायुषः । आत्मानुरूपं वचनं वानरान् सम्प्रहर्षयन् ॥११॥
निर्दग्धपक्षो गृध्रोऽहं गतवीर्यः प्लवंगमाः । वाङ्मात्रेण तु रामस्य करिष्ये साह्यमुत्तमम् ॥१२॥
जानामि वारुणाँल्लोकान् विष्णोस्त्रैविक्रमानपि । देवासुरविमर्दांश्च ह्यमृतस्य विमन्थनम् ॥१३॥
रामस्य यदिदं कार्यं कर्तव्यं प्रथमं मया । जरया च हृतं तेजः प्राणाश्च शिथिला मम ॥१४॥

Told thus by Sampāti, the brother of Jaṭāyu, on that occassion, the highly intelligent Angada, the Prince Regent (of Kiṣkindhā), for his part, then replied (as follows) :—(8) "If you are the brother of Jaṭāyu and if you have listened to what has been narrated by me, (please) say if you know the abode of that ogre. (9) If you actually know that short-sighted Rāvaṇa, the vilest of ogres, to be living near or far, (please) tell us." (10) Sampāti (the elder brother of Jaṭāyu), who was endowed with extraordinary energy, thereupon spoke the following words becoming of himself, bringing supreme delight to the monkeys (thereby) :—(11) "A vulture whose wings have been entirely burnt and whose virility has departed (for good), O monkeys, I would render foremost service to Śrī Rāma (through you, who are engaged in his service) at least through my speech only. (12) I have knowledge of the worlds presided over by Varuṇa (the god of water) as also those measured in three strides by Lord Viṣṇu (descended in the form of the Divine Dwarf and then assuming inordinate proportions). I am (equally) aware of the conflicts that took place between the gods and the demons and also how nectar was churned out (of the ocean of milk). (13) Even though my energy has been snatched away by old age and my vitality is ebbing, this errand of Śrī Rāma, which you have mentioned, must be accomplished by me first. (14)

तरुणी रूपसम्पन्ना सर्वाभरणभूषिता । ह्रियमाणा मया दृष्टा रावणेन दुरात्मना ॥१५॥
क्रोशन्ती राम रामेति लक्ष्मणेति च भामिनी । भूषणान्यपविध्यन्ती गात्राणि च विधुन्वती ॥१६॥
सूर्यप्रभेव शैलाग्रे तस्याः कौशेयमुत्तमम् । असिते राक्षसे भाति यथा वा तडिदम्बुदे ॥१७॥
तां तु सीतामहं मन्ये रामस्य परिकीर्तनात् । श्रूयतां मे कथयतो निलयं तस्य रक्षसः ॥१८॥
पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च । अध्यास्ते नगरीं लङ्कां रावणो नाम राक्षसः ॥१९॥
इतो द्वीपे समुद्रस्य सम्पूर्णे शतयोजने । तस्मिँल्लङ्का पुरी रम्या निर्मिता विश्वकर्मणा ॥२०॥
जाम्बूनदमयैर्द्वारैश्चित्रैः काञ्चनवेदिकैः । प्रासादैर्हेमवर्णैश्च महद्भिः सुसमाकृता ॥२१॥
प्राकारेणार्कवर्णेन महता च समन्विता ।

"A lovely young lady richly endowed with comeliness and adorned with all (kinds of) jewels was seen by me (the other day) crying out 'Rāma !', 'O Rāma !', 'O Lakṣmaṇa', nay, dropping down her ornaments and tossing her limbs (in her attempt to extricate herself) while being borne away by the evil-minded Rāvaṇa. (15-16) Her exquisite silken robe shone against the dark-complexioned ogre as the splendour of the sun against a mountain-peak or as a flash of lightning in the sky. (17) From the fact that she was uttering the name of Rāma again and again I believe her to have been Sītā without doubt. (Now) hear from me, as I speak, about the abode of that ogre. (18) The son of Sage Viśravā himself and a (half-) brother of Kubera (son of Viśravā), the ogre, Rāvaṇa by name, lives in the city of Lankā. (19) On a well-known island in the sea, situated at a distance of full one hundred Yojanas (or eight hundred miles) from this shore, lies the lovely city of Lankā, constructed by Viśwakarmā (the architect of gods), abounding in wonderful gates of Jāmbūnada (gold found on the banks of the Jammu river) and stately mansions of golden hue with terraces of gold and enclosed by a massive fortification wall bright as the sun.

तस्यां वसति वैदेही दीना कौशेयवासिनी ॥२२॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता । जनकस्यात्मजां राज्ञस्तस्यां द्रक्ष्यथ मैथिलीम् ॥२३॥
लङ्कायामथ गुप्तायां सागरेण समन्ततः । सम्प्राप्य सागरस्यान्तं सम्पूर्णं शतयोजनम् ॥२४॥
आसाद्य दक्षिणं तीरं ततो द्रक्ष्यथ रावणम् । तत्रैव त्वरिताः क्षिप्रं विक्रमध्वं प्लवंगमाः ॥२५॥
ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ।आद्यः पन्थाः कुलिङ्गानां ये चान्ये धान्यजीविनः॥२६॥
द्वितीयो बलिभोजानां ये च वृक्षफलाशनाः । भासास्तृतीयं गच्छन्ति क्रौञ्चाश्च कुररैः सह ॥२७॥
श्येनाश्चतुर्थं गच्छन्ति गृध्रा गच्छन्ति पञ्चमम् । बलवीर्योपपन्नानां रूपयौवनशालिनाम् ॥२८॥
षष्ठस्तु पन्था हंसानां वैनतेयगतिः परा । वैनतेयाच्च नो जन्म सर्वेषां वानरर्षभाः ॥२९॥
गर्हितं तु कृतं कर्म येन स्म पिशिताशिनः । प्रतिकार्यं च मे तस्य वैरं भ्रातृकृतं भवेत् ॥३०॥

"In that city lives the unfortunate Sītā (a princess of the Videha territory), clad in silk, confined in the gynaeceum of Rāvaṇa and strongly guarded by ogresses. There you will (be able to) see Sītā (a princess of Mithilā), daughter of King Janaka. (20—23) Duly reaching the end of the sea, which lies at a distance of a full hundred Yojanas (or eight hundred miles), and arriving at its southern coast you will (be able to) see after that Rāvaṇa in Lankā, protected by the sea on all sides. Reaching there expeditiously show your valour soon, O monkeys ! (24-25) I perceive through intuition that you will indeed (be able to) return after seeing Sītā. The first (shortest) flight (in point of height) is that of sparrows and other birds who live on grain. (26) The second (in order of height) is that of birds (such as crows) living on fragments of food left at a meal and those (such as parrots) that subsist on the fruits of trees. Bhāsas and herons as well as ospreys take a flight which is third in order (of height). (27) Hawks take a flight which is fourth in order (of height); while vultures take a flight which is fifth in order (of height). The sixth in order (of height) is the flight of swans endowed with strength and virility and graced with comeliness and youth; while the flight of Garuḍa (son of Vinatā) is the highest. We all (vultures) claim our descent from Aruṇa (the younger son of Vinatā), O leaders of monkeys ! (28-29) The enmity shown towards my brother (Jaṭāyu) by that ogre (lit., one who feeds on raw flesh), by whom the execrable act (in the shape of Sītā's abduction) was actually perpetrated remains to be repaid by me, which will be (automatically) done (through your agency). (30)

इहस्थोऽहं प्रपश्यामि रावणं जानकीं तथा । अस्माकमपि सौपर्णं दिव्यं चक्षुर्बलं तथा ॥३१॥
तस्मादाहारवीर्येण निसर्गेण च वानराः । आयोजनशतात् साग्राद् वयं पश्याम नित्यशः ॥३२॥
अस्माकं विहिता वृत्तिर्निसर्गेण च दूरतः । विहिता वृक्षमूले तु वृत्तिश्चरणयोधिनाम् ॥३३॥
उपायो दृश्यतां कश्चिल्लङ्घने लवणाम्भसः । अभिगम्य तु वैदेहीं समृद्धार्था गमिष्यथ ॥३४॥
समुद्रं नेतुमिच्छामि भवद्भिर्वरुणालयम् । प्रदास्याम्युदकं भ्रातुः स्वर्गतस्य महात्मनः ॥३५॥
ततो नीत्वा तु तं देशं तीरे नदनदीपतेः । निर्दग्धपक्षं सम्पातिं वानराः सुमहौजसः ॥३६॥
तं पुनः प्रापयित्वा च तं देशं पतगेश्वरम् । बभूवुर्वानरा हृष्टाः प्रवृत्तिमुपलभ्य ते ॥३७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे अष्टपञ्चाशः सर्गः ॥ ५८ ॥

"Standing here I vividly perceive Rāvaṇa and Sītā (daughter of Janaka). We also possess the supersensuous vision of Garuḍa (of charming wings). (31) Therefore, through the potency of our food and by virtue of our nature (as descendants of Vinatā) we can always see to a distance of more than one hundred Yojanas (or eight hundred miles), O monkeys! (32) Moreover, our sustenance has been ordained by Nature with food seen at a distance, while that of cocks (lit. birds contending with their claws) has been ordained with food obtained at the foot of a tree. (33) Some means may be found out to cross the sea (of brackish waters). Having met Sītā (a princess of the Videha territory) you will surely return (to Kiṣkindhā) fully accomplished of purpose. (34) I wish myself to be taken by you to the sea, the abode of Varuṇa (the god of water). I will duly offer water to (the spirit of) my high-souled (younger) brother (Jaṭāyu) who has ascended to heaven." (35) Actually taking Sampāti, whose wings had been completely burnt, to the aforesaid region lying on the shore of the ocean (the lord of rivers and streams), and then (after he had offered water to the spirit of his younger brother) taking the said king of birds back to the same place (where he lived), the aforesaid monkeys, who were endowed with extraordinary energy, felt rejoiced to receive the information (regarding Rāvaṇa and Sītā). (36-37)

Thus ends Canto Fifty-Eight in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Interrogated by Jāmbavān as to how Sampāti came to know about Sītā's abduction by Rāvaṇa, the vulture tells him that it was his son, Supārśwa, who related to him how, one day, while he was ranging along the seashore in search of food, he had seen a young lady, shining brightly as gold, being borne away by an ogre, of whom he had come to know later on from the words of an eminent sage that they were no other than Sītā and Rāvaṇa respectively.

ततस्तदमृतास्वादं गृध्रराजेन भाषितम् । निशम्य वदता हृष्टास्ते वचः प्लवगर्षभाः ॥ १ ॥

जाम्बवान् वानरश्रेष्ठः सह सर्वैः प्लवंगमैः । भूतलात् सहसोत्थाय गृध्रराजानमब्रवीत् ॥ २ ॥
क्व सीता केन वा दृष्टा को वा हरति मैथिलीम् । तदाख्यातु भवान् सर्वं गतिर्भव वनौकसाम् ॥ ३ ॥
को दाशरथिबाणानां वज्रवेगनिपातिनाम् । स्वयं लक्ष्मणमुक्तानां न चिन्तयति विक्रमम् ॥ ४ ॥
स हरीन् प्रतिसम्मुक्तान् सीता श्रुतिसमाहितान् । पुनराश्वासयन् प्रीत इदं वचनमब्रवीत् ॥ ५ ॥
श्रूयतामिह वैदेह्या यथा मे हरणं श्रुतम् । येन चापि ममाख्यातं तत्र चायतलोचना ॥ ६ ॥

The aforesaid leaders of monkeys were delighted to hear the words, sweet as nectar, uttered by the king of vultures, even as he spoke (to them). (1) Rising from the ground all at once, along with all the monkeys, Jāmbavān, the foremost of all monkeys and bears, spoke (as follows) to Sampāti (the king of vultures):—(2) "Where is Sītā and by whom was she seen? And who abducted the princess of Mithilā? (Pray) relate all that and prove to be an asylum for the monkeys and bears (lit., dwellers in the woods). (3) Who is it that does not mind the might of the arrows of Śrī Rāma (son of Daśaratha), which rush with the speed of lightning, as well as of those discharged by Lakṣmaṇa himself?" (4) Consoling once more the monkeys, who had (now) totally given up the vow (of starving themselves to death) and were all attention to hear (more) about Sītā, Sampāti joyously made the following reply:—(5) "Hear how the abduction of Sītā (a princess of the Videha territory) was heard of by me here and also by whom the story was related to me, and where the large-eyed lady is. (6)

अहमस्मिन् गिरौ दुर्गे बहुयोजनमायते । चिरान्निपतितो वृद्धः क्षीणप्राणपराक्रमः ॥ ७ ॥
तं मामेवंगतं पुत्रः सुपार्श्वो नाम नामतः । आहारेण यथाकालं बिभर्ति पततां वरः ॥ ८ ॥
तीक्ष्णकामास्तु गन्धर्वास्तीक्ष्णकोपा भुजंगमाः । मृगाणां तु भयं तीक्ष्णं ततस्तीक्ष्णक्षुधा वयम् ॥ ९ ॥
स कदाचित् क्षुधार्तस्य ममाहाराभिकाङ्क्षिणः । गतसूर्येऽहनि प्राप्तो मम पुत्रो ह्यनामिषः ॥१०॥
स मयाऽऽहारसंरोधात् पीडितः प्रीतिवर्धनः । अनुमान्य यथातत्त्वमिदं वचनमब्रवीत् ॥११॥
अहं तात यथाकालमामिषार्थी खमाप्लुतः । महेन्द्रस्य गिरेर्द्वारमावृत्य सुसमाश्रितः ॥१२॥
तत्र सत्त्वसहस्राणां सागरान्तरचारिणाम् । पन्थानमेकोऽध्यवसं संनिरोद्धुमवाङ्मुखः ॥१३॥

"Long ago I fell on this mountain, which is difficult of access and is many Yojanas in extent. I am (now) old and find my vitality and prowess (too) depleted. (7) My (own) son, well-known by the name of Supārśwa, the foremost of birds, nourished me with food at regular hours when I was reduced to this plight. (8) Ardent is the longing of Gandharvas (celestial musicians) for women and violent is the anger of serpents. Intense is the fear of antelopes, while we (birds) are noted more than the latter for our keen appetite. (9) One day, my aforesaid son came to me actually without any flesh at an hour of the day when the sun had actually set; while I was tormented with hunger and was ardently longing for food. (10) Honouring me when stung by me with harsh words for withholding food from me, Supārśwa, who heightened my joy (on meeting me), made the following reply, which was in consonance with facts:—(11) 'Having flown into the air in quest of flesh in time I stationed myself blocking the approach to the Mahendra mountain, O dear father! (12) I stayed there alone, head downwards, with a view to obstructing completely the passage of thousands of creatures living in the sea. (13)

तत्र कश्चिन्मया दृष्टः सूर्योदयसमप्रभाम् । स्त्रियमादाय गच्छन् वै भिन्नाञ्जनचयोपमः ॥१४॥
सोऽहमभ्यवहारार्थं तौ दृष्ट्वा कृतनिश्चयः । तेन साम्ना विनीतेन पन्थानमनुयाचितः ॥१५॥
नहि सामोपपन्नानां प्रहर्ता विद्यते भुवि । नीचेष्वपि जनः कश्चित् किमङ्ग बत मद्विधः ॥१६॥
स यातस्तेजसा व्योम संक्षिपन्निव वेगितः । अथाहं खेचरैर्भूतैरभिगम्य सभाजितः ॥१७॥
दिष्ट्या जीवति सीतेति ह्यब्रुवन् मां महर्षयः । कथंचित् सकलत्रोऽसौ गतस्ते स्वस्त्यसंशयम् ॥१८॥
एवमुक्तस्ततोऽहं तैः सिद्धैः परमशोभनैः । स च मे रावणो राजा रक्षसां प्रतिवेदितः ॥१९॥
पश्यन् दाशरथेर्भार्यां रामस्य जनकात्मजाम् । भ्रष्टाभरणकौशेयां शोकवेगपराजिताम् ॥२०॥
रामलक्ष्मणयोर्नाम क्रोशन्तीं मुक्तमूर्धजाम् । एष कालात्ययस्तात इति वाक्यविदां वरः ॥२१॥
एतदर्थं समग्रं मे सुपार्श्वः प्रत्यवेदयत् ।

'On that occasion was seen by me someone looking like a mass of collyrium, actually carrying a lady bright as the dawn. (14) Seeing them I resolved to seize them for your food. By him (however) I was asked for a passage in gentle words and in a submissive demeanour. (15) Indeed there is no creature on earth, even among the vile, who would strike those armed with conciliatory words; how, then, can a creature like myself do so, O dear father ? (16) He hurriedly passed on enveloping the sky as it were with splendour. Thereupon I was met and felicitated by living beings coursing in the air. (17) Eminent sages actually said to me:—By good luck Sītā is (still) alive; (again) it is undoubtedly well for you that the fellow somehow left with that lady (without doing any harm to you). (18) After he had left I was spoken to as aforesaid by those highly glorious Siddhas. Nay, the fellow was (further) pointed out to have been (no other than) Rāvaṇa, the king of ogres. (19) I remained looking on the consort of Śrī Rāma, son of Daśaratha, and daughter of Janaka, whose jewels had dropped (from her person) and whose silk covering had slipped from over her head, (nay) who had been overcome with vehemence of grief and who was calling loudly the names of Rāma and Lakṣmaṇa, her hair dishevelled. This is how the time passed, O dear father !' "So did Supārśwa, the foremost of masters of expression, convey all this information to me.

तच्छ्रुत्वापि हि मे बुद्धिर्नासीत् काचित् पराक्रमे ॥२२॥
अपक्षो हि कथं पक्षी कर्म किंचित् समारभेत् । यत् तु शक्यं मया कर्तुं वाग्बुद्धिगुणवर्तिना ॥२३॥
श्रूयतां तत्र वक्ष्यामि भवतां पौरुषाश्रयम् । वाङ्मतिभ्यां हि सर्वेषां करिष्यामि प्रियं हि वः ॥२४॥
यद्धि दाशरथेः कार्यं मम तन्नात्र संशयः । तद् भवन्तो मतिश्रेष्ठा बलवन्तो मनस्विनः ॥२५॥
प्रहिताः कपिराजेन देवैरपि दुरासदाः । रामलक्ष्मणबाणाश्च विहिताः कङ्कपत्रिणः ॥२६॥
त्रयाणामपि लोकानां पर्याप्तास्त्राणनिग्रहे ।
कामं खलु दशग्रीवस्तेजोबलसमन्वितः । भवतां तु समर्थानां न किंचिदपि दुष्करम् ॥२७॥
तदलं कालसङ्गेन क्रियतां बुद्धिनिश्चयः । नहि कर्मसु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥२८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनषष्टितमः सर्गः ॥ ५९ ॥

"Even after actually hearing it the idea of showing valour did not occur to me at all. Indeed how can a bird shorn of its wings undertake to do anything ? I, however, shall tell you something which can be done in that behalf by me, used as I am to helping others with my speech and understanding, but (the execution

of) which depends (entirely) on your prowess. Surely I will do with my word and intellect that which is really agreeable to you. (20—24) For that which is the concern of Śrī Rāma (a son of Daśaratha) is (equally) my concern: there is no doubt about it. You are pre-eminent in point of intelligence, mighty, high-minded and difficult to assail even for gods. Hence you have been dispatched (here) by Sugrīva (the ruler of monkeys). The shafts of Śrī Rāma and Lakṣmaṇa, which have been evolved by the creator (himself) and are furnished with the plumes of a buzzard, are adequate to protect or subdue all the three worlds. Granted that Rāvaṇa (the ten-headed monster) is, truly speaking, fully endowed with energy and (bodily) strength; nothing whatsoever is, however, difficult to accomplish for you, powerful as you are. (25—27) Therefore there should be no more loss of time; let your mind be made up (soon to do your best to find out Sītā). For, clever people like you do not lag behind in their undertakings." (28)

Thus ends Canto Fifty-Nine in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Having inspired confidence in the monkeys, Sampāti proceeds to relate to Angada and others, who longed to hear more about Sītā, the story of Sītā's abduction in greater detail. He tells them how, having fallen on the Vindhyan range with his wings completely burnt by the scorching sun, he swooned and regained consciousness only on the seventh day, when he came to know that it was the Vindhyan range on which he had fallen. Descending with difficulty from the eminence, he made his way into the hermitage of a sage named Niśākara, and bowed down to him. Recognizing him to be Sampātī, the sage inquired as to how his wings had come to be burnt.

ततः कृतोदकं स्नातं तं गृध्रं हरियूथपाः । उपविष्टा गिरौ रम्ये परिवार्य समन्ततः ॥ १ ॥
तमङ्गदमुपासीनं तैः सर्वैर्हरिभिर्वृतम् । जनितप्रत्ययो हर्षात् सम्पातिः पुनरब्रवीत् ॥ २ ॥
कृत्वा निःशब्दमेकाग्रः शृण्वन्तु हरयो मम । तथ्यं संकीर्तयिष्यामि यथा जानामि मैथिलीम् ॥ ३ ॥
अस्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरानघ । सूर्यतापपरीताङ्गो निर्दग्धः सूर्यरश्मिभिः ॥ ४ ॥
लब्धसंज्ञस्तु षड्रात्राद् विवशो विह्वलन्निव । वीक्षमाणो दिशः सर्वा नाभिजानामि किंचन ॥ ५ ॥
ततस्तु सागराञ्शैलान् नदीः सर्वाः सरांसि च । वनानि च प्रदेशांश्च निरीक्ष्य मतिरागता ॥ ६ ॥
हृष्टपक्षिगणाकीर्णः कन्दरोदरकूटवान् । दक्षिणस्योदधेस्तीरे विन्ध्योऽयमिति निश्चितः ॥ ७ ॥

The monkey chiefs now sat on the lovely mountain encompassing on all sides the vulture Sampāti, who had offered water (to the spirit of his deceased brother) and taken his bath. (1) Having inspired confidence (in the monkeys), Sampāti joyously spoke once more to the celebrated Angada, who was sitting close by, surrounded by all those monkeys:—(2) "Let (all) the monkeys listen to me attentively, observing (complete) silence. I will narrate in detail the truth as to how I came to know of Sitā (the princess of Mithilā). (3) Scorched by the rays of the sun, (all) my limbs overpowered by the sun's heat, I fell in the former days on a summit of this Vindhyan range, O sinless one! (4) Having regained consciousness after six nights I for my part stood looking all round, powerless and fainting as it were, but could not distinguish anything. (5) Then on scanning the seas and rocks, all the rivers and lakes, woods and the parts of the country, however, memory returned (to me). (6) It was (eventually) concluded to be no other than the Vindhya mountain on the shore of the southern sea,—a mountain which is crowded with flocks of joyous birds and contains caves in its flanks and (a number of) peaks. (7)

आसीच्चात्राश्रमं पुण्यं सुरैरपि सुपूजितम् । ऋषिर्निशाकरो नाम यस्मिन्नुग्रतपा भवत् ॥८॥
अष्टौ वर्षसहस्राणि तेनास्मिन्नृषिणा गिरौ । वसतो मम धर्मज्ञे स्वर्गते तु निशाकरे ॥९॥
अवतीर्य च विन्ध्याग्रात् कृच्छ्रेण विषमाच्छनैः । तीक्ष्णदर्भां वसुमतीं दुःखेन पुनरागतः ॥१०॥
तमृषिं द्रष्टुकामोऽस्मि दुःखेनाभ्यागतो भृशम् । जटायुषा मया चैव बहुशोऽधिगतो हि सः ॥११॥
तस्याश्रमपदाभ्याशे ववुर्वाताः सुगन्धिनः । वृक्षो नापुष्पितः कश्चिदफलो वा न दृश्यते ॥१२॥
उपेत्य चाश्रमं पुण्यं वृक्षमूलमुपाश्रितः । द्रष्टुकामः प्रतीक्षे च भगवन्तं निशाकरम् ॥१३॥

"Again, here there was a holy hermitage, highly adored even by gods, in which dwelt a Ṛṣi (a seer of Vedic Mantras) named Niśākara, noted for his rigorous austerities. (8) (Even) after Sage Niśākara, who knew what is right, had ascended to heaven eight thousand years slipped past me as I lived on this mountain without this Ṛṣi. (9) Descending slowly and painfully from the rugged peak of the Vindhya mountain (on regaining consciousness after my fall from the sky) I then reached with difficulty a plain bristling with sharp-pointed blades of (the sacred) Kuśa grass. (10) Eager to see the aforesaid Ṛṣi I arrived there with great hardship; for he had been visited by Jaṭāyu and myself on many an occasion (in the past). (11) In the neighbourhood of the site of that hermitage fragrant breezes blew. No tree without blossom or fruit could be seen there. (12) Nay, approaching the holy hermitage I took shelter at the foot of a tree and waited (there), keen as I was to see the venerable Sage Niśākara. (13)

अथ पश्यामि दूरस्थमृषिं ज्वलिततेजसम् । कृताभिषेकं दुर्धर्षमुपावृत्तमुदङ्मुखम् ॥१४॥
तमृक्षाः सृमरा व्याघ्राः सिंहा नानासरीसृपाः । परिवार्योपगच्छन्ति दातारं प्राणिनो यथा ॥१५॥
ततः प्राप्तमृषिं ज्ञात्वा तानि सत्त्वानि वै ययुः । प्रविष्टे राजनि यथा सर्वं सामात्यकं बलम् ॥१६॥
ऋषिस्तु दृष्ट्वा मां तुष्टः प्रविष्टश्चाश्रमं पुनः । मुहूर्तमात्रान्निर्गम्य ततः कार्यमपृच्छत ॥१६॥
सौम्य वैकल्यतां दृष्ट्वा रोम्णां ते नावगम्यते । अग्निदग्धाविमौ पक्षौ प्राणाश्चापि शरीरके ॥१८॥
गृध्रौ द्वौ दृष्टपूर्वौ मे मातरिश्वसमौ जवे । गृध्राणां चैव राजानौ भ्रातरौ कामरूपिणौ ॥१९॥
ज्येष्ठोऽवितस्त्वं सम्पाते जटायुरनुजस्तव । मानुषं रूपमास्थाय गृह्णीतां चरणौ मम ॥२०॥
किं ते व्याधिसमुत्थानं पक्षयोः पतनं कथम् । दण्डो वायं धृतः केन सर्वमाख्याहि पृच्छतः ॥२१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षष्टितमः सर्गः ॥ ६० ॥

"Presently I beheld at a distance the sage of dazzling brilliance, who could not easily be insulted, returning with his face turned towards the north having taken his bath (in the sea). (14) Bears, Sṛmaras (a species of deer), tigers, lions and serpents of various kinds followed surrounding him on all sides as living beings would follow a giver. (15) Then finding the sage having reached the hermitage, the aforesaid animals left (immediately for their dens) even as on a king retiring into his palace the whole army (escorting him) along with the ministers disperses. (16) The Ṛṣi was pleased to behold me and retired into his hermitage. Coming out, however, once more after an hour or so, he then inquired (of me) the purpose of my visit. (17) (He said:) 'Seeing the disappearance of your feathers I could not recognize you, O gentle one! These wings (of yours) have (also) been burnt with fire and even so the vitality (as well as the strength and prowess too) in your frail frame stands (well-nigh) consumed. (18) Two vultures, related as brothers (to each other), the rulers of vultures, who vied with the wind in speed and were capable of changing form at will, were seen by me before. (19) Assuming human forms, you, who stand recognized (by me) as the elder (of the two), O Sampāti, and Jaṭāyu, your younger brother, used to clasp my feet (as a token of respect). (20) Is this a symptom of some disease appearing in your body? How is the falling off of your wings to be accounted for? Or by whom has this punishment been inflicted (on you)? Relate everything to me, who make this inquiry (of you)." (21)

Thus ends Canto Sixty in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Relating to Sage Niśākara the circumstances which led to his being burnt, Sampāti takes before the sage a vow to give up the ghost by leaping from a mountain-peak.

ततस्तद् दारुणं कर्म दुष्करं सहसा कृतम् । आचचक्षे मुनेः सर्वं सूर्यानुगमनं तथा ॥ १ ॥
भगवन् व्रणयुक्तत्वाल्लज्जया चाकुलेन्द्रियः । परिश्रान्तो न शक्नोमि वचनं परिभाषितुम् ॥ २ ॥
अहं चैव जटायुश्च संघर्षाद् गर्वमोहितौ । आकाशं पतितौ दूराज्जिज्ञासन्तौ पराक्रमम् ॥ ३ ॥
कैलासशिखरे बद्ध्वा मुनीनामग्रतः पणम् । रविः स्यादनुयातव्यो यावदस्तं महागिरिम् ॥ ४ ॥
अप्यावां युगपत् प्राप्तावपश्याव महीतले । रथचक्रप्रमाणानि नगराणि पृथक् पृथक् ॥ ५ ॥
क्वचिद् वादित्रघोषश्च क्वचिद् भूषणनिःस्वनः । गायन्तीः स्माङ्गना बह्वीः पश्यावो रक्तवाससः ॥ ६ ॥
तूर्णमुत्पत्य चाकाशमादित्यपदमास्थितौ । आवामालोकयावस्तद् वनं शाद्वलसंस्थितम् ॥ ७ ॥
उपलैरिव संछन्ना दृश्यते भूः शिलोच्चयैः । आपगाभिश्च संवीता सूत्रैरिव वसुंधरा ॥ ८ ॥
हिमवांश्चैव विन्ध्यश्च मेरुश्च सुमहागिरिः । भूतले सम्प्रकाशन्ते नागा इव जलाशये ॥ ९ ॥

Thereupon Sampāti related (in the following words) to the sage (Niśākara) all about that impetuous act (in the form of discomfiting Indra), which was (so) hard to accomplish and had been rashly undertaken, as also about their (wild goose) chase after the sun :—(1) "Due to my being afflicted with wounds (inflicted by the thunderbolt of Indra) and my mind being confused through shame (at my humiliation and frustration that followed in the wake of my chasing the sun) and exhausted (by my arduous journey to your hermitage) I cannot narrate my story at length, O venerable sage ! (2) Having taken a vow on a peak of Mount Kailāsa in the presence of hermits that the sun must be followed till it reached the huge Western Mountain (where the sun is supposed to set), Jaṭāyu (my younger brother) and myself too, who were anxious to test our (relative) strength, infatuated as we were with pride (occasioned by our having worsted Indra in an encounter), flew far into the sky in a spirit of emulation. (3-4) Nay, having reached the sky together, we distinctly perceived cities on the earth's surface equal in size to the wheel of a chariot. (5) In one region (of the sky) was heard the sound of musical instruments, while in another could be heard the jingling of ornaments. In a third region we found singing numerous young ladies clad in red. (6) Nay, speedily rising above the region immediately below the path of the sun and having reached the path of the sun, we found the forest below looking like a grassy plot. (7) Thickly covered with mountains, the earth looked as though strewn with pebbles; nay, surrounded by rivers, the terrestrial globe appeared entwined with threads. (8) The Himalayan range as well as the Vindhyan range and the huge mountain Meru too vividly appeared on the earth's surface as (so many) elephants in a pond. (9)

तीव्रः स्वेदश्च खेदश्च भयं चासीत् तदाऽऽवयोः । समाविशत मोहश्च ततो मूर्च्छा च दारुणा ॥१०॥
न च दिग् ज्ञायते याम्या न चाग्नेयी न वारुणी । युगान्ते नियतो लोको हतो दग्ध इवाग्निना ॥११॥
मनश्च मे हतं भूयश्चक्षुः प्राप्य तु संश्रयम् । यत्नेन महता ह्यस्मिन् मनः संधाय चक्षुषी ॥१२॥
यत्नेन महता भूयो भास्करः प्रतिलोकितः । तुल्यः पृथ्वीप्रमाणेन भास्करः प्रतिभाति नौ ॥१३॥
जटायुर्मामनापृच्छ्य निपपात महीं ततः । तं दृष्ट्वा तूर्णमाकाशादात्मानं मुक्तवानहम् ॥१४॥
पक्षाभ्यां च मया गुप्तो जटायुर्न प्रदह्यत । प्रमादात् तत्र निर्दग्धः पतन् वायुपथादहम् ॥१५॥
आशङ्के तं निपतितं जनस्थाने जटायुषम् । अहं तु पतितो विन्ध्ये दग्धपक्षो जडीकृतः ॥१६॥
राज्याच्च हीनो भ्रात्रा च पक्षाभ्यां विक्रमेण च । सर्वथा मर्तुमेवेच्छन् पतिष्ये शिखराद् गिरेः ॥१७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकषष्टितमः सर्गः ॥ ६१ ॥

"Intense perspiration and fatigue as well as fear presently came upon us. Nay, confusion and then violent unconsciousness too overcame us. (10) Neither the (southern) quarter presided over by Yama (the god of retribution) nor the (south-eastern) corner presided over by the god of fire nor again the (western) quarter presided over by Varuṇa (the god of water) could be distinguished between. The world, which is governed by laws (of nature and could not perish before the appointed time) seemed to have been consumed by fire and dissolved as at the time of universal destruction (lit. the end of a Kalpa or cycle). (11) Nay, falling back upon the sense of vision as its medium, my mind for its part got lost (due to the failure of my vision). Fixing once more my mind and eyes on the sun with great effort of course, the sun could at least be seen with great effort. The sun appeared to us to be equal in size to the earth. (12—13) Without taking leave of me Jaṭāyu then descended to the earth. Seeing him (descend) I (too) speedily let myself fall from the sky. (14) Having been protected by me with my wings, Jaṭāyu was not burnt; I, however, got my wings badly burnt at that time due to (my) recklessness. While falling down from the sky I suspected Jaṭāyu to have dropped (somewhere) in Janasthāna; while I fell down unconscious on the Vindhyan range, my wings having been burnt. (15—16) Deprived of my rulership (of the feathered kingdom) and my brother, and shorn of my wings and prowess, and (therefore) seeking death alone under all circumstances, I will fall down from a mountain-peak." (17)

Thus ends Canto Sixty-One in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Sampāti communicates to the monkeys the prediction made by Sage Niśākara, who could foresee future events by dint of his intuitive perception, that descending as Śrī Rāma elsewhere the Lord will dispatch monkeys in quest of Sītā to the Vindhyan range and that Sampāti will get back his wings as soon as he tells the monkeys the whereabouts of Sītā.

एवमुक्त्वा मुनिश्रेष्ठमरुदं भृशदुःखितः । अथ ध्यात्वा मुहूर्तं च भगवानिदमब्रवीत् ॥ १ ॥
पक्षौ च ते प्रपक्षौ च पुनरन्यौ भविष्यतः । चक्षुषी चैव प्राणाश्च विक्रमश्च बलं च ते ॥ २ ॥
पुराणे सुमहत्कार्यं भविष्यं हि मया श्रुतम् । दृष्टं मे तपसा चैव श्रुत्वा च विदितं मम ॥ ३ ॥
राजा दशरथो नाम कश्चिदिक्ष्वाकुवर्धनः । तस्य पुत्रो महातेजा रामो नाम भविष्यति ॥ ४ ॥
अरण्यं च सह भ्रात्रा लक्ष्मणेन गमिष्यति । तस्मिन्नर्थे नियुक्तः सन् पित्रा सत्यपराक्रमः ॥ ५ ॥

"Having submitted to Niśākara (the foremost of sages) as above, I fell a sobbing, sore distressed as I was. Reflecting awhile, the venerable sage, however, spoke as follows :—(1) 'You will get back other pairs of wings as well as vision and (renewed) vitality as also valour and strength too. (2) It has actually been heard by me (predicted) in the old traditional history that a very remarkable event is going to take place in future. It has not only been learnt by me through hearsay but also foreseen by me by virtue of my asceticism. (3) There will be a certain king, Daśaratha by name, the promoter of Ikṣwāku's race. A son, Rāma by name, endowed with extraordinary energy, will be born to him. (4) Called upon by his father to do so, Śrī Rāma (of unfailing prowess) will proceed to the forest with his (younger half-) brother, Lakṣmaṇa, and his consort (Sītā). (5)

नैर्ऋतो रावणो नाम तस्य भार्यां हरिष्यति । राक्षसेन्द्रो जनस्थाने अवध्यः सुरदानवैः ॥ ६ ॥
सा च कामैः प्रलोभ्यन्ती भक्ष्यैर्भोज्यैश्च मैथिली । न मोक्ष्यति महाभागा दुःखमग्ना यशस्विनी ॥ ७ ॥
परमान्नं च वैदेह्या ज्ञात्वा दास्यति वासवः । यदन्नममृतप्रख्यं सुराणामपि दुर्लभम् ॥ ८ ॥
तदन्नं मैथिली प्राप्य विज्ञायेन्द्रादिदं त्विति । अग्रमुद्धृत्य रामाय भूतले निर्वपिष्यति ॥ ९ ॥
यदि जीवति मे भर्ता लक्ष्मणो वापि देवरः । देवत्वं गच्छतोर्वापि तयोरन्नमिदं त्विति ॥१०॥

" 'An ogre (lit. One born in the line of Nirṛti, the deity presiding over the south-east), Rāvaṇa by name, the ruler of ogres, incapable of being slain by gods and demons (alike), will carry off his consort (Sītā) in Janasthāna. (6) Plunged in sorrow, the illustrious and highly blessed Sītā (a princess of Mithilā) however will not partake of anything, even though tempted with (offers of) dishes–worth coveting–requiring mastication and those which can be easily gulped. (7) Learning of this, Indra (the ruler of gods) will offer (through his messenger Mātali, a dish of) milk boiled with rice and sugar, a dish which will be like ambrosia and difficult to get even for gods. (8) Receiving that dish and taking out the foremost part of it on coming to know for certain that it has come from Indra, Sītā (a princess of Mithilā) for her part will pour it on the ground as an offering to Śrī Rāma, saying: 'If my husband or even Lakṣmaṇa, my brother-in-law, is alive, or even if they have attained the celestial state, let this food actually reach them.' (9–10)

एष्यन्ति प्रेषितास्तत्र रामदूताः प्लवंगमाः । आख्येया राममहिषी त्वया तेभ्यो विहंगम ॥११॥
सर्वथा तु न गन्तव्यमीदृशः क्व गमिष्यसि । देशकालौ प्रतीक्षस्व पक्षौ त्वं प्रतिपत्स्यसे ॥१२॥
उत्सहेयमहं कर्तुमद्यैव त्वां सपक्षकम् । इहस्थस्त्वं हि लोकानां हितं कार्यं करिष्यसि ॥१३॥
त्वयापि खलु तत् कार्यं तयोश्च नृपपुत्रयोः । ब्राह्मणानां गुरूणां च मुनीनां वासवस्य च ॥१४॥
इच्छाम्यहमपि द्रष्टुं भ्रातरौ रामलक्ष्मणौ । नेच्छे चिरं धारयितुं प्राणांस्त्यक्ष्ये कलेवरम् ॥
महर्षिस्त्वब्रवीदेवं दृष्टतत्त्वार्थदर्शनः ॥१५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विषष्टितमः सर्गः ॥ ६२ ॥

" 'Dispatched as messengers of Śrī Rāma, monkeys will arrive on that spot. To them, O bird, the information about Sītā (the consort of Śrī Rāma) should be communicated by you. (11) On no account, however, should you venture out. Where can you go in this state? Wait for a suitable place and time, you will recover your wings. (12) I can furnish you with wings this very day. (But in that case you will fly away to some other place). Continuing here, however, you will do a friendly act (of service) to mankind (by enabling Śrī Rāma to trace out Sītā and kill Rāvaṇa, a sworn enemy of mankind). (13) Indeed it is your duty too to render the aforesaid service to those two princes (Śrī Rāma and Lakṣmaṇa), to the Brahmans as well as to your teachers (*viz*, ourselves) and (other) hermits as also to Indra (inasmuch as the interests of all these including yourself will be served by it). (14) I too long to see the two course, the sun could at least be seen with great effort. The sun appeared to us to be equal in size to the earth. (12—13) Without taking leave of me Jaṭāyu then descended to the earth. Seeing him (descend) I (too) speedily let myself fall from the sky. (14) Having been protected by me with my wings, Jaṭāyu was not burnt; I, however, got my wings badly burnt at that time due to (my) recklessness. While falling down from the sky I suspected Jaṭāyu to have dropped (somewhere) in Janasthāna; while I fell down unconscious on the Vindhyan range, my wings having been burnt. (15—16) Deprived of my rulership (of the feathered kingdom) and my brother, and shorn of my wings and prowess, and (therefore) seeking death alone under all circumstances, I will fall down from a mountain-peak." (17)

Thus ends Canto Sixty-One in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Sampāti communicates to the monkeys the prediction made by Sage Niśākara, who could foresee future events by dint of his intuitive perception, that descending as Śrī Rāma elsewhere the Lord will dispatch monkeys in quest of Sītā to the Vindhyan range and that Sampāti will get back his wings as soon as he tells the monkeys the whereabouts of Sītā.

एवमुक्त्वा मुनिश्रेष्ठमरुदं भृशदुःखितः । अथ ध्यात्वा मुहूर्तं च भगवानिदमब्रवीत् ॥ १ ॥
पक्षौ च ते प्रपक्षौ च पुनरन्यौ भविष्यतः । चक्षुषी चैव प्राणाश्च विक्रमश्च बलं च ते ॥ २ ॥
पुराणे सुमहत्कार्यं भविष्यं हि मया श्रुतम् । दृष्टं मे तपसा चैव श्रुत्वा च विदितं मम ॥ ३ ॥
राजा दशरथो नाम कश्चिदिक्ष्वाकुवर्धनः । तस्य पुत्रो महातेजा रामो नाम भविष्यति ॥ ४ ॥
अरण्यं च सह भ्रात्रा लक्ष्मणेन गमिष्यति । तस्मिन्नर्थे नियुक्तः सन् पित्रा सत्यपराक्रमः ॥ ५ ॥

"Having submitted to Niśākara (the foremost of sages) as above, I fell a sobbing, sore distressed as I was. Reflecting awhile, the venerable sage, however, spoke as follows :—(1) 'You will get back other pairs of wings as well as vision and (renewed) vitality as also valour and strength too. (2) It has actually been heard by me (predicted) in the old traditional history that a very remarkable event is going to take place in future. It has not only been learnt by me through hearsay but also foreseen by me by virtue of my asceticism. (3) There will be a certain king, Daśaratha by name, the promoter of Ikṣwāku's race. A son, Rāma by name, endowed with extraordinary energy, will be born to him. (4) Called upon by his father to do so, Śrī Rāma (of unfailing prowess) will proceed to the forest with his (younger half-) brother, Lakṣmaṇa, and his consort (Sītā). (5)

नैर्ऋतो रावणो नाम तस्य भार्यां हरिष्यति । राक्षसेन्द्रो जनस्थाने अवध्यः सुरदानवैः ॥ ६ ॥
सा च कामैः प्रलोभ्यन्ती भक्ष्यैर्भोज्यैश्च मैथिली । न मोक्ष्यति महाभागा दुःखमग्ना यशस्विनी ॥ ७ ॥
परमान्नं च वैदेह्या ज्ञात्वा दास्यति वासवः । यदन्नममृतप्रख्यं सुराणामपि दुर्लभम् ॥ ८ ॥
तदन्नं मैथिली प्राप्य विज्ञायेन्द्रादिदं त्विति । अग्रमुद्धृत्य रामाय भूतले निर्वपिष्यति ॥ ९ ॥
यदि जीवति मे भर्ता लक्ष्मणो वापि देवरः । देवत्वं गच्छतोर्वापि तयोरन्नमिदं त्विति ॥१०॥

" 'An ogre (lit. One born in the line of Nirṛti, the deity presiding over the south-east), Rāvaṇa by name, the ruler of ogres, incapable of being slain by gods and demons (alike), will carry off his consort (Sītā) in Janasthāna. (6) Plunged in sorrow, the illustrious and highly blessed Sītā (a princess of Mithilā) however will not partake of anything, even though tempted with (offers of) dishes–worth coveting–requiring mastication and those which can be easily gulped. (7) Learning of this, Indra (the ruler of gods) will offer (through his messenger Mātali, a dish of) milk boiled with rice and sugar, a dish which will be like ambrosia and difficult to get even for gods. (8) Receiving that dish and taking out the foremost part of it on coming to know for certain that it has come from Indra, Sītā (a princess of Mithilā) for her part will pour it on the ground as an offering to Śrī Rāma, saying: 'If my husband or even Lakṣmaṇa, my brother-in-law, is alive, or even if they have attained the celestial state, let this food actually reach them.' (9–10)

एष्यन्ति प्रेषितास्तत्र रामदूताः प्लवंगमाः । आख्येया राममहिषी त्वया तेभ्यो विहंगम ॥११॥
सर्वथा तु न गन्तव्यमीदृशः क्व गमिष्यसि । देशकालौ प्रतीक्षस्व पक्षौ त्वं प्रतिपत्स्यसे ॥१२॥
उत्सहेयमहं कर्तुमद्यैव त्वां सपक्षकम् । इहस्थस्त्वं हि लोकानां हितं कार्यं करिष्यसि ॥१३॥
त्वयापि खलु तत् कार्यं तयोश्च नृपपुत्रयोः । ब्राह्मणानां गुरूणां च मुनीनां वासवस्य च ॥१४॥
इच्छाम्यहमपि द्रष्टुं भ्रातरौ रामलक्ष्मणौ । नेच्छे चिरं धारयितुं प्राणांस्त्यक्ष्ये कलेवरम् ॥
महर्षिस्त्वब्रवीदेवं दृष्टतत्त्वार्थदर्शनः ॥१५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विषष्टितमः सर्गः ॥ ६२ ॥

" 'Dispatched as messengers of Śrī Rāma, monkeys will arrive on that spot. To them, O bird, the information about Sītā (the consort of Śrī Rāma) should be communicated by you. (11) On no account, however, should you venture out. Where can you go in this state ? Wait for a suitable place and time, you will recover your wings. (12) I can furnish you with wings this very day. (But in that case you will fly away to some other place). Continuing here, however, you will do a friendly act (of service) to mankind (by enabling Śrī Rāma to trace out Sītā and kill Rāvaṇa, a sworn enemy of mankind). (13) Indeed it is your duty too to render the aforesaid service to those two princes ('Śrī Rāma and Lakṣmaṇa), to the Brahmans as well as to your teachers (*viz*, ourselves) and (other) hermits as also to Indra (inasmuch as the interests of all these including yourself will be served by it). (14) I too long to see the two brothers, Śrī Rāma and Lakṣmaṇa; (yet) I do not wish to preserve my life for a long time and will cast off my body.' Thus spoke the great Ṛṣi (Niśākara), who had for his part realized the Substance forming the Reality (*viz*, Brahma) and mastered the Veda (which enables one to realize It)." (15)

Thus ends Canto Sixty-Two in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto XLIII

Even while Sampāti was thus talking with the monkeys, a pair of beautiful wings shoot forth on his sides. Feeling transported with joy at their sight and showing them to the monkeys, nay, assuring them that their purpose too will likewise be achieved, Sampāti soars to the sky in order to test the power of his wings. Feeling encouraged by this, the monkeys too resume their journey further south.

एतैरन्यैश्च बहुभिर्वाक्यैर्वाक्यविशारदः । मां प्रशस्याभ्यनुज्ञाप्य प्रविष्टः स स्वमालयम् ॥ १ ॥
कन्दरात् तु विसर्पित्वा पर्वतस्य शनैः शनैः । अहं विन्ध्यं समारुह्य भवतः प्रतिपालये ॥ २ ॥
अथ त्वेतस्य कालस्य वर्षं साग्रशतं गतम् । देशकालप्रतीक्षोऽस्मि हृदि कृत्वा मुनेर्वचः ॥ ३ ॥
महाप्रस्थानमासाद्य स्वर्गते तु निशाकरे । मां निर्दहति संतापो वितर्कैर्बहुभिर्वृतम् ॥ ४ ॥
उदितां मरणे बुद्धिं मुनिवाक्यैर्निवर्तये । बुद्धिर्या तेन मे दत्ता प्राणानां रक्षणे मम ॥ ५ ॥
सा मेऽपनयते दुःखं दीप्तेवाग्निशिखा तमः । बुध्यता च मया वीर्यं रावणस्य दुरात्मनः ॥ ६ ॥
पुत्रः संतर्जितो वाग्भिर्न त्राता मैथिली कथम् । तस्या विलपितं श्रुत्वा तौ च सीतावियोजितौ ॥ ७ ॥
न मे दशरथस्नेहात् पुत्रेणोत्पादितं प्रियम् ।

"Having extolled me in the foregoing and many other (such) words and taking leave of me, the sage, who was a master of expression, retired into his abode. (1) Crawling from the mountain-cave and climbing up the Vindhyan range, I have been waiting for you (all). (2) Since then more than eight thousand* years have elapsed till this day. Bearing in mind the sage's words I have been waiting for the predicted place and time. (3) Sage Niśākara for his part having ascended to heaven on reaching the end of his life, agony has been consuming me, beset (as I am) with numerous doubts. (4) I have been setting aside the thought of suicide, which (now and then) appeared in me, by (recalling) the words of the sage. The determination he inspired in me to preserve my life takes away my agony even as a blazing flame of fire would dispel darkness. Nay, knowing as I did the virility of the evil-minded Rāvaṇa, my son was twitted by me in the following words:—'Wherefore did you not rescue Sītā (the princess of Mithilā)?' (I feel distressed to note that even) on hearing the wails of Sītā and on coming to know of the two princes (Śrī Rāma and Lakṣmaṇa) having been deprived of Sītā, that which would have conduced to my pleasure (*viz*, an all out attempt to rescue her) was not done by my son (even though he was capable of doing it), which he ought to have done looking to my love for (the late) Emperor Daśaratha."

---

* Interpreting 'शतम्', forming part of the compound word 'वर्षंशतम्' in the text, as bearing the sense of 'innumerable', the commentators have computed the number to be eight thousand in order to bring it into line with the previous statement of Sampāti contained in verse 9 of Canto LX above.

तस्य त्वेवं ब्रुवाणस्य संहतैर्वानरैः सह ॥ ८ ॥
उत्पेततुस्तदा पक्षौ समक्षं वनचारिणाम् । स दृष्ट्वा स्वां तनुं पक्षैरुद्गतैररुणच्छदैः ॥ ९ ॥
प्रहर्षमतुलं लेभे वानरांश्चेदमब्रवीत् । निशाकरस्य राजर्षेः प्रसादादमितौजसः ॥१०॥
आदित्यरश्मिनिर्दग्धौ पक्षौ पुनरुपस्थितौ । यौवने वर्तमानस्य ममासीद् यः पराक्रमः ॥११॥
तमेवाद्यावगच्छामि बलं पौरुषमेव च । सर्वथा क्रियतां यत्नः सीतामधिगमिष्यथ ॥१२॥
पक्षलाभो ममायं वः सिद्धिप्रत्ययकारकः । इत्युक्त्वा तान् हरीन् सर्वान् सम्पातिः पतगोत्तमः ॥१३॥
उत्पपात गिरेः शृङ्गाज्जिज्ञासुः खगमो गतिम् ।
तस्य तद् वचनं श्रुत्वा प्रतिसंहृष्टमानसाः । बभूवुर्हरिशार्दूला विक्रमाभ्युदयोन्मुखाः ॥१४॥
अथ पवनसमानविक्रमाः प्लवगवराः प्रतिलब्धपौरुषाः ।
अभिजिदभिमुखां दिशं ययुर्जनकसुतापरिमार्गणोन्मुखाः ॥१५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

Even while Sampāti was speaking as aforesaid with the monkeys collected together, a pair of wings presently appeared on his sides in the presence of those dwellers of the forest. He experienced an ecstasy of delight, which was unequalled, on seeing his body covered by (two pairs of) newly grown wings with ruddy feathers, and spoke to the monkeys as follows:—"By the grace of the royal sage Niśākara, who was possessed of immense (spiritual) power, my pair of wings, which had been completely burnt by the rays of the sun, has newly appeared. I find (in me) today the same prowess, strength and virility which existed in me when I was passing through my youth. Let an all-out effort be made (to trace out Sītā); you will (surely be able to) discover Sītā. (4—12) This recovery of wings on my part is a pledge of your success." Having spoken as aforesaid to all those monkeys, Sampāti, the foremost of birds, flew from the mountain-peak, keen as he was to see (for himself once again) how a bird flew. Highly pleased in mind in their turn to hear the foregoing words of Sampāti, those tigers among the monkeys became hopeful of their success, which depended on their valour. (13-14) Having regained their virility (which had been lost as a result of their frustration), the aforesaid leaders of monkeys, who were endowed with a speed equal to that of the wind, headed towards the (southern) quarter in which the constellation known by the name of Abhijit (a name associated by astrologers with triumph) appears foremost, keen as they were to trace out Sītā (daughter of King Janaka). (15)

Thus ends Canto Sixty-Three in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

On the monkey heroes getting despondent at the sight of the (Indian) ocean, which they found difficult to cross, Angada inquires of them if any one of them was capable of leaping across the sea dividing India from Lankā. When all keep mum, he encourages all to proclaim each his own leaping capacity and prowess.

आख्याता गृध्रराजेन समुत्प्लुत्य प्लवंगमाः । संगताः प्रीतिसंयुक्ता विनेदुः सिंहविक्रमाः ॥ १ ॥
सम्पातेर्वचनं श्रुत्वा हरयो रावणक्षयम् । हृष्टाः सागरमाजग्मुः सीतादर्शनकाङ्क्षिणः ॥ २ ॥
अभिगम्य तु तं देशं ददृशुर्भीमविक्रमाः । कृत्स्नं लोकस्य महतः प्रतिबिम्बमवस्थितम् ॥ ३ ॥
दक्षिणस्य समुद्रस्य समासाद्योत्तरां दिशम् । संनिवेशं ततश्चक्रुर्हरिवीरा महाबलाः ॥ ४ ॥
प्रसुप्तमिव चान्यत्र क्रीडन्तमिव चान्यतः । क्वचित् पर्वतमात्रैश्च जलराशिभिरावृतम् ॥ ५ ॥
संकुलं दानवेन्द्रैश्च पातालतलवासिभिः । रोमहर्षकरं दृष्ट्वा विषेदुः कपिकुञ्जराः ॥ ६ ॥
आकाशमिव दुष्पारं सागरं प्रेक्ष्य वानराः । विषेदुः सहिताः सर्वे कथं कार्यमिति ब्रुवन् ॥ ७ ॥
विषण्णां वाहिनीं दृष्ट्वा सागरस्य निरीक्षणात् । आश्वासयामास हरीन् भयार्तान् हरिसत्तमः ॥ ८ ॥
न विषादे मनः कार्यं विषादो दोषवत्तरः । विषादो हन्ति पुरुषं बालं क्रुद्ध इवोरगः ॥ ९ ॥
यो विषादं प्रसहते विक्रमे समुपस्थिते । तेजसा तस्य हीनस्य पुरुषार्थो न सिद्ध्यति ॥१०॥

Leaping at full height in a body when enlightened by the king of vultures (on the whereabouts of Sītā), the monkeys, who were (all) endowed with the prowess of a lion, thundered with joy. (1) Rejoiced to hear the words of Sampāti, the monkeys sought the ocean, constituting a passage to the abode of Rāvaṇa, keen as they were to discover Sītā. (2) Approaching the aforesaid region (*viz*, the seashore), the monkeys (who were possessed of terrible prowess) beheld the ocean, in which there stood a full image of the vast stellar region. (3) Duly reaching the northern end of the South Sea (the Indian Ocean), the monkey heroes. who were possessed of extraordinary might, halted there. (4) Those elephants among the monkeys felt despondent on seeing the ocean, which lay fast asleep as it were at one place, was sporting as it were at another and was covered at a third place with volumes of water as high as mountains, (nay) which was thickly inhabited by the rulers of demons living in the depths of Pātāla (the seventh or nethermost subterranean region) and made one's hair stand on end. (5—6) The monkeys felt dejected on perceiving the ocean, which was difficult to cross like the sky, and all exclaimed with one voice:—"How will our purpose be achieved ?" (7) Seeing the (whole) band (of his followers) despondent at the sight of the ocean, Angada (the foremost of the monkeys) consoled (as follows) the monkeys, stricken as they were with fear:—(8) "Your mind should not be allowed to be swayed by despondency; (for) despondency is very harmful. The latter destroys a man as an angry serpent would kill an infant. (9) The endeavour of a man, lacking in spirit, who falls a prey to despondency when an occasion for valour duly presents itself, does not bear fruit.' (10)

तस्यां रात्र्यां व्यतीतायामङ्गदो वानरैः सह । हरिवृद्धैः समागम्य पुनर्मन्त्रममन्त्रयत् ॥११॥
सा वानराणां ध्वजिनी परिवार्याङ्गदं बभौ । वासवं परिवार्येव मरुतां वाहिनी स्थिता ॥१२॥
कोऽन्यस्तां वानरीं सेनां शक्तः स्तम्भयितुं भवेत् । अन्यत्र वालितनयादन्यत्र च हनूमतः ॥१३॥
ततस्तान् हरिवृद्धांश्च तच्च सैन्यमरिंदमः । अनुमान्याङ्गदः श्रीमान् वाक्यमर्थवदब्रवीत् ॥१४॥
क इदानीं महातेजा लङ्घयिष्यति सागरम् । कः करिष्यति सुग्रीवं सत्यसंधमरिंदमम् ॥१५॥
को वीरो योजनशतं लङ्घयेत प्लवंगमः । इमांश्च यूथपान् सर्वान् मोचयेत् को महाभयात् ॥१६॥
कस्य प्रसादाद् दारांश्च पुत्रांश्चैव गृहाणि च । इतो निवृत्ताः पश्येम सिद्धार्थाः सुखिनो वयम् ॥१७॥
कस्य प्रसादाद् रामं च लक्ष्मणं च महाबलम् । अभिगच्छेम संहृष्टाः सुग्रीवं च वनौकसम् ॥१८॥
यदि कश्चित् समर्थो वः सागरप्लवने हरिः । स ददात्विह नः शीघ्रं पुण्यामभयदक्षिणाम् ॥१९॥
अङ्गदस्य वचः श्रुत्वा न कश्चित् किंचिदब्रवीत् । स्तिमितेवाभवत् सर्वा सा तत्र हरिवाहिनी ॥२०॥
पुनरेवाङ्गदः प्राह तान् हरीन् हरिसत्तमः । सर्वे बलवतां श्रेष्ठा भवन्तो दृढविक्रमाः ।
व्यपदेशकुले जाताः पूजिताश्चाप्यभीक्ष्णशः ॥२१॥
नहि वो गमने सङ्गः कदाचित् कस्यचिद् भवेत् । ब्रुवध्वं यस्य या शक्तिः प्लवने प्लवगर्षभाः ॥२२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

Meeting the older among the monkeys when that night had passed, Angada took counsel with them once more. (11) Surrounding Angada on all sides, that monkey force shone like an army of gods standing round Indra. (12) Barring Angada (the son of Vālī) and barring Hanūmān, who else would be able to hold that army of monkeys in check ? (13) Showing respect to those elderly monkeys as also to that army (of monkeys), the glorious Angada, the tamer of his foes, presently addressed (to them) the following significant words:—(14) "What monkey of extraordinary energy will take a leap across the sea at this juncture ? Who will enable Sugrīva, the subduer of his foes, to prove himself to be true to his promise (of wresting Sītā from the clutches of Rāvaṇa) ? (15) What heroic monkey can leap to a distance of a hundred Yojanas (or eight hundred miles) ? Again, who will deliver all these leaders of monkey hordes from the great fear (*viz.* that of incurring the wrath of Sugrīva) ? (16) By whose good-will shall we (be able to) see, when returned accomplished of purpose and happy from this place, our wife as well as sons and home ? (17) By whose grace shall we (be able to) meet Śrī Rāma and Lakṣmaṇa, who is possessed of extraordinary might, and the monkey Sugrīva, and feel transported with joy ? (18) If any monkey among you is capable of leaping across the sea, let him quickly vouchsafe to us on this spot a holy boon in the shape of a vow to that effect, thereby ridding us of fear." (19) Hearing the question of Angada nobody said anything. The entire Vānara force stood motionless as it were. (20) Once more did Angada, the foremost of monkeys, speak (as follows) to the aforesaid monkeys:—"You are all pre-eminent among the mighty and endowed with unbending prowess. Born in a family free from all stigma, you have also been honoured time and again (for your valour by the royal court). (21) No obstruction is ever possible

in the movement of any of you. (Therefore) speak out, O leaders of monkeys, who can leap how far?" (22)

Thus ends Canto Sixty-Four in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Questioned by Angada, Gaja and other leaders of monkey hordes proclaim each his own leaping capacity ranging in an increasing degree from ten Yojanas or eighty miles to ninety Yojanas or seven hundred and twenty miles. Jāmbavān in his turn submits that he can leap full one hundred Yojanas or eight hundred miles but is doubtful about his capacity to return. On Angada declaring the same thing Jāmbavān submits that for a work which can be entrusted to a servant alone the services of a ruler would be out of place, and encourages Hanumān to take up the gauntlet.

अथाङ्गदवचः श्रुत्वा ते सर्वे वानरर्षभाः । स्वं स्वं गतौ समुत्साहमूचुस्तत्र यथाक्रमम् ॥ १ ॥
गजो गवाक्षो गवयः शरभो गन्धमादनः । मैन्दश्च द्विविदश्चैव सुषेणो जाम्बवांस्तथा ॥ २ ॥
आबभाषे गजस्तत्र प्लवेयं दशयोजनम् । गवाक्षो योजनान्याह गमिष्यामीति विंशतिम् ॥ ३ ॥
शरभो वानरस्तत्र वानरांस्तानुवाच ह । त्रिंशतं तु गमिष्यामि योजनानां प्लवंगमाः ॥ ४ ॥
ऋषभो वानरस्तत्र वानरांस्तानुवाच ह । चत्वारिंशद् गमिष्यामि योजनानां न संशयः ॥ ५ ॥
वानरांस्तु महातेजा अब्रवीद् गन्धमादनः । योजनानां गमिष्यामि पञ्चाशत्तु न संशयः ॥ ६ ॥
मैन्दस्तु वानरस्तत्र वानरांस्तानुवाच ह । योजनानां परं षष्टिमहं प्लवितुमुत्सहे ॥ ७ ॥
ततस्तत्र महातेजा द्विविदः प्रत्यभाषत । गमिष्यामि न संदेहः सप्ततिं योजनान्यहम् ॥ ८ ॥
सुषेणस्तु महातेजाः सत्त्ववान् कपिसत्तमः । अशीतिं प्रतिजानेऽहं योजनानां पराक्रमे ॥ ९ ॥

Hearing the speech of Angada all the aforesaid leaders of monkeys—Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda and even so Dwivida, Suṣeṇa and Jāmbavān proclaimed in due succession each his own leaping capacity on that spot. (1-2) Of them, Gaja said, "I can leap as far as ten Yojanas (or eighty miles);" while Gavākṣa said, "I shall (be able to) leap to a distance of twenty Yojanas (or one hundred and sixty miles)." (3) The monkey Śarabha, they say, said to those monkeys on that occasion, "I shall cover (in one leap) thirty Yojanas (or two hundred and forty miles), O monkeys!" (4) The monkey Ṛṣabha, it is said, spoke to the monkeys on that spot (as follows):—"I shall cover (in one leap) forty Yojanas (or three hundred and twenty miles); there is no doubt about it." (5) Gandhamādana for his part, who was endowed with extraordinary energy, spoke, they say, to the monkeys (as follows):—"I for my part shall cover (in a leap) fifty Yojanas (or four hundred miles): there is no doubt about it." (6) The monkey Mainda for his part, they say, said to the monkeys on that spot, "I can leap at the utmost sixty Yojanas (or four hundred and eighty miles)." (7) Dwivida, who was endowed with extraordinary energy, then said on that occasion, "I shall cover seventy Yojanas (or five hundred and sixty miles): there is no doubt about it." (8) The foremost of monkeys, Suṣeṇa, for his part, who was endowed with extraordinary energy and full of courage, said, "I solemnly declare that I can leap eighty Yojanas (or six hundred and forty miles)." (9)

तेषां कथयतां तत्र सर्वांस्ताननुमान्य च । ततो वृद्धतमस्तेषां जाम्बवान् प्रत्यभाषत ॥१०॥
पूर्वमस्माकमप्यासीत् कश्चिद् गतिपराक्रमः । ते वयं वयसः पारमनुप्राप्ताः स्म साम्प्रतम् ॥११॥
किं तु नैवं गते शक्यमिदं कार्यमुपेक्षितुम् । यदर्थं कपिराजश्च रामश्च कृतनिश्चयौ ॥१२॥
साम्प्रतं कालमस्माकं या गतिस्तां निबोधत । नवतिं योजनानां तु गमिष्यामि न संशयः ॥१३॥
तांश्च सर्वान् हरिश्रेष्ठाञ्जाम्बवानिदमब्रवीत् । न खल्वेतावदेवासीद् गमने मे पराक्रमः ॥१४॥
मया वैरोचने यज्ञे प्रभविष्णुः सनातनः । प्रदक्षिणीकृतः पूर्वं क्रममाणस्त्रिविक्रमम् ॥१५॥
स इदानीमहं वृद्धः प्लवने मन्दविक्रमः । यौवने च तदासीन्मे बलमप्रतिमं परम् ॥१६॥
सम्प्रत्येतावदेवाद्य शक्यं मे गमने स्वतः । नैतावता च संसिद्धिः कार्यस्यास्य भविष्यति ॥१७॥

Showing respect to them all, while they were speaking on that spot, Jāmbavān, the oldest of them (all), then submitted (as follows):—(10) "Formerly we too had some leaping capacity. Now, of course, we have reached the fag-end of our life. (11) Even in such circumstances, however, the work in hand, which Sugrīva (the king of monkeys) and Śrī Rāma too are determined to carry through, can on no account be neglected. (Please) hear of the leaping capacity which now exists in me: I shall certainly cover (in one leap) ninety Yojanas (or seven hundred and twenty miles): there is no doubt about it." (12-13) Nay, Jāmbavān spoke as follows to all those jewels among the monkeys:—"Surely I did not have only this much leaping capacity (in the past). (14) At the (well-known) sacrifice performed by King Bali (the son of Virochana) in the former days the all-pervading and immortal Lord Trivikrama (who measured the whole universe in three strides) was gone round clockwise by me while taking His strides (over the universe). (15) Having grown old I, whose surpassing strength in youth was unequalled, have now become tardy of movement in leaping. (16) This much only is my capacity in leaping unaided today and at this moment. The success of this undertaking (of ours) is, however, out of the question with this much capacity." (17)

अथोत्तरमुदारार्थमब्रवीदङ्गदस्तदा । अनुमान्य तदा प्राज्ञो जाम्बवन्तं महाकपिः ॥१८॥
अहमेतद् गमिष्यामि योजनानां शतं महत् । निवर्तने तु मे शक्तिः स्यान्न वेति न निश्चितम् ॥१९॥
तमुवाच हरिश्रेष्ठं जाम्बवान् वाक्यकोविदः । ज्ञायते गमने शक्तिस्तव हर्यृक्षसत्तम ॥२०॥
कामं शतसहस्रं वा नह्येष विधिरुच्यते । योजनानां भवाञ्शक्तो गन्तुं प्रतिनिवर्तितुम् ॥२१॥
नहि प्रेषयिता तात स्वामी प्रेष्यः कथंचन । भवतायं जनः सर्वः प्रेष्यः प्लवगसत्तम ॥२२॥
भवान् कलत्रमस्माकं स्वामिभावे व्यवस्थितः । स्वामी कलत्रं सैन्यस्य गतिरेषा परंतप ॥२३॥
अपि वै तस्य कार्यस्य भवान् मूलमरिंदम । तस्मात् कलत्रवत् तात प्रतिपाल्यः सदा भवान् ॥२४॥
मूलमर्थस्य संरक्ष्यमेष कार्यविदां नयः । मूले हि सति सिध्यन्ति गुणाः सर्वे फलोदयाः ॥२५॥
तद् भवानस्य कार्यस्य साधनं सत्यविक्रम । बुद्धिविक्रमसम्पन्नो हेतुरत्र परंतप ॥२६॥
गुरुश्च गुरुपुत्रश्च त्वं हि नः कपिसत्तमः । भवन्तमाश्रित्य वयं समर्था ह्यर्थसाधने ॥२७॥

Showing respect to Jāmbavān at that moment, the wise Angada, the mighty monkey, forthwith made on that occasion the following reply, which bore a noble import:—(18) "I shall (surely) cover these hundred long Yojanas (or eight hundred miles), but it is not certain whether I shall be able to return or not." (19) To Angada, the foremost of monkeys, Jāmbavān, who was a master of expression, submitted (as follows):— "Your power of movement is known (to us), O jewel among the monkeys and bears ! (20) (Nay) you may easily be able to leap a hundred or (even) a thousand Yojanas and come back. Surely (however) this is not said to be the rule. (21) A master, O dear Angada, who sends or directs an expedition, can under no circumstance be worthy of being directed or sent on an expedition. (On the other hand) we all deserve to be directed or sent on an errand by you, O jewel among the monkeys ! (22) You deserve to be protected by us (even like the mistress of a household), installed as you are in the position of our master. The ruler of an army deserves to be protected (like the mistress of a household): such is the rule, O scourge of your foes ! (23) Moreover you are the very basis of the work in hand to us (*viz*, the discovery of Sītā), O tamer of your foes ! Hence, O dear child, you deserve to be protected (by us) like a housewife at all times. (24) The root of a thing must be carefully preserved: this is the maxim of those knowing their business. Only so long as the root is there all excellences (which are only of secondary importance) bear fruit. (25) Therefore you are the means of accomplishing this work, O prince of unfailing prowess, and a key to it, richly endowed as you are with wisdom and valour, O scourge of your foes ! (26) You are our superior and the son of our superior. Banking on you we shall really be able to accomplish our end, O jewel among the monkeys !" (27)

उक्तवाक्यं महाप्राज्ञं जाम्बवन्तं महाकपिः । प्रत्युवाचोत्तरं वाक्यं वालिसूनुरथाङ्गदः ॥२८॥
यदि नाहं गमिष्यामि नान्यो वानरपुंगवः । पुनः खल्विदमस्माभिः कार्यं प्रायोपवेशनम् ॥२९॥
न ह्यकृत्वा हरिपतेः संदेशं तस्य धीमतः । तत्रापि गत्वा प्राणानां न पश्ये परिरक्षणम् ॥३०॥
स हि प्रसादे चात्यर्थंकोपे च हरिरीश्वरः । अतीत्य तस्य संदेशं विनाशो गमने भवेत् ॥३१॥
तत्तथा ह्यस्य कार्यस्य न भवत्यन्यथा गतिः । तद् भवानेव दृष्टार्थः संचिन्तयितुमर्हति ॥३२॥
सोऽङ्गदेन तदा वीरः प्रत्युक्तः प्लवगर्षभः । जाम्बवानुत्तमं वाक्यं प्रोवाचेदं ततोऽङ्गदम् ॥३३॥
तस्य ते वीर कार्यस्य न किंचित् परिहास्यते । एष संचोदयाम्येनं यः कार्यं साधयिष्यति ॥३४॥
ततः प्रतीतं प्लवतां वरिष्ठमेकान्तमाश्रित्य सुखोपविष्टम् ।
संचोदयामास हरिप्रवीरो हरिप्रवीरं हनुमन्तमेव ॥३५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

To the highly intelligent Jāmbavān, who had spoken as above, the great monkey, Angada, the son of Vālī, now addressed the following reply:—(28) "If I do not stir nor does any other leader of the monkeys, fasting till death must surely be undertaken by us again. (29) Having failed to carry out the instructions of that wise ruler of monkeys, I do not see any hope of preserving our life even after going there. (30) That monkey (Sugrīva) has certainly the (absolute) power to show clemency or give vent to his extreme anger (towards us). Death is bound to follow if we depart (for Kiṣkindhā) without carrying out his instructions. (31) Therefore, you alone, who have perceived the truth (of everything), should devise some means to see that this purpose (of ours in the shape of discovery of Sītā) does not get actually frustrated." (32) Replied to (in these words) by Angada at that juncture, the celebrated and heroic Jāmbavān, a jewel among the monkeys and bears, now addressed the following excellent rejoinder to Angada:—(33) "Not an iota of your aforementioned purpose will be balked, O gallant prince! I now make an appeal to one who will (surely) accomplish our purpose." (34) Thereupon Jāmbavān (a prominent hero among the monkeys and bears) made an appeal to none else than the celebrated Hanumān, another prominent hero of the monkey race, the foremost of monkeys, who was sitting at ease apart. (35)

Thus ends Canto Sixty-Five in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Reminding Hanumān of his descent from the loins of the wind-god through Añjanā and of the circumstances which led to his getting the name of Hanumān and also how he received boons from Brahmā (the creator) and others, and glorifying him, Jāmbavān encourages Hanumān to leap across the sea and thereby deliver the monkeys from their wretched plight.

अनेकशतसाहस्रीं विषण्णां हरिवाहिनीम् । जाम्बवान् समुदीक्ष्यैवं हनूमन्तमथाब्रवीत् ॥ १ ॥
वीर वानरलोकस्य सर्वशास्त्रविदां वर । तूष्णीमेकान्तमाश्रित्य हनूमन् किं न जल्पसि ॥ २ ॥
हनूमन्हरिराजस्य सुग्रीवस्य समो ह्यसि । रामलक्ष्मणयोश्चापि तेजसा च बलेन च ॥ ३ ॥
अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः । गरुत्मानिव विख्यात उत्तमः सर्वपक्षिणाम् ॥ ४ ॥
बहुशो हि मया दृष्टः सागरे स महाबलः । भुजङ्गानुद्धरन् पक्षी महाबाहुर्महाबलः ॥ ५ ॥
पक्षयोर्यद् बलं तस्य भुजवीर्यबलं तव । विक्रमश्चापि वेगश्च न ते तेनापहीयते ॥ ६ ॥
बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुंगव । विशिष्टं सर्वभूतेषु किमात्मानं न सज्जसे ॥ ७ ॥

Perceiving the monkey force, which was many lakhs strong, despondent, Jāmbavān presently spoke to Hanūmān as follows :—(1) "Sitting quietly apart, O hero of the Vānara kingdom, O jewel among those well-versed in all the scriptures, why don't you speak, O Hanūmān ! (2) Indeed you are a compeer, O Hanūmān, of Sugrīva, the ruler of (all) monkeys, nay, even of Śrī Rāma and Lakṣmaṇa in point of valour and might. (3) You are as widely known as Garuḍa, son of Ariṣṭanemi (Sage Kaśyapa) through Vinatā, and the foremost of all winged creatures, who is possessed of extraordinary strength. (4) That bird of mighty arms and possessed of extraordinary strength and courage has actually been seen by me on many an occasion picking up serpents at sea. (5) The strength which inheres in his wings and the power and strength of your arms are equal. Your prowess and energy too are in no way inferior to his. (6) Your strength and wisdom, energy and courage too, O bull among the monkeys, distinguish you from all (other) created beings. Why (then) do you not make yourself ready for the adventure ? (7)

अप्सराप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला । अञ्जनेति परिख्याता पत्नी केसरिणो हरेः ॥ ८ ॥
विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि । अभिशापादभूत् तात कपित्वे कामरूपिणी ॥ ९ ॥
दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः । मानुषं विग्रहं कृत्वा रूपयौवनशालिनी ॥१०॥
विचित्रमाल्याभरणां कदाचित् क्षौमधारिणी । अचरत् पर्वतस्याग्रे प्रावृडम्बुदसंनिभे ॥११॥

तस्या वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम् । स्थितायाः पर्वतस्याग्रे मारुतोऽपाहरच्छनैः ॥१२॥
स ददर्श ततस्तस्या वृत्तावूरू सुसंहतौ । स्तनौ च पीनौ सहितौ सुजातं चारु चाननम् ॥१३॥

"There was a celestial nymph, the foremost of (all) celestial nymphs and widely known by the name of Puñjikasthalā. Due to a curse (pronounced by a Ṛṣi) she was reborn as a daughter of the high-souled Kuñjara, a monkey chief, and became widely known as Añjanā. She came to be the wife of a monkey, Kesarī (by name). She was celebrated in (all) the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey she could change her form at will. Having assumed a human form, Añjanā, who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud. (8—11) The wind-god gently removed the charming red-bordered yellow covering of that large-eyed belle standing on the mountain-top. (12) He thereupon perceived her rounded and closely united thighs and well-knit swelling breasts as well as her shapely and lovely countenance. (13)

तां बलादायतश्रोणीं तनुमध्यां यशस्विनीम् । दृष्ट्वैव शुभसर्वाङ्गीं पवनः काममोहितः ॥१४॥
स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः । मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम् ॥१५॥
सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत् । एकपत्नीव्रतमिदं को नाशयितुमिच्छति ॥१६॥
अञ्जनाया वचः श्रुत्वा मारुतः प्रत्यभाषत । न त्वां हिंसामि सुश्रोणि मा भूत् ते मनसो भयम् ॥१७॥
मनसास्मि गतो यत् त्वां परिष्वज्य यशस्विनी । वीर्यवान् बुद्धिसम्पन्नस्तव पुत्रो भविष्यति ॥१८॥
महासत्त्वो महातेजा महाबलपराक्रमः । लङ्घने प्लवने चैव भविष्यति मया समः ॥१९॥

"The wind-god got infatuated through love in spite of himself the moment he saw that glorious woman with broad hips, slender of waist and charming of every limb. (14) The wind-god, whose mind was set on her and all whose limbs were possessed by love, pressed to his bosom that irreproachable girl with his long arms. (15) Utterly confused, that lady of noble vows, for her part, spoke that very moment as follows:—'Who seeks to violate this vow (of mine) of fidelity to a single husband?' (16) Hearing the question of Añjanā, the wind-god replied, 'I am not going to violate you, O lady of charming limbs! Let there be no fear in your mind. (17) Since after embracing you I have entered your being with my mind, O illustrious lady, a son who is powerful and richly endowed with intelligence will be born to you. (18) Full of extraordinary courage, extraordinary energy and extraordinary strength and prowess, he will prove to be my equal in jumping and leaping.' (19)

एवमुक्ता ततस्तुष्टा जननी ते महाकपे । गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभ ॥२०॥
अभ्युत्थितं ततः सूर्यं बालो दृष्ट्वा महावने । फलं चेति जिघृक्षुस्त्वमुत्प्लुत्याभ्युत्पतो दिवम् ॥२१॥

शतानि त्रीणि गत्वाथ योजनानां महाकपे । तेजसा तस्य निर्धूतो न विषादं गतस्ततः ॥२२॥
त्वामप्युपगतं तूर्णमन्तरिक्षं महाकपे । क्षिप्तमिन्द्रेण ते वज्रं कोपाविष्टेन तेजसा ॥२३॥
तदा शैलाग्रशिखरे वामो हनुरभज्यत । ततो हि नामधेयं ते हनुमानिति कीर्तितम् ॥२४॥

"Satisfied when spoken to in these words, your mother, O great and mighty-armed monkey, gave birth to you in a cave, O jewel among the monkeys! (20) Seeing the sun just risen in an extensive forest while you were still a child, and bounding with intent to have it, taking it to be a fruit, you rose to the sky. (21) Having sprung to an altitude of over three thousand Yojanas* (or twenty-four thousand miles), O great monkey, you were repulsed by the brilliance of the sun but did not meet with despondency on that account. (22) Seeing you risen to the sky in no time even on being repulsed, O great monkey, Indra hurled his thunderbolt with violence at you, possessed as he was with anger, dashing you against the foremost summit of a mountain, with the result that the left side of your chin got immediately fractured. From that time onward your name became current as Hanumān (one with a broken or defective chin). (23-24)

ततस्त्वां निहतं दृष्ट्वा वायुर्गन्धवहः स्वयम् । त्रैलोक्यं भृशसंक्रुद्धो न ववौ वै प्रभञ्जनः ॥२५॥
सम्भ्रान्ताश्च सुराः सर्वे त्रैलोक्ये क्षुभिते सति । प्रसादयन्ति संक्रुद्धं मारुतं भुवनेश्वराः ॥२६॥
प्रसादिते च पवने ब्रह्मा तुभ्यं वरं ददौ । अशस्त्रवध्यतां तात समरे सत्यविक्रम ॥२७॥
वज्रस्य च निपातेन विरुजं त्वां समीक्ष्य च । सहस्रनेत्रः प्रीतात्मा ददौ ते वरमुत्तमम् ॥२८॥
स्वच्छन्दतश्च मरणं तव स्यादिति वै प्रभो । स त्वं केसरिणः पुत्रः क्षेत्रजो भीमविक्रमः ॥२९॥
मारुतस्यौरसः पुत्रस्तेजसा चापि तत्समः । त्वं हि वायुसुतो वत्स प्लवने चापि तत्समः ॥३०॥

"Seeing you badly hurt, the wind-god, the wafter of odour, himself felt extremely enraged and the wind now ceased to visit the three worlds. (25) (All) the three worlds being agitated (for want of air), all the gods felt perplexed. The rulers of the worlds (Brahmā and others) proceeded to pacify the infuriated wind-god. (26) The wind-god being placated, Brahmā granted in your favour a boon in the form of invulnerability in combat, O dear child of unfailing prowess! (27) Pleased at heart to observe you free from anguish despite the impact of the thunderbolt and notwithstanding your being dashed against a mountain-peak, Indra (the thousand-eyed god) too conferred another excellent boon on you to the effect that death will come to you only when you wish to die, O powerful monkey ! In this way you are (on the one hand) the son of Kesarī, begotten through his wife by another, and are endowed with terrible prowess. Again, sprung (as you are) from the loins of the wind-god, you are his equal in energy. Indeed, being a son of the wind-god, you are his equal (even) in leaping. (28—30)

---

* Counting the figures in the reverse order according to the rule 'अङ्कानां वामतो गतिः' and placing the figure 3 (त्रीणि) at the beginning and 100 'शतानि' afterwards, the number will come to 3100; and since 'शतानि' is in the plural, the figure will work up to three thousand and many hundred Hence 'शतानि त्रीणि' has been construed by one of the commentators to mean over three thousand so as to bring the figure into line with a statement made in Uttarakāṇḍa that Hanumān sprang to a height of many thousand Yojanas (बहुयोजनसाहस्रम्).

वयमद्य गतप्राणा भवानस्मासु साम्प्रतम् । दाक्ष्यविक्रमसम्पन्नः कपिराज इवापरः ॥३१॥
त्रिविक्रमे मया तात सशैलवनकानना । त्रिस्सप्तकृत्वः पृथिवी परिक्रान्ता प्रदक्षिणम् ॥३२॥
तथा चौषधयोऽस्माभिः संचिता देवशासनात् । निर्मथ्यममृतं याभिस्तदानीं नो महद्बलम् ॥३३॥
स इदानीमहं वृद्धः परिहीनपराक्रमः । साम्प्रतं कालमस्माकं भवान् सर्वगुणान्वितः ॥३४॥
तद् विजृम्भस्व विक्रान्त प्लवतामुत्तमो ह्यसि । त्वद्वीर्यं द्रष्टुकामा हि सर्वा वानरवाहिनी ॥३५॥
उत्तिष्ठ हरिशार्दूल लङ्घयस्व महार्णवम् । परा हि सर्वभूतानां हनुमन् या गतिस्तव ॥३६॥
विषण्णा हरयः सर्वे हनुमन् किमुपेक्षसे । विक्रमस्व महावेग विष्णुस्त्रीन् विक्रमानिव ॥३७॥
ततः कपीनामृषभेण चोदितः प्रतीतवेगः पवनात्मजः कपिः ।
प्रहर्षयंस्तां हरिवीरवाहिनीं चकार रूपं महदात्मनस्तदा ॥३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

"Our vitality has now (all but) gone. You (alone) amongst us are endowed with skill and prowess and are another Sugrīva (the ruler of monkeys) as it were. (31) During the descent of the Lord as Trivikrama (who measured the entire universe in three strides), O dear child, the (entire) globe with its mountains, forests and woodlands was gone round clockwise by me (as many as) one and twenty times. (32) Nay, that time, in obedience to the command of the gods, the herbs with the help of which nectar was to be churned out (of the ocean of milk) were gathered by me (single-handed), since at that time extraordinary strength existed in me. (33) I am now old and destitute of prowess. You (alone) amongst us are endowed with all virtues at the present moment. (34) Therefore exhibit your (immense) strength, O hero, since you are the foremost of monkeys. Indeed the entire Vānara force is keen to witness your virility. (35) Get up, O tiger among the monkeys, and leap over the vast sea; for the leaping capacity that exists in you, O Hanumān, is greater than that of all other created beings. (36) All the monkeys have grown despondent, O Hanumān ! How do you ignore them ? Show your courage, O monkey of extraordinary speed, as did Lord Viṣṇu (in His descent as Trivikrama) take three strides (in order to measure the universe)." (37) Encouraged by Jāmbavān (the foremost of monkeys and bears) and convinced of his capacity for vigorous action, the monkey (chief) Hanumān (son of the wind-god) now expanded his form that (very) moment, (thereby) bringing excessive joy to that army of monkey heroes. (38)

Thus ends Canto Sixty-Six in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Proclaiming his own glory in order to dispel the fears of the monkeys after assuming enormous proportions with a view to leaping across the sea, and climbing up Mount Mahendra, Hanumān prepares to take a leap across the sea.

तं दृष्ट्वा जृम्भमाणं ते क्रमितुं शतयोजनम् । वेगेनापूर्यमाणं च सहसा वानरोत्तमम् ॥ १ ॥
सहसा शोकमुत्सृज्य प्रहर्षेण समन्विताः । विनेदुस्तुष्टुवुश्चापि हनूमन्तं महाबलम् ॥ २ ॥
प्रहृष्टा विस्मिताश्चापि ते वीक्षन्ते समन्ततः । त्रिविक्रमं कृतोत्साहं नारायणमिव प्रजाः ॥ ३ ॥
संस्तूयमानो हनुमान् व्यवर्धत महाबलः । समाविद्ध्य च लाङ्गूलं हर्षाद् बलमुपेयिवान् ॥ ४ ॥
तस्य संस्तूयमानस्य वृद्धैर्वानरपुंगवैः । तेजसाऽऽपूर्यमाणस्य रूपमासीदनुत्तमम् ॥ ५ ॥
यथा विजृम्भते सिंहो विवृते गिरिगह्वरे । मारुतस्यौरसः पुत्रस्तथा सम्प्रति जृम्भते ॥ ६ ॥
अशोभत मुखं तस्य जृम्भमाणस्य धीमतः । अम्बरीषोपमं दीप्तं विधूम इव पावकः ॥ ७ ॥
हरीणामुत्थितो मध्यात् सम्प्रहृष्टतनूरुहः । अभिवाद्य हरीन् वृद्धान् हनूमानिदमब्रवीत् ॥ ८ ॥

Shaking off grief all at once on seeing Hanumān, the foremost of monkeys, expanding his form with a view to leaping over a hundred Yojanas, and being filled with dash, the monkeys full of excessive joy, thundered and also glorified Hanūmān, who was endowed with extraordinary might. (1-2) Standing around him highly rejoiced and amazed too, they gazed on him even as (all) created beings looked on Lord Nārāyaṇa (Viṣṇu) when he had made a resolve to measure the (entire) cosmos in His descent as Trivikrama. (3) Hanumān, who was endowed with extraordinary strength, grew considerably in size (even) while he was being acclaimed and, whirling his tail with delight, recollected his (native) strength. (4) While he was being duly acclaimed by the foremost of monkeys, who were (all) senior in age, and while he was getting recharged with energy, his form looked surpassingly excellent. (5) Even as a lion stretches his limbs in a commodious mountain-cave, Hanumān (sprung from the loins of the wind-god) now yawned and expanded his form likewise. (6) While Hanumān (the wise one) was yawning, his mouth looked bright like a lighted oven or a smokeless fire. (7) Risen from the midst of monkeys, his hair standing on end through excessive joy, and greeting the older monkeys, Hanūmān spoke as follows:—(8)

आरुजन् पर्वताग्राणि हुताशनसखोऽनिलः । बलवानप्रमेयश्च वायुराकाशगोचरः ॥ ९ ॥
तस्याहं शीघ्रवेगस्य शीघ्रगस्य महात्मनः । मारुतस्यौरसः पुत्रः प्लवनेनास्मि तत्समः ॥१०॥
उत्सहेयं हि विस्तीर्णमालिखन्तमिवाम्बरम् । मेरुं गिरिमसङ्गेन परिगन्तुं सहस्रशः ॥११॥
बाहुवेगप्रणुन्नेन सागरेणाहमुत्सहे । समाप्लावयितुं लोकं सपर्वतनदीह्रदम् ॥१२॥

ममोरुजङ्घावेगेन भविष्यति समुत्थितः । समुत्थितमहाग्राहः समुद्रो वरुणालयः ॥१३॥
पन्नगाशनमाकाशे पतन्तं पक्षिसेवितम् । वैनतेयमहं शक्तः परिगन्तुं सहस्रशः ॥१४॥
उदयात् प्रस्थितं वापि ज्वलन्तं रश्मिमालिनम् । अनस्तमितमादित्यमहं गन्तुं समुत्सहे ॥१५॥
ततो भूमिमसंस्पृष्ट्वा पुनरागन्तुमुत्सहे । प्रवेगेनैव महता भीमेन प्लवगर्षभाः ॥१६॥

"Circulating in space in the form of the wind and shattering mountain-peaks, the wind-god, a friend of fire, is mighty and beyond measure. (9) I claim my descent from the loins of that high-souled wind-god of rapid speed and swift movement, and am his equal in leaping. (10) I can actually circumambulate a thousand times without pause the extensive Mount Meru, which stands scratching the firmament as it were. (11) With the ocean pushed away by the might of my arms I can fully deluge the world including its mountains, rivers and lakes. (12) Stirred by the force of my thighs and shanks, the ocean, (which is) the abode of Varuṇa, will begin to overflow, bringing its huge alligators to the surface. (13) I am capable of going (clockwise) a thousand times round Garuḍa (son of Vinatā), who feeds on serpents and is waited upon by birds (whose ruler he is), while he is coursing through the sky. (14) I am fully capable of overtaking the blazing sun with its aureole of rays set out from the eastern mountain before it disappears behind the western mountain. (15) Then I can (even come back to the earth and) return (to the sun before it sets) with the same high and terribly rapid speed without standing on the earth (for respite), O jewels among the monkeys ! (16)

उत्सहेयमतिक्रान्तुं सर्वानाकाशगोचरान् । सागराञ्शोषयिष्यामि दारयिष्यामि मेदिनीम् ॥१७॥
पर्वतांश्चूर्णयिष्यामि प्लवमानः प्लवंगमः । हरिष्याम्युरुवेगेन प्लवमानो महार्णवम् ॥१८॥
लतानां विविधं पुष्पं पादपानां च सर्वशः । अनुयास्यति मामद्य प्लवमानं विहायसा ॥१९॥
भविष्यति हि मे पन्थाः स्वातेः पन्था इवाम्बरे । चरन्तं घोरमाकाशमुत्पतिष्यन्तमेव च ॥२०॥
द्रक्ष्यन्ति निपतन्तं च सर्वभूतानि वानराः । महामेरुप्रतीकाशं मां द्रक्ष्यध्वं प्लवंगमाः ॥२१॥
दिवमावृत्य गच्छन्तं ग्रसमानमिवाम्बरम् ।
विधमिष्यामि जीमूतान् कम्पयिष्यामि पर्वतान् । सागरं शोषयिष्यामि प्लवमानः समाहितः ॥२२॥

"I can leave behind (in a race) all the luminaries coursing in the heavens and can dry up the oceans and rend the earth. (17) I can crush mountains while jumping (on them), a monkey (lit. one who goes leaping) as I am. (Nay) leaping with great speed I can reach the end of an ocean (to say nothing of the sea dividing the Indian shore from Lankā). (18) All kinds of flowers from the climbers and trees (growing on Mount Mahendra) on all sides will follow me (with the wind set into motion by me) as I take a leap across the heavens today. (19) My passage through the heavens will (thus) resemble the Milky Way. All created beings, O monkeys, will perceive me springing up into the fearful sky and also sailing (through the air) and (then) descending (to the opposite shore, all at a time as it were). You will behold me, who look like the great Mount Meru,— O monkeys, enveloping heaven and engulfing the sky as it were, while coursing through the sky. Leaping with a concentrated mind I shall scatter the clouds, shake the mountains and dry up the sea. (20—22)

वैनतेयस्य वा शक्तिर्मम वा मारुतस्य वा ।
ऋते सुपर्णराजानं मारुतं वा महाबलम् । न तद् भूतं प्रपश्यामि यन्मां प्लुतमनुव्रजेत् ॥२३॥
निमेषान्तरमात्रेण निरालम्बनमम्बरम् । सहसा निपतिष्यामि घनाद् विद्युदिवोत्थिता ॥२४॥
भविष्यति हि मे रूपं प्लवमानस्य सागरम् । विष्णोः प्रक्रममाणस्य तदा त्रीन् विक्रमानिव ॥२५॥
बुद्ध्या चाहं प्रपश्यामि मनश्चेष्टा च मे तथा । अहं द्रक्ष्यामि वैदेहीं प्रमोदध्वं प्लवंगमाः ॥२६॥
मारुतस्य समो वेगे गरुडस्य समो जवे । अयुतं योजनानां तु गमिष्यामीति मे मतिः ॥२७॥
वासवस्य सवज्रस्य ब्रह्मणो वा स्वयम्भुवः । विक्रम्य सहसा हस्तादमृतं तदिहानये ॥२८॥
लङ्कां वापि समुत्क्षिप्य गच्छेयमिति मे मतिः ।

"Such (extraordinary) capacity inheres either in Garuḍa (son of Vinatā) or in the wind-god (my procreant) or in myself. Barring King Garuḍa and the wind-god of extraordinary might, I do not perceive that created being who can follow me (even) as I leap. (23) In the space to the mere twinkling of an eye I shall all of a sudden envelop the supportless vault of heaven as a flash of lightning shot from a cloud. (24) My form (even) as I take a leap across the sea will actually resemble that of Lord Viṣṇu taking His (well-known) three strides (to measure the universe) during His descent as Trivikrama. (25) I conclude with my reason that I shall (be able to) see Sītā (a princess of the Videha territory), and my inference (too) points in the same direction. (Therefore) exult, O monkeys! (26) A compeer of the wind-god in speed and the equal of Garuḍa (the king of birds) in rapidity of motion, I can cover (in one leap) ten thousand Yojanas (or eighty thousand miles): such is my conviction. (27) Showing my valour I can forcibly bring here the well-known nectar from the hands of Indra, armed with his thunderbolt, or (even) of the self-born Brahmā (the creator). (28) Further, my conviction is that, uprooting Lankā, I can even carry it (to some distance)."

तमेवं वानरश्रेष्ठं गर्जन्तममितप्रभम् ॥२९॥
प्रहृष्टा हरयस्तत्र समुदैक्षन्त विस्मिताः । तच्चास्य वचनं श्रुत्वा ज्ञातीनां शोकनाशनम् ॥३०॥
उवाच परिसंहृष्टो जाम्बवान् प्लवगेश्वरः । वीर केसरिणः पुत्र वेगवान् मारुतात्मज ॥३१॥
ज्ञातीनां विपुलः शोकस्त्वया तात प्रणाशितः । तव कल्याणरुचयः कपिमुख्याः समागताः ॥३२॥
मङ्गलान्यर्थसिद्ध्यर्थं करिष्यन्ति समाहिताः । ऋषीणां च प्रसादेन कपिवृद्धमतेन च ॥३३॥
गुरूणां च प्रसादेन सम्प्लव त्वं महार्णवम् । स्थास्यामश्चैकपादेन यावदागमनं तव ॥३४॥
त्वद्गतानि च सर्वेषां जीवनानि वनौकसाम् ।

Highly rejoiced and amazed (too), the monkeys (gathered together) on that spot looked intently on the aforesaid jewel among the monkeys, who was possessed of immeasurable radiance and was thus proclaiming his strength in a thundering voice. Extremely rejoiced to hear the foregoing utterance of Hanumān, which drove away the grief of his near and dear ones, Jāmbavān, a chief of monkeys and bears, spoke (as follows):—"O gallant Hanumān (sprung from the loins of the wind-god), son of Kesarī, O dear child of commendable speed, the enormous grief of your near and dear ones has been completely driven away by you. Interested in your welfare, the assembled leaders of monkeys will with a concentrated mind recite prayers for the accomplishment of your purpose. By the grace of Ṛṣis (the seers of Vedic Mantras), nay, with the approval of the older monkeys and through the goodwill of your superiors as well, leap you across the vast sea with ease. We shall stand on one foot till your return; for the lives of all the monkeys hang on you."

ततस्तु हरिशार्दूलस्तानुवाच वनौकसः ॥ ३५ ॥
कोऽपि लोके न मे वेगं प्लवने धारयिष्यति । एतानीह नगस्यास्य शिलासंकटशालिनः ॥३६॥
शिखराणि महेन्द्रस्य स्थिराणि च महान्ति च । येषु वेगं गमिष्यामि महेन्द्रशिखरेष्वहम् ॥३७॥
नानाद्रुमविकीर्णेषु धातुनिष्पन्दशोभिषु । एतानि मम वेगं हि शिखराणि महान्ति च ॥३८॥
प्लवतो धारयिष्यन्ति योजनानामितः शतम् ।
ततस्तु मारुतप्रख्यः स हरिर्मारुतात्मजः । आरुरोह नगश्रेष्ठं महेन्द्रमरिमर्दनः ॥३९॥
वृतं नानाविधैः पुष्पैर्मृगसेवितशाद्वलम् । लताकुसुमसम्बाधं नित्यपुष्पफलद्रुमम् ॥४०॥
सिंहशार्दूलसहितं मत्तमातङ्गसेवितम् । मत्तद्विजगणोद्घुष्टं सलिलोत्पीडसंकुलम् ॥४१॥
महद्भिरुच्छ्रितं शृङ्गैर्महेन्द्रं स महाबलः । विचचार हरिश्रेष्ठो महेन्द्रसमविक्रमः ॥४२॥

Thereupon Hanumān (a tiger among the monkeys) for his part spoke to those monkeys (as follows):—"None in the world will (be able to) sustain the pressure that will be exerted by me (just) before leaping. These peaks of the yonder mountain named Mahendra, which looks (so) charming with its compact mass of rocks, are solid and large too. These huge peaks of Mount Mahendra, on which I shall exert my force and which are covered here and there with trees of every kind and are adorned with heaps of minerals, will undoubtedly sustain my force (even) as I take a leap over (a distance of) a hundred Yojanas (or eight hundred miles) from this place." Then the celebrated monkey (chief), Hanumān (son of the wind-god), the destroyer of his foes, for his part, who was a compeer of the wind-god, climbed up Mount Mahendra, the foremost of mountains, which was carpeted with flowers (shed by the trees standing on it), was thick with creepers and flowers (growing on them), was covered with trees ever laden with flowers and fruit and infested with lions and tigers, (nay) which was frequented by elephants in rut, and rendered noisy by flocks of birds in heat and (again) which abounded in cascades and whose swards were ranged by deer. (29—41) Hanumān (the foremost of monkeys), who was endowed with extraordinary might and equalled the mighty Indra (the ruler of the three worlds) in prowess, ranged Mount Mahendra, which rose high with its huge peaks. (42)

पादाभ्यां पीडितस्तेन महाशैलो महात्मना । ररास सिंहाभिहतो महान् मत्त इव द्विपः ॥४३॥
मुमोच सलिलोत्पीडान् विप्रकीर्णशिलोच्चयः । वित्रस्तमृगमातङ्गः प्रकम्पितमहाद्रुमः ॥४४॥
नानागन्धर्वमिथुनैः पानसंसर्गकर्कशैः । उत्पतद्भिर्विहंगैश्च विद्याधरगणैरपि ॥४५॥
त्यज्यमानमहासानुः संनिलीनमहोरगः । शैलशृङ्गशिलोत्पातस्तदाभूत् स महागिरिः ॥४६॥
निःश्वसद्भिस्तदा तैस्तु भुजगैरर्धनिस्सृतैः । सपताक इवाभाति स तदा धरणीधरः ॥४७॥
ऋषिभिस्त्रासम्भ्रान्तैस्त्यज्यमानः शिलोच्चयः । सीदन् महति कान्तारे सार्थहीन इवाध्वगः ॥४८॥
स वेगवान् वेगसमाहितात्मा हरिप्रवीरः परवीरहन्ता ।
मनः समाधाय महानुभावो जगाम लङ्कां मनसा मनस्वी ॥४९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तषष्टितमः सर्गः ॥ ६७ ॥

किष्किन्धाकाण्डं सम्पूर्णम्

Pressed under the feet by that exalted soul, the huge mountain screamed (in the shape of the animals inhabiting it) like a might elephant in rut and attacked by a lion. (43) That huge mountain released (new) springs of water, its masses of rocks getting disintegrated. The deer and elephants inhabiting it got alarmed and the giant trees standing on it violently shook. (44) Its gigantic peaks began to be deserted by many Gandharva couples, who were excessively addicted to drink and copulation, as well as by flying birds and even by bands of Vidyādharas (heavenly artists). Huge serpents living there hid themselves in holes, while rocks fell from the summits of the mountain. (45–46) With the aforesaid serpents, half-emerged from their holes and hissing, the said mountain for its part looked at that time as though adorned with flags. (47) Being deserted by Ṛṣis, who got agitated through fear, the mountain looked at that time forlorn like a wayfarer forsaken by his companions in a large wilderness. (48) Having composed his mind, the high-spirited Hanumān, a distinguished hero among the monkeys, the slayer of hostile warriors, who was endowed with extraordinary speed and had focussed his mind on speed (alone), and who was possessed of great might, betook himself to Lankā in thought. (49)

Thus ends Canto Sixty-Seven in the Kiṣkindhā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

END OF KIṢKINDHĀ-KĀṆḌA

॥ श्रीसीतारामचन्द्राभ्यां नमः ॥

श्रीमद्वाल्मीकीयरामायणम्

सुन्दरकाण्डम्

प्रथमः सर्गः

Srimad Valmiki-Ramayana

Book Five

(Sundarakanda)

Canto I

Desirous of reaching Lankā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress,—who was waiting for Hanumān with her mouth open to devour him,—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Siṁhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Lankā.

ततो रावणनीतायाः सीतायाः शत्रुकर्षणः । इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥ १ ॥
दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः । समुदग्रशिरोग्रीवो गवां पतिरिवाबभौ ॥ २ ॥
अथ वैदूर्यवर्णेषु शाद्वलेषु महाबलः । धीरः सलिलकल्पेषु विचचार यथासुखम् ॥ ३ ॥
द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन् । मृगांश्च सुबहून् निघ्नन् प्रवृद्ध इव केसरी ॥ ४ ॥
नीललोहितमाञ्जिष्ठपद्मवर्णैः सितासितैः । स्वभावसिद्धैर्विमलैर्धातुभिः समलंकृतम् ॥ ५ ॥
कामरूपिभिराविष्टमभीक्ष्णं सपरिच्छदैः । यक्षकिंनरगन्धर्वैर्देवकल्पैः सपन्नगैः ॥ ६ ॥
स तस्य गिरिवर्यस्य तले नागवरायुते । तिष्ठन् कपिवरस्तत्र ह्रदे नाग इवाबभौ ॥ ७ ॥

In order to discover the whereabouts of Sītā, who had been taken away by Rāvaṇa, Hanumān (the scourge of his foes) wished to course through the heavens (the path of the Chāraṇas or celestial bards). (1) With his head and neck projected, Hanumān (the monkey chief), who sought to accomplish without opposition a feat which was difficult (for others) to perform, looked like a large bull (a leader of cows). (2) Scaring away the birds, (nay) sweeping the trees with his breast and crushing very many deer (under his feet), the brave and wise monkey, who was endowed with extraordinary might, trod at ease in the meantime like a full-grown lion on the swards possessing the hue of a cat's-eye gem and stretching (evenly) like (a sheet of green) water. (3-4) Stopping short at the well-known foot of that jewel among mountains,—which was crowded with lordly elephants, was rendered most charming by spotless natural minerals of purple, rosy, ruby-like and white and black hues and was constantly visited by Yakṣas (a class of demigods ruled over by Kubera, the god of riches), Kinnaras (a class of semi-divine beings credited with a human figure and the head of a horse or with a horse's body and a human head), Gandharvas (celestial musicians), and Nāgas (serpent-demons believed to have a human face with serpent-like lower extremities), who very nearly resembled the gods, were capable of changing their form at will and were accompanied by their retinue,—Hanumān, the foremost of monkeys, looked like an elephant standing in a pool. (5—7)

स सूर्याय महेन्द्राय पवनाय स्वयम्भुवे । भूतेभ्यश्चाञ्जलि कृत्वा चकार गमने मतिम् ॥ ८ ॥
अञ्जलिं प्राङ्मुखं कुर्वन् पवनायात्मयोनये । ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ॥ ९ ॥
प्लवगप्रवरैर्दृष्टः प्लवने कृतनिश्चयः । ववृधे रामवृद्ध्यर्थं समुद्र इव पर्वसु ॥१०॥
निष्प्रमाणशरीरः सँल्लिलङ्घयिषुरर्णवम् । बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ॥११॥
स चचालाचलश्चाशु मुहूर्तं कपिपीडितः । तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत् ॥१२॥
तेन पादपमुक्तेन पुष्पौघेण सुगन्धिना । सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा ॥१३॥
तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः । सलिलं सम्प्रसुस्राव मदमत्त इव द्विपः ॥१४॥
पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः । रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः ॥१५॥
मुमोच च शिलाः शैलो विशालाः समनःशिलाः । मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः ॥१६॥
हरिणा पीड्यमानेन पीड्यमानानि सर्वतः । गुहाविष्टानि सत्त्वानि विनेदुर्विकृतैः स्वरैः ॥१७॥
स महान् सत्त्वसंनादः शैलपीडानिमित्तजः । पृथिवीं पूरयामास दिशश्चोपवनानि च ॥१८॥
शिरोभिः पृथुभिर्नागा व्यक्तस्वस्तिकलक्षणैः । वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः ॥१९॥
तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः । जज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्रधा ॥२०॥
यानि त्वौषधजालानि तस्मिञ्जातानि पर्वते । विषघ्नान्यपि नागानां न शेकुः शमितुं विषम् ॥२१॥

Joining his palms by way of salutation to the sun-god, the mighty Indra (the ruler of gods), the wind-god (his own procreant), Brahmā (the self-born) and the genii (the attendants of Lord Śiva), he made up his mind to depart. (8) Joining his palms towards the east in salutation to the wind-god, his procreant, the able-bodied Hanumān then actually grew in size in order to proceed to the southern quarter. (9) Gazed on (with wonder and love) by foremost of the monkeys and having resolved to take a leap, he swelled in size (further) for the purpose of Śrī Rāma as the sea swells on the full-moon days. (10) Wishing to leap across the sea, his body having grown immensely, Hanumān pressed the mountain with his hands and feet. (11) Pressed by the monkey (Hanumān), the aforesaid mountain (lit., unshakable) forthwith shook awhile and caused all the flowers of the trees (standing on it) to fall, the ends of their branches being laden with blossom. (12) Covered on all sides with that fragrant shower of flowers, discharged by the trees, the mountain appeared as though it were all flowers. (13) Nay, while being pressed by Hanumān, who was endowed with surpassing might, the said mountain spirted water profusely (even) as an elephant in rut would exude ichor in abundancy. (14) Being pressed by that mighty monkey, the Mahendra mountain for its part let loose streams possessing the huge of gold, antimony and silver (flowing as they did through beds containing the ore of these metals). (15) The mountain also discharged (from its flanks) massive boulders containing realgar (even) as a fire burning with a mild flame would release columns of smoke. (16) Being squeezed on all sides by the mountain, which was being hard pressed by the monkey (Hanumān), the creatures shut up in caverns shrieked in unnatural tones. (17) That loud clamour of the creatures (inhabiting the mountain), occasioned by the circumstance of pressure exerted on the mountain (by Hanumān) filled the earth as well as the (four) quarters and the groves. (18) Vomiting a terrible fire through their large heads (mouths,) which revealed the marks of Swastika on them, snakes bit the rocks with their fangs. (19) Bitten by those venomous serpents provoked to anger, the aforesaid huge rocks burst into flames as though lighted by fire, and got split up into thousands of fragments. (20) Even the bunches of medicinal herbs, capable of counteracting poison, which had sprung up on that mountain could not neutralize the poison of the snakes. (21)

भिद्यतेऽयं गिरिर्भूतैरिति मत्वा तपस्विनः । त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह ॥२२॥
पानभूमिगतं हित्वा हैममासवभाजनम् । पात्राणि च महार्हाणि करकांश्च हिरण्मयान् ॥२३॥
लेह्यानुच्चावचान् भक्ष्यान् मांसानि विविधानि च । आर्षभाणि च चर्माणि खड्गांश्च कनकत्सरून् ॥२४॥
कृतकण्ठगुणाः क्षीबा रक्तमाल्यानुलेपनाः । रक्ताक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे ॥२५॥
हारनूपुरकेयूरपारिहार्यधराः स्त्रियः । विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह ॥२६॥
दर्शयन्तो महाविद्यां विद्याधरमहर्षयः । सहितास्तस्थुराकाशे वीक्षांचक्रुश्च पर्वतम् ॥२७॥
शुश्रुवुश्च तदा शब्दमृषीणां भावितात्मनाम् । चारणानां च सिद्धानां स्थितानां विमलेऽम्बरे ॥२८॥
एष पर्वतसंकाशो हनुमान् मारुतात्मजः । तितीर्षति महावेगः समुद्र वरुणालयम् ॥२९॥
रामार्थं वानरार्थं च चिकीर्षन् कर्म दुष्करम् । समुद्रस्य परं पारं दुष्प्रापं प्राप्तुमिच्छति ॥३०॥

Alarmed to think that the mountain in question was being riven by genii, ascetics (practising austerities on it) as well as the Vidyādharas (enjoying life there) with the hosts of their womenfolk rose (into the air) from that mountain. (22) Leaving their gold jug of wine lying in the liquor-house as well as their precious utensils and gold vases (for carrying water) as also sauces of every description capable of being licked and articles of food that could be (easily) gulped, meats of various kinds, shields made of the hides of oxen and swords with gold hilts, the intoxicated Vidhyādharas with reddish lotus-like eyes, who had put garlands about their neck, and were decorated with red flowers and daubed with red sandal-paste, rose to the heavens. (23—25) Wearing pearl necklaces, anklets, armlets and bangles, the Vidyādhara women stood astonished and full of smiles with their husbands in the air. (26) Revealing their great skill (in the form of capability to remain standing in the air, which had obviously been acquired through some magical spell), the Vidyādharas, who looked like eminent sages, stood in a body in the air and gazed down on the mountain. (27) Nay, they heard at that time the (following) observation of the pure-minded Ṛṣis (seers of Vedic Mantras), Chāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) standing (like them) in the cloudless sky :—(28) "Looking like a mountain (in size) and possessed of extraordinary vigour, the yonder Hanumān, son of the wind-god, seeks to leap across the sea, the abode of Varuṇa (the god of water). (29) Eager to perform for the cause of Śrī Rāma and the monkeys a feat which is hard to accomplish, he seeks to touch the other (opposite) shore of the sea, which is difficult to reach." (30)

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम् । तमप्रमेयं ददृशुः पर्वते वानरर्षभम् ॥३१॥
दुधुवे च स रोमाणि चकम्पे चानलोपमः । ननाद च महानादं सुमहानिव तोयदः ॥३२॥
आनुपूर्व्या च वृत्तं तल्लाङ्गूलं रोमभिश्चितम् । उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम् ॥३३॥
तस्य लाङ्गूलमाविद्धमतिवेगस्य पृष्ठतः । ददृशे गरुडेनेव ह्रियमाणो महोरगः ॥३४॥
बाहू संस्तम्भयामास महापरिघसंनिभौ । आससाद कपिः कट्यां चरणौ संचुकोच च ॥३५॥
संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम् । तेजः सत्त्वं तथा वीर्यमाविवेश स वीर्यवान् ॥३६॥
मार्गमालोकयन् दूरादूर्ध्वप्रणिहितेक्षणः । रुरोध हृदये प्राणानाकाशमवलोकयन् ॥३७॥
पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः । निकुञ्च्य कर्णौ हनुमानुत्पतिष्यन् महाबलः ॥३८॥
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् । यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ॥३९॥
गच्छेत् तद्वद् गमिष्यामि लङ्कां रावणपालिताम् । नहि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ॥४०॥
अनेनैव हि वेगेन गमिष्यामि सुरालयम् । यदि वा त्रिदिवे सीतां न द्रक्ष्यामि कृतश्रमः ॥४१॥
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् । सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ॥४२॥
आनयिष्यामि वा लङ्कां समुत्पाट्य सरावणाम् ।

Hearing the aforesaid remarks of those ascetics, the Vidyādharas espied on the mountain Hanumān, the foremost of monkeys, whose strength was beyond measure. (31) Nay, looking like a flame, Hanumān shook the hair on his body and quivered and thundered like a huge cloud. (32) While about to spring up, he stretched out his prominent tail,—which was thickly set with hair and had been successively rolled up in a circle,—as Garuḍa (the king of birds) would jolt a snake. (33) Curled at his back, the tail of Hanumān, who was full of great vigour, looked like a huge serpent being borne away by Garuḍa. (34) The monkey firmly fixed (on the mountain) his arms, which resembled a pair of huge iron clubs, and crouched at the waist and (also) contracted his feet. (35) Nay, drawing in his arms and likewise his neck (too), the glorious and powerful Hanumān summoned (all) his energy, courage and virility. (36) Having cast his eyes upwards in order to survey the long distance (he had to cover) he held his breath in the heart while looking into the sky. (37) Having firmly established himself with his feet, and contracting his ears, while about to leap, Hanumān, that elephant among the monkeys, (nay) the foremost of monkeys, who was endowed with extraordinary might, addressed the following words to the monkeys :—"(Even) as an arrow loosed by Śrī Rāma (a scion of Raghu) would fly with the speed of the wind, I (too) would likewise course to Lankā (which is) guarded by Rāvaṇa. If (however) I don't find Sītā, the daughter of

Janaka, in Lanka, I shall certainly proceed with the same speed to heaven (the abode of gods). If I don't find Sītā in heaven even after exerting myself (so much), I shall bring Rāvaṇa, the ruler of ogres, in chains. At all events I shall return successful with Sītā. (38—42) Or else I shall bring Lankā with Rāvaṇa after uprooting it."

एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः ॥ ४३ ॥
उत्पपाताथ वेगेन वेगवानविचारयन् । सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥४४॥
समुत्पतति वेगात् तु वेगात् ते नगरोहिणः । संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः ॥४५॥
स मत्तकोयष्टिभकान् पादपान् पुष्पशालिनः । उद्वहन्नुरुवेगेन जगाम विमलेऽम्बरे ॥४६॥
ऊरुवेगोत्थिता वृक्षा मुहूर्तं कपिमन्वयुः । प्रस्थितं दीर्घमध्वानं स्वबन्धुमिव बान्धवाः ॥४७॥
तमूरुवेगोन्मथिताः सालाश्चान्ये नगोत्तमाः । अनुजग्मुर्हनूमन्तं सैन्या इव महीपतिम् ॥४८॥
सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः । हनूमान् पर्वताकारो बभूवाद्भुतदर्शनः ॥४९॥
सारवन्तोऽथ ये वृक्षा न्यमज्जँल्लवणाम्भसि । भयादिव महेन्द्रस्य पर्वता वरुणालये ॥५०॥
स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः । शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः ॥५१॥
विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः । व्यवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा ॥५२॥
लघुत्वेनोपपन्नं तद् विचित्रं सागरेऽपतत् ।
द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम् । ताराचितमिवाकाशं प्रबभौ स महार्णवः ॥५३॥

"Saying so, the monkey Hanumān, the foremost of monkeys, for his part, who was full of vigour, sprang into the air with impetuosity, unmindful of the exertion. Nay, that elephant among the monkeys accounted himself a compeer of Garuḍa. (43-44) Drawing together all their boughs even while Hanumān sprang into the air with vehemence, the aforesaid trees growing on the mountain flew with force on all sides. (45) Bearing aloft in his great onrush the trees charming with flowers and with lapwings in heat perched on them. Hanumān coursed through the cloudless sky. (46) Swept away by the force of his thighs, the trees followed the monkey for a while like relatives accompanying their near one set out on a long journey. (47) Uprooted by the impetus of his thighs, sal and other excellent trees followed Hanūmān (even) as troops would follow a king (lit., a ruler of the earth). (48) Followed by numerous trees with their extremities laden with blossoms, Hanūmān, who looked like a mountain in size, presented a weird appearance. (49) Trees which were solid forthwith sank into the brackish sea (even) as mountains (in the hoary past) took a plunge into the ocean (the abode of Varuṇa) in fear of the mighty Indra. (50) Covered with flowers of every kind (from the trees that followed him) including shoots and buds, the aforesaid monkey, who resembled a cloud, shone brightly as a mountain with fireflies. (51) Shedding their blossom when cut off from his impetus, the said trees dropped into the water (of the sea) like near and dear ones returned (after escorting their relative up to the margin of water). (52) Swept away by the wind set in motion by the monkey (dashing forward through the air), the blossom on the trees, consisting of every variety, dropped on the ocean and presented a curious sight (while floating), endowed as they were with lightness of weight. (Carpeted with them) that vast sea looked charming like the star-spangled heavens. (53)

Vaidika Pandit Sri V Hariharaṇ Collection, Sholinganallur, Chennai

पुष्पौघेण सुगन्धेन नानावर्णेन वानरः । बभौ मेघ इवोद्यन् वै विद्युद्गणविभूषितः ॥५४॥
तस्य वेगसमुद्धूतैः पुष्पैस्तोयमदृश्यत । ताराभिरिव रामाभिरुदिताभिरिवाम्बरम् ॥५५॥
तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ । पर्वताग्राद् विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ ॥५६॥
पिबन्निव बभौ चापि सोर्मिजालं महार्णवम् । पिपासुरिव चाकाशं ददृशे स महाकपिः ॥५७॥
तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः । नयने विप्रकाशेते पर्वतस्थाविवानलौ ॥५८॥
पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले । चक्षुषी सम्प्रकाशेते चन्द्रसूर्याविव स्थितौ ॥५९॥
मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ । संध्यया समभिस्पृष्टं यथा स्यात् सूर्यमण्डलम् ॥६०॥
लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते । अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितम् ॥६१॥
लाङ्गूलचक्रो हनुमाञ्शुक्लदंष्ट्रोऽनिलात्मजः । व्यरोचत महाप्राज्ञः परिवेषीव भास्करः ॥६२॥
स्फिग्देशेनातिताम्रेण रराज स महाकपिः । महता दारितेनेव गिरिर्गैरिकधातुना ॥६३॥
तस्य वानरसिंहस्य प्लवमानस्य सागरम् । कक्षान्तरगतो वायुर्जीमूत इव गर्जति ॥६४॥
खे यथा निपतत्युल्का उत्तरान्ताद् विनिःसृता । दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः ॥६५॥
पतत्पतंगसंकाशो व्यायतः शुशुभे कपिः । प्रवृद्ध इव मातङ्गः कक्ष्यया बध्यमानया ॥६६॥
उपरिष्टाच्छरीरेण छायया चावगाढया । सागरे मारुताविष्टा नौरिवासीत् तदा कपिः ॥६७॥
यं यं देशं समुद्रस्य जगाम स महाकपिः । स तु तस्याङ्गवेगेन सोन्माद इव लक्ष्यते ॥६८॥
सागरस्योर्मिजालानामुरसा शैलवर्ष्मणाम् । अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः ॥६९॥
कपिवातश्च बलवान् मेघवातश्च निर्गतः । सागरं भीमनिर्ह्रादं कम्पयामासतुर्भृशम् ॥७०॥
विकर्षन्नूर्मिजालानि बृहन्ति लवणाम्भसि । पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी ॥७१॥
मेरुमन्दरसंकाशानुद्गतान् सुमहार्णवे । अत्यक्रामन्महावेगस्तरंगान् गणयन्निव ॥७२॥
तस्य वेगसमुद्घुष्टं जलं सजलदं तदा । अम्बरस्थं विबभ्राजे शरदभ्रमिवाततम् ॥७३॥
तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा । वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम् ॥७४॥
क्रममाणं समीक्ष्याथ भुजगाः सागरंगमाः । व्योम्नि तं कपिशार्दूलं सुपर्णमिव मेनिरे ॥७५॥

Covered with a shower of fragrant flowers of various tints, the monkey actually looked charming like a rising cloud streecked with flashes of lightning. (54) Overspread with flowers scattered by his impetus, the (sea-) water resembled the firmament spangled with lovely stars just risen. (55) His two arms outstretched in space looked like a pair of five-hooded serpents risen from a mountain-top. (56) Nay, (while looking downward) the great monkey appeared as though drinking up the vast sea along with the mass of its waves; and (looking upwards) he appeared keen to imbibe the sky. (57) The eyes of Hanumān, who was following the course of the wind, blazed like a pair of fires burning on a mountain, flashing as they did like lightning. (58) (Nay) the reddish-brown large round eyes of Hanumān (the foremost of monkeys) shed their bright light like the moon and the sun (shining together). (59) Due to (the reflection of) his coppery nose his countenance looked red as the solar orb embraced by dusk. (60) Moreover the coiled tail of Hanumān (son of the wind-god) darting through the air looked charming like a tall banner hoisted (on the twelfth day of the bright half of Bhādrapada) in honour of Indra (the ruler of gods). (61) With his curled tail and white teeth, the highly intelligent Hanumān, an offspring of the wind-god, shone brightly as the sun encircled by a misty halo. (62) With his deep-red

rump that huge monkey looked splendid like a mountain with a large deposit of red chalk rent asunder. (63) The wind passing through the arm-pits of that leonine monkey, bounding over the sea, thundered like a cloud. (64) That elephant among the monkeys was seen darting (much) in the same way as a meteor risen from the upper part of the northern quarter shoots along with its tail-like extremity. (65) The enormous monkey who resembled the moving sun, looked charming (with his tail entwined round his waist) as a fully developed elephant with a girth tied round its waist. (66) Coursing above with his body and with his reflection immersed in water, the monkey looked at that time like a vessel propelled by the wind (above) and sailing on the sea (below). (67) Whichever part of the sea that enormous monkey passed over, it looked actually riotous as it were due to the impetus of his body. (68) Full of extraordinary vehemence, that huge monkey dashed forward actually smashing with his breast the rows of waves of the sea, rising as high as mountains. (69) The mighty wind generated by (the impetus of) the monkey as well as the wind set in motion by clouds, when adrift, violently agitated the sea, which began to roar terribly. (70) Forcibly drawing series of huge billows in the salt sea, Hanumān (a tiger among monkeys) sped along agitating the earth and heaven (both) as it were. (71) Hanumān (who was rushing along with great speed) moved on counting as it were the billows resembling Mounts Meru and Mandara (in size) and raised in the vast sea. (72) The water raised by his onrush and hanging in the air along with clouds looked exceptionally charming at that time like an outstretched mass of autumnal clouds. (73) Exposed at that time (on account of the sea-water being raised by the onrush of Hanumān), whales, crocodiles, alligators and turtles became visible (even) like the limbs of men uncovered by drawing the covering off. (74) Keenly observing that tiger among the monkeys coursing through space, the serpents moving in the sea forthwith took him to be Garuḍa (endowed with lovely wings). (75)

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता । छाया वानरसिंहस्य जले चारुतराभवत् ॥७६॥
श्वेताभ्रघनराजीव वायुपुत्रानुगामिनी । तस्य सा शुशुभे छाया पतिता लवणाम्भसि ॥७७॥
शुशुभे स महातेजा महाकायो महाकपिः । वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥७८॥
येनासौ याति बलवान् वेगेन कपिकुञ्जरः । तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ॥७९॥
आपाते पक्षिसंघानां पक्षिराज इव व्रजन् । हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ॥८०॥
पाण्डुरारुणवर्णानि नीलमञ्जिष्ठकानि च । कपिनाऽऽकृष्यमाणानि महाभ्राणि चकाशिरे ॥८१॥
प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः । प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव दृश्यते ॥८२॥
प्लवमानं तु तं दृष्ट्वा प्लवगं त्वरितं तदा । ववृषुस्तत्र पुष्पाणि देवगन्धर्वदानवाः ॥८३॥
तताप नहि तं सूर्यः प्लवन्तं वानरेश्वरम् । सिषेवे च तदा वायू रामकार्यार्थसिद्धये ॥८४॥
ऋषयस्तुष्टुवुश्चैनं प्लवमानं विहायसा । जगुश्च देवगन्धर्वाः प्रशंसन्तो वनौकसम् ॥८५॥
नागाश्च तुष्टुवुर्यक्षा रक्षांसि विविधानि च । प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ॥८६॥

The shadow of that lion among monkeys, (which was) ten Yojanas (or eighty miles) wide and thirty Yojanas (or two hundred forty miles) long, appeared lovelier due to his rapidity (of movement). (76) Falling on the salt sea and following Hanumān (an offspring of the wind-god), that shadow of his looked charming like a row of clouds sailing in the white sky. (77) On his aerial path, where he had nothing to rest upon, that great monkey of vast proportions, who was endowed with extraordinary energy, appeared lovely like a winged mountain. (78) The sea below the path by which that mighty elephant-like monkey moved with speed got suddenly transformed into a trough as it were. (79) Coursing through the path of birds like Garuḍa (the king of winged creatures), Hanumān behaved like the wind drawing away clouds with force. (80) Being drawn by the monkey (Hanumān), big clouds, which were either white or reddish in colour or blue or madder-coloured, looked charming. (81) Repeatedly entering into the masses of clouds and (then) emerging, he looked like the hidden and the visible moon respectively. (82) Seeing the aforesaid monkey (lit., one who goes leaping and bounding) bounding apace at that time, gods, Gandharvas (celestial songsters) and Dānavas (demons) rained flowers on him. (83) The sun did not actually scorch Hanumān, the ruler of monkeys, who was travelling for the sake of accomplishing his object in the shape of Śrī Rāma's purpose (*viz*, the quest of Sītā); while the wind-god ministered to him (by fanning him with a delightful breeze in order to refresh him). (84) Nay, Ṛṣis (seers of Vedic Mantras) extolled this monkey (lit., a dweller of the woods) coursing through space; while gods and Gandharvas sang praises (in order to sustain him in his arduous journey). (85) Observing Hanumān (the foremost of monkeys) with a smile (on his lips) and entirely free from languor, Nāgas (semi-divine beings having the face of a man and the tail of a serpent, and inhabiting Pātāla) and Yakṣas (a class of demigods), as well as ogres of all classes—all lauded him. (86)

तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति । इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ॥८७॥
साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः । करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ॥८८॥
अहमिक्ष्वाकुनाथेन सगरेण विवर्धितः । इक्ष्वाकुसचिवश्चायं तन्नार्हत्यवसादितुम् ॥८९॥
तथा मया विधातव्यं विश्रमेत यथा कपिः । शेषं च मयि विश्रान्तः सुखी सोऽतितरिष्यति ॥९०॥
इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमम्भसि । हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम् ॥९१॥

While Hanumān, that tiger among monkeys, was moving along (through space), the deity presiding over oceans, who sought to do honour to the House of Ikṣwāku (to which Śrī Rāma had the honour to belong), reflected (as follows) :—(87) "If I do not lend assistance to Hanumān, a leader of monkeys, I shall incur the obloquy of all among those gifted with speech. (88) I was greatly extended by King Sagara, the protector of Ikṣwāku's race, while Hanumān is a friend of Śrī Rāma (a descendant of Ikṣwāku). He must not therefore come to grief (in this journey). (89) I should so arrange that the monkey (Hanumān) may rest (awhile). Having rested (awhile), on me, I am sure he will leap across the rest (of the sea) with ease." (90) Having made this righteous resolve, the god presiding over the oceans spoke (as follows) to Maināka, the foremost of mountains, consisting mainly of gold and submerged in water :—(91)

त्वमिहासुरसंघानां देवराज्ञा महात्मना । पातालनिलयानां हि परिघः संनिवेशितः ॥९२॥
त्वमेषां ज्ञातवीर्याणां पुनरेवोत्पतिष्यताम् । पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ॥९३॥
तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् । तस्मात् संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ॥९४॥
स एष कपिशार्दूलस्त्वामुपर्येति वीर्यवान् । हनूमान् रामकार्यार्थी भीमकर्मा खमाप्लुतः ॥९५॥

अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः । मम इक्ष्वाकवः पूज्याः परं पूज्यतमास्तव ॥ ९६ ॥
कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत् । कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत् ॥ ९७ ॥
सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि । अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः ॥ ९८ ॥
चामीकरमहानाभ देवगन्धर्वसेवित । हनूमांस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति ॥ ९९ ॥
काकुत्स्थस्यानृशंस्यं च मैथिल्याश्च विवासनम् । श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि ॥१००॥

"You have actually been established here by the high-souled Indra (the ruler of gods) by way of a barrier against the intrusion into the terrestrial region of the hordes of demons inhabiting Pātāla (the nethermost subterranean region). (92) You stand (here) blocking the entrance of the immeasurable Pātāla against the aforesaid demons, whose valour is well-known and who are prone to come up (to the surface of this earth) once more. (93) The capacity to grow from side to side (horizontally) as also upwards and downwards (vertically) is there in you, O mountain! I, therefore, command you as follows: (please) swell upwards, O jewel among mountains! (94) Here is the powerful Hanūmān of terrible deeds, a (veritable) tiger among monkeys, who has (already) sprung into the air, seeking (as he does) to achieve the purpose of Śrī Rāma, passing over you. (95) Assistance must be rendered by me to this monkey (Hanumān), who is a servant of the House of Ikṣwāku. The Ikṣwākus are worthy of adoration to me and are by far the highest objects of veneration to you. (96) (Therefore, please) render assistance to us. Our plan should not (be allowed to) miscarry (through default). A duty which needs must be performed is likely to rouse the anger of the virtuous, if not (scrupulously) discharged. (97) (Therefore) rise up from the water. Let this monkey stand on you. Hanumān (the foremost of monkeys) is our unexpected guest and worthy of (our) adoration too. (98) Having rested on you, O mountain with a lofty peak of gold and frequented by gods and Gandharvas, Hanumān will then cover the remaining distance. (99) Nay, fully considering the soft-heartedness of Śrī Rāma (a scion of Kakutstha) as well as the exile of Sītā (a princess of Mithilā) as also the exertion of Hanumān (a leader of monkeys), you ought to rise up." (100)

हिरण्यगर्भो मैनाको निशम्य लवणाम्भसः । उत्पपात जलात् तूर्णं महाद्रुमलतावृतः ॥१०१॥
स सागरजलं भित्त्वा बभूवात्युच्छ्रितस्तदा । यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः ॥१०२॥
स महात्मा मुहूर्तेन पर्वतः सलिलावृतः । दर्शयामास शृङ्गाणि सागरेण नियोजितः ॥१०३॥
शातकुम्भमयैः शृङ्गैः सकिंनरमहोरगैः । आदित्योदयसंकाशैरुल्लिखद्भिरिवाम्बरम् ॥१०४॥
तस्य जाम्बूनदैः शृङ्गैः पर्वतस्य समुत्थितैः । आकाशं शस्त्रसंकाशमभवत् काञ्चनप्रभम् ॥१०५॥
जातरूपमयैः शृङ्गैर्भ्राजमानैर्महाप्रभैः । आदित्यशतसंकाशः सोऽभवद् गिरिसत्तमः ॥१०६॥
समुत्थितमसङ्गेन हनूमानग्रतः स्थितम् । मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ॥१०७॥
स तमुच्छ्रितमत्यर्थं महावेगो महाकपिः । उरसा पातयामास जीमूतमिव मारुतः ॥१०८॥
स तदाऽऽसादितस्तेन कपिना पर्वतोत्तमः । बुद्ध्वा तस्य हरेर्वेगं जहर्ष च ननाद च ॥१०९॥
तमाकाशगतं वीरमाकाशे समुपस्थितः । प्रीतो हृष्टमना वाक्यमब्रवीत् पर्वतः कपिम् ॥११०॥
मानुषं वारयन् रूपमात्मनः शिखरे स्थितः ।

Hearing the (aforesaid) words of (the deity presiding over) the salty sea, Mount Maināka, which contained (deposits of) gold in its bowels and was covered by large trees and creepers, instantly emerged from (under) the water. (101) Dividing the sea-water, Maināka rose very high at that moment (even) as the sun with its brilliant rays would, tearing (the veil of) a cloud. (102) Enjoined by (the deity presiding over) the ocean, the aforesaid mountain of vast proportions, which had (heretofore) been covered with water, revealed its peaks in an instant. (103) The mountain looked charming with its peaks of gold, which were inhabited by Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents, and shimmered like the sun at dawn, and which were scraping the skies as it were. (104) Due to the towering peaks of that mountain, consisting of gold, the blue sky which shone like a sword, (now) shed the lustre of gold. (105) With its shining peaks of gold, emitting a dazzling splendour, that jewel among mountains shone brightly like a hundred suns. (106) Hanumān positively considered the mountain, which instantly stood very high before him in the midst of the salty sea, to be a stumbling block (in his journey). (107) Hanumān, the mighty monkey who was possessed of great impetuosity, felled with his breast the exceedingly lofty mountain (even) as the wind would strike down a cloud. (108) Worsted on that occasion by the aforesaid monkey (Hanumān) and recognizing his impetuosity, Maināka (the foremost of mountains) felt rejoiced and roared too. (109) Assuming the form of a human being and standing on his own summit, the mountain, which stood very high (once more) in the sky, glad at heart, lovingly spoke as follows to Hanumān, the heroic monkey, who (still) remained in the air:—

दुष्करं कृतवान् कर्म त्वमिदं वानरोत्तम ॥१११॥
निपत्य मम शृङ्गेषु सुखं विश्रम्य गम्यताम् । राघवस्य कुले जातैरुदधिः परिवर्धितः ॥११२॥
स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः । कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ॥११३॥
सोऽयं तत्प्रतिकारार्थी त्वत्तः सम्मानमर्हति । त्वन्निमित्तमनेनाहं बहुमानात् प्रचोदितः ॥११४॥
योजनानां शतं चापि कपिरेष खमाप्लुतः । तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति ॥११५॥
तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम् । तदिदं गन्धवत् स्वादु कंदमूलफलं बहु ॥११६॥
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽथ गमिष्यसि ।
अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै । प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः ॥११७॥
वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज । तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर ॥११८॥
अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता । धर्मं जिज्ञासमानेन किं पुनर्यादृशो भवान् ॥११९॥
त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः । पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर ॥१२०॥
पूजिते त्वयि धर्मज्ञे पूजां प्राप्नोति मारुतः । तस्मात् त्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ॥१२१॥

"You have undertaken this task, which is hard to accomplish, O jewel among monkeys! (110-111) Alighting on my peaks and having comfortably rested (awhile) resume your journey (with renewed vigour). The ocean was extended by the sons of Sagara (who were born in the ancestry of Śrī Rāma). (112) (The deity presiding over, the said sea seeks to offer respect to you, who are engaged in the service of Śrī Rāma. And service must be rendered in return for a service: such is the eternal law. (113) Hence, seeking to repay that obligation (of his benefactors, the sons of Sagara) this Ocean merits attention (in the shape of willingness to accept his hospitality) from you. I have (therefore) been very politely charged by him in the following words to honour you:— (114) 'This monkey has taken a leap in the sky with a view to covering (a distance of) even a hundred Yojanas (or eight hundred miles). Having rested (awhile) on your peaks, he may cover the remaining distance.' (115) (Therefore) tarry, O tiger among monkeys, and proceed (further) after reposing on me (for some time). Here are abundant bulbs, roots and fruits, (both) fragrant and luscious. (116) Having relished them, O jewel among monkeys, and reposed (for a short while) you should then proceed on your course. Indeed we too have some relation with you, O jewel among monkeys! You are a storehouse of great virtues and are widely known in all the three worlds. (117) I account you the most prominent among monkeys, who are given to leaping and full of vigour, O elephant among monkeys! (118) Even an ordinary newcomer is surely deserving of adoration at the hands of a discerning man who is keen to know his duty, much more so an individual such as you. (119) Indeed you are a son of the high-souled wind-god, the most pre-eminent among gods, and equal to him alone in speed, O elephant among monkeys! (120) On your being adored, a knower as you are of what is right, the wind-god will have received my homage. You are worthy of adoration to me for that reason. Know one further reason for my adoring the wind-god (through you) (121):—

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् । तेऽपि जग्मुर्दिशः सर्वा गरुडा इव वेगिनः ॥१२२॥
ततस्तेषु प्रयातेषु देवसंघाः सहर्षिभिः । भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥१२३॥
ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः । पक्षांश्चिच्छेद वज्रेण ततः शतसहस्रशः ॥१२४॥
स मामुपगतः क्रुद्धो वज्रमुद्यम्य देवराट् । ततोऽहं सहसा क्षिप्तः श्वसनेन महात्मना ॥१२५॥
अस्मिंल्लवणतोये च प्रक्षिप्तः प्लवगोत्तम । गुप्तपक्षः समग्रश्च तत्र पित्राभिरक्षितः ॥१२६॥
ततोऽहं मानयामि त्वां मान्योऽसि मम मारुते । त्वया ममैष सम्बन्धः कपिमुख्य महागुणः ॥१२७॥
अस्मिन्नेवंगते कार्ये सागरस्य ममैव च । प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महामते ॥१२८॥
श्रमं मोक्षय पूजां च गृहाण हरिसत्तम । प्रीतिं च मम मान्यस्य प्रीतोऽस्मि तव दर्शनात् ॥१२९॥

"Formerly in a Satya Yuga, O dear one, mountains were endowed with wings. Full of speed they too used to range all the (four) quarters (even) like (so many) Garuḍas. (122) Therefore, when they moved with speed (to and fro) hosts of gods with Ṛṣis (seers of Vedic Mantras) and spirits (too) fell a prey to panic, seized as they were with the apprehension of their falling. (123) Provoked to anger by their fear, Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existences as a condition precedent for attaining that position) thereupon lopped off with his thunderbolt the wings of mountains in hundreds of thousands. (124) Lifting up his thunderbolt in anger, the aforesaid Indra (the ruler of gods) approached me (too); I (however) was thereupon suddenly tossed (into the air) by the high-souled wind-god and then violently cast into this salty sea. (In this way) my wings were preserved; nay, I was saved with all my being by your father. O jewel among monkeys! (125-126) Therefore do I esteem you and you are worthy of honour to me, O son of the wind-god! This bond of mine with you (in the shape of your being my benefactor's son) is full of great potentialities, O leader of monkeys! (127) This (long awaited and welcome) opportunity of repaying my debt to your father having thus (fortunately) arrived, you ought to oblige (the deity presiding over) the ocean as well as myself with a glad heart, O highly talented monkey ! (128) (Therefore, pray) relieve your fatigue and accept my hospitality as well as my affection, O jewel among the monkeys ! I am pleased to see you, worthy of honour (as you are to me)." (129)

एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् । प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ॥१३०॥
त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते । प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरा ॥१३१॥
इत्युक्त्वा पाणिना शैलमालभ्य हरिपुंगवः । जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥१३२॥
स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः । पूजितश्चोपपन्नाभिराशीर्भिरभिनन्दितः ॥१३३॥
अथोर्ध्वं दूरमागत्य हित्वा शैलमहार्णवौ । पितुः पन्थानमासाद्य जगाम विमलेऽम्बरे ॥१३४॥
भूयश्चोर्ध्वं गतिं प्राप्य गिरिं तमवलोकयन् । वायुसूनुर्निरालम्बो जगाम कपिकुञ्जरः ॥१३५॥
तद् द्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् । प्रशशंसुः सुराः सर्वे सिद्धाश्च परमर्षयः ॥१३६॥
देवताश्चाभवन् हृष्टास्तत्रस्थास्तस्य कर्मणा । काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥१३७॥

Spoken to as above (by Maināka), Hanumān (the foremost of monkeys) replied (as follows) to the aforesaid jewel among mountains :—"I am pleased (with you) and homage has been done (by you in the form of kind words). Let this sad thought that your hospitality has not been accepted by me be banished (from your mind). (130) The time allotted to my duty (of leaping across the sea and tracing out Sitā) is hastening me. The day too is passing. Nay, plighted word has been given by me (to my fellow monkeys) to the effect that I should not tarry here midway." (131) Saying so and touching the mountain with his hand (as a token of respect and friendship), nay, rising to the skies, the valiant Hanumān (the foremost of monkeys) sped on, as though heartily laughing. (132) He was (on that occasion) regarded with great esteem, adored and cheered with suitable benedictions by the deities presiding over) the mountain and the ocean (both). (133) Then, rising high, (nay) leaving the mountain as well as the ocean far below and reaching the path of the wind (his father), Hanumān coursed through the cloudless sky. (134) Rising still higher and looking on the mountain (below), Hanumān (a son of the wind-god), an elephant among the monkeys, moved on unsupported (in the sky). (135) Seeing the aforesaid second achievement of Hanumān, (*viz*, refusal on his part to seize the golden opportunity offered to him by Mount Maināka to rest on its peaks), which was most difficult to accomplish, the gods and the Siddhas as well as the greatest Ṛṣis—all lauded him. (136) The gods who happened to be on the mountain (at that time in order to see what the mountain intended to do by rising up), nay, Indra, the thousand-eyed god, too, were pleased with the work (of offering hospitality and foothold to Hanumān) of that golden mountain with beautiful slopes. (137)

उवाच वचनं धीमान् परितोषात् सगद्गदम् । सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः ॥१३८॥
हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम् । अभयं ते प्रयच्छामि गच्छ सौम्य यथासुखम् ॥१३९॥
साह्यं कृतं ते सुमहद् विश्रान्तस्य हनूमतः । क्रमतो योजनशतं निर्भयस्य भये सति ॥१४०॥
रामस्यैष हितायैव याति दाशरथेः कपिः । सत्क्रियां कुर्वता शक्त्या तोषितोऽस्मि दृढं त्वया ॥१४१॥
स तत् प्रहर्षमलभद् विपुलं पर्वतोत्तमः । देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम् ॥१४२॥
स वै दत्तवरः शैलो बभूवावस्थितस्तदा । हनूमांश्च मुहूर्तेन व्यतिचक्राम सागरम् ॥१४३॥

The sagacious Indra (the spouse of Śachī) of his own initiative addressed the following words in faltering tones through intense gratification to Maināka (the foremost of mountains) distinguished by charming slopes:—(138) "I am extremely pleased with you, O lord of mountains with peaks of gold ! I grant you immunity from (all) fear (of being shorn of your wings by me). (Therefore) proceed according to your pleasure, O gentle one ! (139) Exceedingly valuable help has been rendered by you to Hanumān, who is fearlessly attempting to leap over a distance of hundred Yojanas (or eight hundred miles), even though there is (every) risk (of his getting exhausted in the course of his journey and falling down), and who has had the (mental) satisfaction of having rested. (140) This monkey is journeying only for the benefit of Śrī Rāma, son of Daśaratha. (And) I have been highly gratified by you through a good turn done (to Hanumān) according to your capacity." (141) Seeing Indra, the ruler of gods, highly gratified, Maināka, the foremost of mountains, derived deep and abundant joy. (142) Having been granted (as above by Indra) the boon (of security), the aforesaid mountain then stood rooted as before (below the surface of sea-water); while Hanumān shortly sped over the sea. (143)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । अब्रुवन् सूर्यसंकाशां सुरसां नागमातरम् ॥१४४॥
अयं वातात्मजः श्रीमान् प्लवते सागरोपरि । हनूमान् नाम तस्य त्वं मुहूर्तं विघ्नमाचर ॥१४५॥
राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम् । दंष्ट्राकरालं पिङ्गाक्षं वक्त्रं कृत्वा नभःस्पृशम् ॥१४६॥
बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम् । त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति ॥१४७॥
एवमुक्ता तु सा देवी दैवतैरभिसत्कृता । समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः ॥१४८॥
विकृतं च विरूपं च सर्वस्य च भयावहम् । प्लवमानं हनूमन्तमावृत्येदमुवाच ह ॥१४९॥
मम भक्ष्यः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ । अहं त्वां भक्षयिष्यामि प्रविशेदं ममाननम् ॥१५०॥
वर एष पुरा दत्तो मम धात्रेति सत्वरा । व्यादाय वक्त्रं विपुलं स्थिता सा मारुतेः पुरः ॥१५१॥

Thereupon the gods, Siddhas and the most eminent Ṛṣis with Gandharvas (approached and) spoke (as follows) to Surasā, mother of the Nāgas, who shone brightly like the sun:—(144) "This glorious son of the wind-god, Hanumān by name, is leaping across the sea. Assuming the exceedingly hideous form of an ogress, gigantic as a mountain, and revealing a head looking fearful with its tusks and red-brown eyes and reaching up to the sky, (pray) interrupt you him awhile. (145-146) We seek to ascertain his strength and more so his prowess. He will conquer you with expediency or give way to despondency." (147) Assuming in mid sea, when spoken to and honoured by the gods, the form of an ogress, which was deformed and ugly too, nay, inspiring fear to all and encompassing Hanumān, who was leaping forward, Surasā for her part spoke to him, they say, as follows:—(148-149) "You have been destined by the lords of the universe to serve as my food, O jewel among the monkeys ! I shall (accordingly) eat you up; (pray) enter for good this mouth of mine. (150) A boon to this effect (that I shall be able to catch up and devour whosoever comes up before me) was granted in my favour by the creator (Brahmā)." Opening her vast mouth with these words, she speedily stood up before Hanumān (son of the wind-god). (151)

एवमुक्तः सुरसया प्रहृष्टवदनोऽब्रवीत् ।
रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम् । लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया ॥१५२॥
अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः । तस्य सीता हृता भार्या रावणेन यशस्विनी ॥१५३॥
तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात् । कर्तुमर्हसि रामस्य साह्यं विषयवासिनि ॥१५४॥
अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् । आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते ॥१५५॥
एवमुक्ता हनुमता सुरसा कामरूपिणी । अब्रवीन्नातिवर्तेन्मां कश्चिदेष वरो मम ॥१५६॥
तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत् । बलं जिज्ञासमाना सा नागमाता हनूमतः ॥१५७॥
निविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम । वर एष पुरा दत्तो मम धात्रेति सत्वरा ॥१५८॥
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः । एवमुक्तः सुरसया क्रुद्धो वानरपुंगवः ॥१५९॥
अब्रवीत् कुरु वै वक्त्रं येन मां विषहिष्यसि ।

Accosted thus by Surasā, Hanumān (with his face lit up with excessive joy) replied (as follows):—"A son of Emperor Daśaratha, Śrī Rāma by name, entered deep into the Daṇḍaka forest with his (younger half-) brother, Lakṣmaṇa, as well as with his consort, Sītā (a princess of the Videha territory). (152) Sītā, the illustrious consort of Śrī Rāma, was carried off by Rāvaṇa while Śrī Rāma was engaged otherwise (in chasing and killing the demon Mārīcha), since the ogres bore deep-rooted enmity to him. (153) At the command of Śrī Rāma I am going to seek her presence as his messenger. You ought to render assistance to Śrī Rāma, O ogress inhabiting his dominion (which extends over the whole earth)! (154) Or (if you are bent on devouring me at all costs) I promise to you in good faith: having seen Sītā (a princess of Mithila) as well as Śrī Rāma, who is unwearied in action, I shall seek your mouth." (155) Spoken to as aforesaid, Surasā, who was capable of assuming any form at will, rejoined:—"None dare elude me: such is the boon granted in my favour." (156) Perceiving him on the journey (nevertheless), that mother of the Nāgas, Surasā, who was keen to ascertain the strength of Hanūmān, said:—(157) "You must proceed (only) after entering my mouth (for once) today, O jewel among the monkeys! Such is the boon granted in my favour by the creator (Brahmā) in the past." Saying so and opening her enormous mouth, she hastily stood in front of Hanumān (son of the wind-god). Provoked to anger when spoken to in these words by Surasā, Hanumān (the foremost of monkeys) said, "Extend your mouth so that you may (be able to) sustain me."

इत्युक्त्वा सुरसां क्रुद्धो दशयोजनमायताम् ॥१६०॥
दशयोजनविस्तारो हनूमानभवत् तदा ।
तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम् । चकार सुरसाप्यास्यं विंशद्योजनमायतम् ॥१६१॥
हनूमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः । चकार सुरसा वक्त्रं चत्वारिंशत् तथोच्छ्रितम् ॥१६२॥
बभूव हनुमान् वीरः पञ्चाशद् योजनोच्छ्रितः । चकार सुरसा वक्त्रं षष्टिं योजनमुच्छ्रितम् ॥१६३॥
तदैव हनुमान् वीरः सप्ततिं योजनोच्छ्रितः । चकार सुरसा वक्त्रमशीतिं योजनोच्छ्रितम् ॥१६४॥
हनूमाननलप्रख्यो नवतिं योजनोच्छ्रितः । चकार सुरसा वक्त्रं शतयोजनमायतम् ॥१६५॥
तद् दृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः स बुद्धिमान् । दीर्घजिह्वं सुरसया सुभीमं नरकोपमम् ॥१६६॥
स संक्षिप्यात्मनः कायं जीमूत इव मारुतिः । तस्मिन् मुहूर्ते हनुमान् बभूवाङ्गुष्ठमात्रकः ॥१६७॥

सोऽभिपद्याथ तद्वक्त्रं निष्पत्य च महाबलः । अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ॥१६८॥
प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते । गमिष्ये यत्र वैदेही सत्यश्चासीद् वरस्तव ॥१६९॥
तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव । अब्रवीत् सुरसा देवी स्वेन रूपेण वानरम् ॥१७०॥
अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् । समानय च वैदेहीं राघवेण महात्मना ॥१७१॥
तत् तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् । साधुसाध्विति भूतानि प्रशशंसुस्तदा हरिम् ॥१७२॥
स सागरमनाधृष्यमभ्येत्य वरुणालयम् । जगामाकाशमाविश्य वेगेन गरुडोपमः ॥१७३॥

Saying so to Surasā, whose mouth was ten Yojanas (or eighty miles) wide, Hanūmān then angrily assumed a height of ten Yojanas. Seeing him ten Yojanas high and resembling a cloud, Surasā too made her mouth twenty Yojanas (or one hundred and sixty miles) wide. (158—161) Enraged at this, Hanūmān for his part became thirty Yojanas (or two hundred and forty miles) high. Surasā likewise made her mouth forty Yojanas (or three hundred and twenty miles) wide. (162) (Thereupon) the gallant Hanumān became fifty Yojanas (or four hundred miles) high, while Surasā made her mouth sixty Yojanas (or four hundred and eighty miles) wide. (163) That very moment the valiant Hanumān became seventy Yojanas (or five hundred and sixty miles) high and Surasā (too) made her mouth eighty Yojanas (or six hundred and forty miles) wide. (164) Hanūmān, who was blazing like fire, (thereupon) became ninety Yojanas (or seven hundred and twenty miles) high and Surasā widened her mouth to a hundred Yojanas (or eight hundred miles). (165)[*] Seeing the aforesaid mouth opened by Surasā, which with its long tongue was extremely terrible (to look at) and was a replica of hell, and contracting his body like a cloud, Hanumān, son of the wind-god, was reduced to the breadth of a thumb the same moment. (166-167) Having entered her mouth and coming out forthwith, the glorious Hanumān, who was endowed with extraordinary might, spoke (to her) as follows standing in space:—(168) "Indeed I have entered your mouth and the boon granted to you has been honoured. My salutation be to you, O daughter of Dakṣa ! I shall (now) move to the place where Sītā (a princess of the Videha territory) is." (169) Seeing him released from her mouth as the moon gets released from the mouth of the demon Rāhu, and appearing in her native form, the goddess Surasā said to the monkey:—(170) "Move according to your pleasure for accomplishing your mission, O gentle Hanumān, the foremost of monkeys, and unite Sītā (a princess of the Videha territory) with the high-souled Śrī Rāma (a scion of Raghu)." (171) Witnessing this third feat of Hanumān (in the shape of escaping alive from the mouth of Surasā), which was most difficult to accomplish, living beings (who were watching it) applauded the monkey on that occasion, exclaiming "Well done, excellent !" (172) Drawing near the inviolable sea, the abode of Varuṇa (the god of water), and coursing through the air, he moved on with speed like Garuḍa. (173)

सेविते वारिधाराभिः पतगैश्च निषेविते । चरिते कैशिकाचार्यैरैरावतनिषेविते ॥१७४॥
सिंहकुञ्जरशार्दूलपतगोरगवाहनैः । विमानैः सम्पतद्भिश्च विमलैः समलंकृते ॥१७५॥

---

[*] Verses 162 to 165 above have been rejected as interpolated by some commentators. The author of the commentary known by the name of "Rāmāyaṇa-Śiromaṇi" has, however, commented on them and we have therefore incorporated them into the text.

वज्राशनिसमस्पर्शैः पावकैरिव शोभिते । कृतपुण्यैर्महाभागैः स्वर्गजिद्भिरधिष्ठिते ॥१७६॥
वहता हव्यमत्यन्तं सेविते चित्रभानुना । ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ॥१७७॥
महर्षिगणगन्धर्वनागयक्षसमाकुले । विविक्ते विमले विश्वे विश्वावसुनिषेविते ॥१७८॥
देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे । विताने जीवलोकस्य वितते ब्रह्मनिर्मिते ॥१७९॥
बहुशः सेविते वीरैर्विद्याधरगणैर्वृते । जगाम वायुमार्गे च गरुत्मानिव मारुतिः ॥१८०॥

Like Garuḍa, Hanumān (son of the wind-god) coursed through the path of the wind, which was refreshed by torrents and frequented by birds, was traversed by masters of music and dancing (Tumburu and other Gandharvas) and used by Airāvata (a celestial elephant which carries Indra on its back), and was adorned with stainless fast-moving aerial cars drawn by lions, elephants, tigers, birds and serpents; which was presided over and rendered charming by highly blessed souls who had performed meritorious deeds (in their previous lives) and had (accordingly) won (their residence in) heaven, were hard to the touch like a diamond and thunderbolt and shone like fire; which was inhabited by the god of fire abundantly carrying oblations (to the various gods), and was richly adorned with planets, lunar asterisks, the moon, the sun and groups of stars; which was (ever) thronged with hosts of eminent Ṛṣis (the seers of Vedic Mantras), Gandharvas, Nāgas and Yakṣas, and was isolated, cloudless and spacious and frequented by Viśwāvasu (the chief of Gandharvas); (nay) which was traversed by elephants (other than Airāvata) belonging to Indra (the ruler of gods), was the peaceful orbit of the sun and the moon, and served as an extensive canopy for the world of living beings, spread by Brahmā (the creator) and which was frequented by numerous heroes (ascending to heaven by virtue of their laying down their life in a righteous cause) and blocked by Vidyādharas (celestial artistes). (174—180)

हनुमान् मेघजालानि प्राकर्षन् मारुतो यथा । कालागुरुसवर्णानि रक्तपीतसितानि च ॥१८१॥
कपिना कृष्यमाणानि महाभ्राणि चकाशिरे । प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः ॥१८२॥
प्रावृषीन्दुरिवाभाति निष्पतन् प्रविशंस्तदा । प्रदृश्यमानः सर्वत्र हनूमान् मारुतात्मजः ॥१८३॥
भेजेऽम्बरं निरालम्बं पक्षयुक्त इवाद्रिराट् । प्लवमानं तु तं दृष्ट्वा सिहिका नाम राक्षसी ॥१८४॥
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी । अद्य दीर्घस्य कालस्य भविष्याम्यहमाशिता ॥१८५॥
इदं मम महासत्त्वं चिरस्य वशमागतम् । इति संचिन्त्य मनसा च्छायामस्य समाक्षिपत् ॥१८६॥
छायायां गृह्यमाणायां चिन्तयामास वानरः । समाक्षिप्तोऽस्मि सहसा पङ्गूकृतपराक्रमः ॥१८७॥
प्रतिलोमेन वातेन महानौरिव सागरे । तिर्यगूर्ध्वमधश्चैव वीक्षमाणस्तदा कपिः ॥१८८॥
ददर्श स महासत्त्वमुत्थितं लवणाम्भसि । तद् दृष्ट्वा चिन्तयामास मारुतिर्विकृताननाम् ॥१८९॥
कपिराजा यथाख्यातं सत्त्वमद्भुतदर्शनम् । छायाग्राहि महावीर्यं तदिदं नात्र संशयः ॥१९०॥

Like the wind, Hanumān dragged along (with him) masses of clouds of the same colour as Agallocham (the black aloe) as also red, yellow and white (in colour). (181) Drawn by the monkey (Hanumān) the huge clouds looked charming. Penetrating the masses of clouds and coming out again and again, he shone forth at that moment like the moon emerging from and entering into the clouds during the monsoon. (Eagerly) watched everywhere (by all), Hanūmān, son of the wind-god, sped through the supportless sky like Sumeru (the king of mountains) endowed with wings. Seeing him moving on, an ogress, Simhikā by name, who was able to change her form at will, and had grown out of all proportion; thought for her part within herself :—"Today I shall be sated for a long time (to come). After a long time this huge creature has fallen into my hands." Reflecting thus in her heart, she clutched his shadow. (182—186) On his shadow being seized, the monkey thought : "Clutched (by someone) all of a sudden, I have been rendered powerless like a big bark retarded in its course by an adverse wind." Looking about sideways as well as (both) upward and below, the said monkey (Hanumān) espied a huge creature risen from the salty sea (below). Seeing that female form with an ugly face, Hanumān (son of the wind-god) reflected :—(187—189) "It is the same creature of weird appearance, endowed with extraordinary prowess and capable of securing her prey by means of its shadow, which was depicted in its true colours by Sugrīva (the king of monkeys): there is no doubt about it." (190)

स तां बुद्ध्वार्थतत्त्वेन सिंहिकां मतिमान् कपिः । व्यवर्धत महाकायः प्रावृषीव बलाहकः ॥१९१॥
तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः । वक्त्रं प्रसारयामास पातालाम्बरसंनिभम् ॥१९२॥
घनराजीव गर्जन्ती वानरं समभिद्रवत् । स ददर्श ततस्तस्या विकृतं सुमहन्मुखम् ॥१९३॥
कायमात्रं च मेधावी मर्माणि च महाकपिः । स तस्या विकृते वक्त्रे वज्रसंहननः कपिः ॥१९४॥
संक्षिप्य मुहुरात्मानं निपपात महाकपिः । आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः ॥१९५॥
ग्रस्यमानं यथा चन्द्रं पूर्णं पर्वणि राहुणा । ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः ॥१९६॥
उत्पपाताथ वेगेन मनःसम्पातविक्रमः । तां तु दिष्ट्या च धृत्या च दाक्षिण्येन निपात्य सः ॥१९७॥
कपिप्रवीरो वेगेन ववृधे पुनरात्मवान् ।
हृतहृत्सा हनुमता पपात विधुराम्भसि । स्वयम्भुवैव हनुमान् सृष्टस्तस्या निपातने ॥१९८॥
तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम् । भूतान्याकाशचारीणि तमूचुः प्लवगोत्तमम् ॥१९९॥
भीममद्य कृतं कर्म महत्सत्त्वं त्वया हतम् । साधयार्थमभिप्रेतमरिष्टं प्लवतां वर ॥२००॥
यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव । धृतिर्दृष्टिर्मतिर्दाक्ष्यं स कर्मसु न सीदति ॥२०१॥

Knowing her from the correctness of the description (given by Sugrīva) to be Simhikā, that sagacious monkey grew out of all proportions to be gigantic in form like a cloud during the rains. (191) Observing the body of that huge monkey growing, she distended her mouth, which resembled the space enclosed in Pātāla (the nethermost subterranean region) and, thundering like a mass of clouds, rushed towards the monkey. That huge intelligent monkey then noticed her ugly enormous mouth, which was of the same dimensions as his body, as well as her vulnerable parts. Contracting his body further, that mighty monkey, Hanumān, who was hard as a diamond, fell into her hideous mouth. Siddhas and Chāraṇas beheld him disappearing into her mouth like the full moon being devoured on a full-moon night by the demon Rāhu. Then, tearing out her vulnerable parts with his sharp nails, the monkey forthwith rushed out with the rapidity of thought. Having overthrown her with the help of Providence, as well as through firmness and ingenuity, Hanumān, for his part, who was the foremost hero among the monkeys and self-possessed (too), rapidly grew once more in size. With her heart (the very seat of her life) torn asunder by Hanumān, she fell down dead into the water. Hanumān was created as an instrument for her destruction by the self-born creator himself. (192—198) Perceiving the aforesaid Simhikā killed in no time by the monkey and fallen, the beings who ranged the skies said to that jewel among the monkeys :—(199) "A terrible deed has been performed (by you) this day in that a mighty creature has been killed by you. (Now) accomplish your desired object without hindrance, O jewel among the monkeys ! (200) He in whom the following four virtues, *viz*, firmness, vision, understanding and skill actually exist as in you never fails in his undertakings." (201)

स तैः सम्पूजितः पूज्यः प्रतिपन्नप्रयोजनैः । जगामाकाशमाविश्य पन्नगाशनवत् कपिः ॥२०२॥
प्राप्तभूयिष्ठपारस्तु सर्वतः परिलोकयन् । योजनानां शतस्यान्ते वनराजीं ददर्श सः ॥२०३॥
ददर्श च पतन्नेव विविधद्रुमभूषितम् । द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च ॥२०४॥
सागरं सागरानूपान् सागरानूपजान् द्रुमान् । सागरस्य च पत्नीनां मुखान्यपि विलोकयत् ॥२०५॥
स महामेघसंकाशं समीक्ष्यात्मानमात्मवान् । निरुन्धन्तमिवाकाशं चकार मतिमान् मतिम् ॥२०६॥
कायवृद्धिं प्रवेगं च मम दृष्ट्वैव राक्षसाः । मयि कौतूहलं कुर्युरिति मेने महामतिः ॥२०७॥
ततः शरीरं संक्षिप्य तन्महीधरसंनिभम् । पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ॥२०८॥
तद्रूपमतिसंक्षिप्य हनूमान् प्रकृतौ स्थितः । त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ॥२०९॥

स चारुनानाविधरूपधारी परं समासाद्य समुद्रतीरम् ।
परैरशक्यं प्रतिपन्नरूपः समीक्षितात्मा समवेक्षितार्थः ॥२१०॥

ततः स लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालकनारिकेले महाभ्रकूटप्रतिमो महात्मा ॥२११॥

ततस्तु सम्प्राप्य समुद्रतीरं समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।
कपिस्तु तस्मिन् निपपात पर्वते विधूय रूपं व्यथयन्मृगद्विजान् ॥२१२॥

स सागरं दानवपन्नगायुतं बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्य तीरे च महोदधेस्तदा ददर्श लङ्काममरावतीमिव ॥२१३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे प्रथमः सर्गः ॥ १ ॥

Bounding into the air like Garuḍa (who feeds on serpents), adored with ceremony by those beings, who were now accomplished of purpose (thanks to the gallantry of Hanumān), the aforesaid monkey, who was worthy of adoration (for his exploits), sped on. (202) Looking round on all sides when he had well-nigh reached the (opposite) shore at the end of a hundred Yojanas (or eight hundred miles), he espied a row of forest trees. (203) While yet in the air, Hanumān (the foremost of monkeys) also beheld an island adorned with trees of various kinds as well as groves on the Malaya mountain. (204) He further saw the sea (skirting the island), the watery regions bordering it, the trees growing in those regions and the mouths of rivers (consorts of the ocean) too. (205) Gazing on his own person, which closely resembled a big cloud and blocked the sky as it were, the intelligent Hanumān, who was self-possessed (too), began to reflect. (206) The highly talented monkey felt convinced that seeing the (extraordinary) growth of his body and his tremendous speed itself the ogres would be inquisitive about him. (207) Then, contracting his aforesaid (expanded) body, which closely resembled a mountain, he once more assumed his native form, (even) as he who has mastered his self and is completely free from infatuation realizes his own blissful divine nature. (208) Having considerably contracted that form (of his), Hanumān returned to his natural state even as, having taken three strides (in His Cosmic Form) and (thereby) frustrated the power of Bali (the demon king), Lord Śrī Viṣṇu (descended as the Divine Dwarf) returned to His former state (of a dwarf). (209) Having duly reached the other shore of the sea, which could not be approached (by anyone else), Hanumān, who was capable of assuming various graceful forms, gazed on his own body and, fully considering his mission (of tracing out Sītā), regained his native form. (210) Then the high-souled Hanumān, who resembled a huge mass of clouds, descended on a summit of the Lamba mountain, rich in fruit and blossom and covered with Ketaka, Uddālaka and cocoanut trees and consisting of wonderful lower peaks. (211) Duly reaching the seashore and perceiving from there Lankā perched on a summit of the Trikūṭa mountain (the foremost of mountains), the monkey for his part descended on that mountain (Trikūṭa), abandoning his (assumed colossal) form and agitating the beasts and birds (inhabiting that mountain with his gigantic monkey form). (212) Having leapt by dint of his vigour over the sea infested with demons and reptiles and heaving with series of huge waves, and descending on the shore of the vast sea, Hanumān then saw Lankā standing like Amarāvatī (the city of gods, the capital of Indra). (213)

Thus ends Canto One of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Reflecting on the difficulty of penetrating into Lankā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise.

स सागरमनाधृष्यमतिक्रम्य महाबलः । त्रिकूटस्य तटे लङ्कां स्थितः स्वस्थो ददर्श ह ॥ १ ॥
ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान् । अभिवृष्टस्ततस्तत्र बभौ पुष्पमयो हरिः ॥ २ ॥
योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः । अनिःश्वसन् कपिस्तत्र न ग्लानिमधिगच्छति ॥ ३ ॥
शतान्यहं योजनानां क्रमेयं सुबहून्यपि । किं पुनः सागरस्यान्तं संख्यातं शतयोजनम् ॥ ४ ॥
स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः । जगाम वेगवाँल्लङ्कां लङ्घयित्वा महोदधिम् ॥ ५ ॥
शाद्वलानि च नीलानि गन्धवन्ति वनानि च । मधुमन्ति च मध्येन जगाम नगवन्ति च ॥ ६ ॥
शैलांश्च तरुसंछन्नान् वनराजीश्च पुष्पिताः । अभिचक्राम तेजस्वी हनूमान् प्लवगर्षभः ॥ ७ ॥

Standing at ease on a slope of the Trikūṭa mountain on having negotiated the inviolable sea, Hanumān, who was endowed with extraordinary might, surveyed Lankā : so the tradition goes. (1) Covered all over by a shower of blossoms discharged by the trees on all sides, the powerful monkey looked as if consisting of flowers (only). (2) Even on having covered a hundred Yojanas (eight hundred miles), the glorious monkey, who was endowed with prowess of the first magnitude, did not gasp for breath nor did he experience any fatigue. (3) He said to himself; "I am able to journey many hundreds of miles, to say nothing of reaching the opposite shore of a sea, which has been calculated as being at a distance of a hundred Yojanas (only)." (4) Having negotiated the vast sea, Hanumān, for his part, who was the foremost of powerful beings and a jewel among the monkeys, and was full of energy, reached Lankā. (5) He passed through dark-green meadows and groves full of fragrance, nay, full of trees and full of honey too. (6) The glorious Hanumān, the foremost of monkeys, further coursed through mountains covered with trees and groves laden with blossom. (7)

स तस्मिन्नचले तिष्ठन् वनान्युपवनानि च । स नगाग्रे स्थितां लङ्कां ददर्श पवनात्मजः ॥ ८ ॥
सरलान् कर्णिकारांश्च खर्जूरांश्च सुपुष्पितान् । प्रियालान् मुचुलिन्दांश्च कुटजान् केतकानपि ॥ ९ ॥
प्रियंगून गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा । असनान् कोविदारांश्च करवीरांश्च पुष्पितान् ॥१०॥
पुष्पभारनिबद्धांश्च तथा मुकुलितानपि । पादपान् विहगाकीर्णान् पवनाधूतमस्तकान् ॥११॥
हंसकारण्डवाकीर्णा वापीः पद्मोत्पलावृताः । आक्रीडान् विविधान् रम्यान् विविधांश्च जलाशयान् ॥
संततान् विविधैर्वृक्षैः सर्वर्तुफलपुष्पितैः । उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः ॥१३॥

Stationed on that mountain, he saw forests and groves. That son of the wind-god (also) beheld Lankā perched on the top of the mountain. (8) Hanumān (an elephant among the monkeys) further saw Saralas (a species of pine trees), and Karṇikāras, as also date-palms in full blossom, Priyālas and Muchulindas (a species of oranges), Kuṭajas, also Ketakas and fragrant Priyangus (trees yielding long pepper as their fruit), Nīpas (a species of Kadamba trees) as well as Saptachhadas, Asanas, Kovidāras and Karavīras in blossom as also trees adorned with a load of flowers as well as those bearing buds (only), and which were crowded with birds and whose crests were being shaken by the wind, ponds abounding in swans and Kāraṇḍavas (a species of duck) and carpeted with lotuses and water-lilies, lovely pleasure-groves of every description and lovely ponds of various kinds overspread by trees of every species bearing fruit and flower in all seasons as also delightful gardens. (9—13)

समासाद्य च लक्ष्मीवाँल्लङ्कां रावणपालिताम् । परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ॥१४॥
सीतापहरणात् तेन रावणेन सुरक्षिताम् । समन्ताद् विचरद्भिश्च राक्षसैरुग्रधन्वभिः ॥१५॥
काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् । गृहैश्च गिरिसंकाशैः शारदाम्बुदसंनिभैः ॥१६॥
पाण्डुराभिः प्रतोलीभिरुच्चाभिरभिसंवृताम् । अट्टालकशताकीर्णां पताकाध्वजशोभिताम् ॥१७॥
तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविराजितैः । ददर्श हनुमाँल्लङ्कां देवो देवपुरीमिव ॥१८॥
गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः । ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव ॥१९॥
पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा । प्लवमानामिवाकाशे ददर्श हनुमान् कपिः ॥२०॥
वप्रप्राकारजघनां विपुलाम्बुवनाम्बराम् । शतघ्नीशूलकेशान्तामट्टालकावतंसकाम् ॥२१॥
मनसेव कृतां लङ्कां निर्मितां विश्वकर्मणा ।

Duly arriving at the great and lovely city of Lankā, which was protected by Rāvaṇa, (nay) was fringed with moats full of lotuses and water-lilies and was strongly guarded, ever since Sītā had been abducted (and placed there), by the selfsame Rāvaṇa, as well as by (other) ogres armed with formidable bows ranging on every side; which was enclosed with a golden boundary wall and crowded with buildings lofty as mountains and resembling autumnal clouds; which was hemmed in with white-plastered and elevated roads, was crowded with hundreds of mansions and decorated with flags and pennons and was distinguished by wonderful golden archways adorned with rows of climbers,—the glorious Hanumān surveyed Lankā (even) as a god would look on the city of gods. (14—18) That illustrious monkey saw Lankā perched on the summit of a mountain and distinguished by its sparkling white mansions as though it were a city moving in the air. (19) (Nay) the monkey, Hanumān, beheld the city constructed by Viśwakarmā (the architect of gods) and protected by Rāvaṇa (the king of the ogres) as though it was sailing in the air. (20) He (further) conceived Lankā, the city built by Viśwakarmā, as a woman evolved with his mind, with its buttress and enclosure as her hip and loins, the vast sea and the woods encircling the city for her raiment, the Śataghnīs* and Śūlas (spikes) for her locks and the mansions for her ear-rings.

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ॥२२॥
कैलासनिलयप्रख्यमालिखन्तमिवाम्बरम् । ध्रियमाणमिवाकाशमुच्छ्रितैर्भवनोत्तमैः ॥२३॥
सम्पूर्णां राक्षसैर्घोरैर्नागैर्भोगवतीमिव । अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा ॥२४॥
दंष्ट्राभिर्बहुभिः शूरैः शूलपट्टिशपाणिभिः । रक्षितां राक्षसैर्घोरैर्गुहामाशीविषैरिव ॥२५॥
तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः । रावणं च रिपुं घोरं चिन्तयामास वानरः ॥२६॥

Reaching the northern gate, which looked like the gateway of the city of Alakā (the capital of Kubera, the god of riches) perched on Mount Kailāsa, (the abode of Lord Śiva), which scraped the sky as it were by means of its tall mansions and supported the firmament as it were (on its house-tops), the monkey fell a brooding. (21—23) Observing the city,—which was overfull with fierce ogres as Bhogavatī (the capital of Pātāla) with Nāgas,—was beyond conception and well-constructed, was clearly visible and had been occupied by Kubera in the past and was guarded by numerous gallant and terrible ogres distinguished by tusks and carrying spikes and Paṭṭiśas (a kind of sharp-edged spear) in their hands, (even) as a cavern by venomous serpents,—as well as its mighty defences, as also the sea (encircling it) and thinking the formidable adversary in the form of Rāvaṇa, the monkey reflected (as follows):—(24—26)

आगत्यापीह हरयो भविष्यन्ति निरर्थकाः । नहि युद्धेन वै लङ्का शक्या जेतुं सुरैरपि ॥२७॥
इमां त्वविषमां लङ्कां दुर्गां रावणपालिताम् । प्राप्यापि सुमहाबाहुः किं करिष्यति राघवः ॥२८॥
अवकाशो न साम्नस्तु राक्षसेष्वभिगम्यते । न दानस्य न भेदस्य नैव युद्धस्य दृश्यते ॥२९॥
चतुर्णामेव हि गतिर्वानराणां तरस्विनाम् । वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः ॥३०॥
यावज्जानामि वैदेहीं यदि जीवति वा न वा । तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम् ॥३१॥
ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः । गिरेः शृङ्गे स्थितस्तस्मिन् रामस्याभ्युदयं ततः ॥३२॥
अनेन रूपेण मया न शक्या रक्षसां पुरी । प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः ॥३३॥

---

* A kind of weapon used as a missile (and described as a huge stone studded with iron spikes and four Tālas or palmyra trees in length):

शतघ्नी च चतुस्ताला लोहकण्टकसंचिता ।
or
अयःकण्टकसंछन्ना शतघ्नी महती शिला ॥

महौजसो महावीर्या बलवन्तश्च राक्षसाः । वञ्चनीया मया सर्वे जानकीं परिमार्गता ॥३४॥
लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्कापुरी मया । प्राप्तकालं प्रवेष्टुं मे कृत्यं साधयितुं महत् ॥३५॥

"The monkeys will prove of no avail even on coming here; for Lankā cannot be conquered in any case through warfare even by the gods. (27) What will Śrī Rāma (a scion of Raghu) of very mighty arms do even on actually reaching this Lankā, which is surpassingly rugged and difficult of access and is protected by Rāvaṇa? (28) No possibility at all is perceived of winning over ogres through persuasion or gift nor of bringing them to their knees by sowing dissension among them nor again of reducing them to submission through warfare. (29) Only four agile monkeys can actually reach this place, *viz*, Angada (the son of Vāli), Nīla, the sagacious king (Sugrīva) and myself. (30) Meanwhile I shall find out whether Sītā (a princess of the Videha territory) is alive or not. Having seen that daughter of King Janaka, I shall consider other points only then." (31) Stationed on that mountain peak, that elephant among the monkeys, pondered for a while the means of discovering Sītā (in which lay the welfare of Śrī Rāma). (32) (He said to Himself:) "Lankā (the city of ogres), guarded as it is by ferocious and mighty ogres, cannot be entered by me in this form. (33) All the ogres, who are endowed with extraordinary energy and extraordinary prowess and are full of might, must be blindfolded by me while I continue to look about for Sītā (the daughter of Janaka). (34) In order to accomplish this great task it is advisable for me to enter the city of Lankā during the night in a form which cannot be directly perceived but whose existence could be inferred (by its exploits)." (35)

तां पुरीं तादृशीं दृष्ट्वा दुराधर्षां सुरासुरैः । हनूमांश्चिन्तयामास विनिःश्वस्य मुहुर्मुहुः ॥३६॥
केनोपायेन पश्येयं मैथिलीं जनकात्मजाम् । अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना ॥३७॥
न विनश्येत् कथं कार्यं रामस्य विदितात्मनः । एकामेकस्तु पश्येयं रहिते जनकात्मजाम् ॥३८॥
भूताश्चार्था विनश्यन्ति देशकालविरोधिताः । विक्लवं दूतमासाद्य तमः सूर्योदये यथा ॥३९॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते । घातयन्तीह कार्याणि दूताः पण्डितमानिनः ॥४०॥
न विनश्येत् कथं कार्यं वैक्लव्यं न कथं भवेत् । लङ्घनं च समुद्रस्य कथं नु न भवेद् वृथा ॥४१॥
मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः । भवेद् व्यर्थमिदं कार्यं रावणानर्थमिच्छतः ॥४२॥
नहि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः । अपि राक्षसरूपेण किमुतान्येन केनचित् ॥४३॥
वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम । नह्यत्राविदितं किंचिद् रक्षसां भीमकर्मणाम् ॥४४॥
इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः । विनाशमुपयास्यामि भर्तुरर्थश्च हास्यति ॥४५॥
तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः । लङ्कामभिपतिष्यामि राघवस्यार्थसिद्धये ॥४६॥
रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् । प्रविश्य भवनं सर्वं द्रक्ष्यामि जनकात्मजाम् ॥४७॥

Beholding that city to be of the kind mentioned above and difficult to overcome even for gods and demons, and sighing again and again, Hanumān reflected (as follows):—(36) "Through what device shall I (be able to) behold Sītā (daughter of King Janaka and) a princess of Mithila, (myself) remaining unperceived by the evil-minded Rāvaṇa, (the ruler of the ogres)? (37) How shall I (be able to) see the daughter of Janaka alone in secret with none else beside me so that the cause of Śrī Rāma, the knower of the Self, may not be altogether lost? (38) (Nay, even) as a darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place. (39) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger). Messengers fancying themselves clever (but really not so) bring to nought all undertakings on such occasions. (40) How should I act to ensure that the purpose may not be frustrated? How should I guard against thoughtlessness? And how, I wonder, should I ensure that my leaping across the sea does not go in vain? (41) If I am detected by the ogres, this project (in the shape of my being sent to Lankā) of Śrī Rāma, who is a knower of the Self, and who seeks the overthrow of Rāvaṇa, will miscarry. (42) It is not possible at this place for anyone to remain anywhere unknown by the ogres even in the disguise of an ogre, much less by anyone else. (43) My belief is that even the wind cannot circulate here undetected. Certainly nothing here is unknown to the ogres of terrible deeds. (44) If I remain here clothed with my native form, I shall (certainly) meet with destruction and the cause of my master will suffer. (45) Therefore, reduced to a small size, I shall penetrate into Lankā by night in my own form for carrying through the purpose of my master. (46) Entering by night the capital of Rāvaṇa, which is most difficult of access, and penetrating through every dwelling I shall find out Janaka's daughter." (47)

इति निश्चित्य हनुमान् सूर्यस्यास्तमयं कपिः । आचकाङ्क्षे तदा वीरो वैदेह्या दर्शनोत्सुकः ॥४८॥
सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः । वृषदंशकमात्रोऽथ बभूवाद्भुतदर्शनः ॥४९॥
प्रदोषकाले हनुमांस्तूर्णमुत्पत्य वीर्यवान् । प्रविवेश पुरीं रम्यां प्रविभक्तमहापथाम् ॥५०॥
प्रासादमालावितता स्तम्भैः काञ्चनसंनिभैः । शातकुम्भनिभैर्जालैर्गन्धर्वनगरोपमाम् ॥५१॥
सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् । तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः ॥५२॥
वैदूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः । तैस्तैः शुशुभिरे तानि भवनान्यत्र रक्षसाम् ॥५३॥
काञ्चनानि विचित्राणि तोरणानि च रक्षसाम् । लङ्कामुद्योतयामासुः सर्वतः समलंकृताम् ॥५४॥
अचिन्त्यामद्भुताकारां दृष्ट्वा लङ्कां महाकपिः । आसीद् विषण्णो हृष्टश्च वैदेह्या दर्शनोत्सुकः ॥५५॥

स पाण्डुराविद्धविमानमालिनीं महार्हजाम्बूनदजालतोरणाम् ।
यशस्विनीं रावणबाहुपालितां क्षपाचरैर्भीमबलैः सुपालिताम् ॥ ५६ ॥
चन्द्रोऽपि साचिव्यमिवास्य कुर्वंस्तारागणैर्मध्यगतो विराजन् ।
ज्योत्स्नावितानेन वितत्य लोकानुत्तिष्ठतेऽनेकसहस्ररश्मिः ॥ ५७ ॥
शङ्खप्रभं क्षीरमृणालवर्णमुद्गच्छमानं व्यवभासमानम् ।
ददर्श चन्द्रं स कपिप्रवीरः पोप्लूयमानं सरसीव हंसम् ॥ ५८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वितीयः सर्गः ॥ २ ॥

Having resolved thus, Hanumān, the heroic monkey, who was eager to discover Sītā (a princess of the Videha territory), then longed for the sunset. (48) Nay, contracting his body at night, when the sun had actually set, the son of the wind-god assumed the size of a cat, strange to behold. (49) Springing up quickly at eventide, the powerful Hanumān proceeded to penetrate deep into the lovely city, whose highways had been symmetrically aligned, which was filled with rows of mansions, and with its golden pillars and golden lattice windows looked like the city of the Gandharvas. (50-51) He saw the great city (from where he stood) as distinguished by seven-storeyed and eight-storeyed mansions. Those dwellings of the ogres in this city shone brightly with their respective floors inlaid with crystal and gold, nay, studded with cat's-eye gems and decorated with strings of pearls. (52–53) Wonderful archways of gold, erected by the ogres, also illumined Lankā, decorated on all sides. (54) Beholding Lankā, which was beyond (all) imagination and strange to look at, Hanumān (the great monkey) felt despondent and delighted (too at the prospect of finding out Sītā), eager as he was to see Sītā (a princess of the Videha territory). (55) (Presently) he entered the glorious city, which was arrayed with rows of white interlaced seven-storeyed mansions, and conspicuous with gold latticed archways of great value, (nay) which was protected by Rāvaṇa and fully guarded by ogres of terrible might. (56) Rendering aid as it were to him and shining brightly with hosts of stars in their midst, nay, overspreading the worlds with the canopy of its light, the moon with its myriad rays made its appearance on the horizon. (57) That great hero among the monkeys gazed on the rising moon white as milk or a lotus-fibre, which was shining brightly with the splendour of a conch-shell and resembled a swan swimming in a lake. (58)

Thus ends Canto Two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Appearing in person before Hanumān, while he was making his way into Lankā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand, Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Lankā should be concluded as imminent when she is overpowered by a monkey.

स लम्बशिखरे लम्बे लम्बतोयदसंनिभे । सत्त्वमास्थाय मेधावी हनुमान् मारुतात्मजः ॥ १ ॥
निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः । रम्यकाननतोयाढ्यां पुरीं रावणपालिताम् ॥ २ ॥
शारदाम्बुधरप्रख्यैर्भवनैरुपशोभिताम् । सागरोपमनिर्घोषां सागरानिलसेविताम् ॥ ३ ॥
सुपुष्टबलसम्पुष्टां यथैव विटपावतीम् । चारुतोरणनिर्यूहां पाण्डुरद्वारतोरणाम् ॥ ४ ॥
भुजगाचरितां गुप्तां शुभां भोगवतीमिव । तां सविद्युद्घनाकीर्णां ज्योतिर्गणनिषेविताम् ॥ ५ ॥
चण्डमारुतनिर्ह्रादां यथा चाप्यमरावतीम् । शातकुम्भेन महता प्राकारेणाभिसंवृताम् ॥ ६ ॥
किङ्किणीजालघोषाभिः पताकाभिरलंकृताम् । आसाद्य सहसा हृष्टः प्राकारमभिपेदिवान् ॥ ७ ॥
विस्मयाविष्टहृदयः पुरीमालोक्य सर्वतः ।

Standing on a towering peak of the Lamba mountain (a synonym of Trikūṭa), which looked much like a high cloud, and relying on his own virility, the intelligent Hanumān, son of the wind-god, who was full of great courage and was an elephant among the monkeys, entered by night the city of Lankā, which was protected by Rāvaṇa, and was rich in lovely forests and water, which was adorned with mansions white as autumnal clouds, which (unceasingly) emitted a sound like the roaring of the sea and was fanned by breezes from the sea, (nay) which had been rendered sufficiently strong by well-fed forces even like Viṭapāvatī (a synonym of Alakāpurī, the capital of Kubera's realm), had elephants in rut stationed at its charming outer gates and was provided with white gates and archways and which was frequented by serpents and guarded (by them) like the splendid Bhogavatī (the city of serpents, the capital of Pātāla, the nethermost subterranean region). Delighted to reach the city,—which was (ever) overcast with clouds illumined with (flashes of) lightning, and served by hosts of luminaries (the planets and stars) and which (ever) resounded with the thunder-like sound of violent blasts even like Amarāvatī (the city of gods, the capital of heaven), (nay) which was enclosed with a defensive wall of gold and was decorated with pennons fluttering with the jingling of tiny bells attached to them,—Hanumān leapt up the wall. (1—7) When he had surveyed the city on all sides, his heart was filled with wonder.

जाम्बूनदमयैर्द्वारैर्वैदूर्यकृतवेदिकैः ॥ ८ ॥
वज्रस्फटिकमुक्ताभिर्मणिकुट्टिमभूषितैः । तप्तहाटकनिर्यूहै राजतामलपाण्डुरैः ॥ ९ ॥
वैदूर्यकृतसोपानैः स्फाटिकान्तरपांसुभिः । चारुसंजवनोपेतैः खमिवोत्पतितैः शुभैः ॥१०॥
क्रौञ्चबर्हिणसंघुष्टैः राजहंसनिषेवितैः । तूर्याभरणनिर्घोषैः सर्वतः परिनादिताम् ॥११॥
वस्वोकसारप्रतिमां समीक्ष्य नगरीं ततः । खमिवोत्पतितां लङ्कां जहर्ष हनुमान् कपिः ॥१२॥
तां समीक्ष्य पुरीं लङ्कां राक्षसाधिपतेः शुभाम् । अनुत्तमामृद्धिमतीं चिन्तयामास वीर्यवान् ॥१३॥
नेयमन्येन नगरी शक्या धर्षयितुं बलात् । रक्षिता रावणबलैरुद्यतायुधपाणिभिः ॥१४॥
कुमुदाङ्गदयोर्वापि सुषेणस्य महाकपेः । प्रसिद्धेयं भवेद् भूमिर्मैन्दद्विविदयोरपि ॥१५॥
विवस्वतस्तनूजस्य हरेश्च कुशपर्वणः । ऋक्षस्य कपिमुख्यस्य मम चैव गतिर्भवेत् ॥१६॥
समीक्ष्य च महाबाहो राघवस्य पराक्रमम् । लक्ष्मणस्य च विक्रान्तमभवत् प्रीतिमान् कपिः ॥१७॥
तां रत्नवसनोपेतां गोष्ठागारावतंसिकाम् । यन्त्रागारस्तनीमृद्धां प्रमदामिव भूषिताम् ॥१८॥
तां नष्टतिमिरां दीपैर्भास्वरैश्च महाग्रहैः । नगरीं राक्षसेन्द्रस्य स ददर्श महाकपिः ॥१९॥

The monkey, Hanumān, rejoiced to gaze on Lankā, which was distinguished by charming golden entrances with platforms of cat's-eye (on both sides of the gates inside) as well as with those inlaid with diamonds, crystals and pearls,—entrances which were embellished with floors of gems and graced with elephants of refined gold and were crowned with spotless white vaults of silver, entrances accessible by means of stairs of cat's-eye and with their inside walls made of crystal and free from dust and provided with lovely and charming assembly halls, entrances which appeared to have risen to the skies (due to their height), and were rendered noisy by herons and frequented by swans—and which (Lankā) was resonant on all sides with the sound of clarionets and the tinkling of ornaments, was a replica of Vaswokasārā (another name of the city of Alakā) and appeared as though risen to the skies (on account of its lofty mansions). (8—12) Gazing on Lankā, that splendid city of the suzerain lord of ogres, which was unsurpassed (in beauty) and was full of opulence, the valiant Hanumān reflected (as follows) :—(13) "Guarded by the forces of Rāvaṇa with weapons uplifted in their hands, this city is incapable of being subdued by another by force. (14) This land is accessible only to Kumuda and Angada or to the great monkey Suṣeṇa as also to Mainda and Dwivida. (15) Again access to it may be had by Sugriva (sprung from the loins of the sun-god), the monkey Kuśaparvā, Jāmbavān (the bear), the foremost of the monkey hordes, and even by myself." (16) Fully considering, however, the prowess of the mighty-armed Śrī Rāma (a scion of Raghu) as also the valour of Lakṣmaṇa, the monkey (Hanumān) felt satisfied. (17) That mighty monkey looked upon that celebrated and flourishing city of Rāvaṇa (the lord of ogres),—whose darkness had been dispelled by lights as well as by the major planets full of radiance,—as if it were a young woman adorned with ornaments, (nay) having the bejewelled defensive wall for her raiment, the cow-pens (including stables etc.) as well as other houses for her ear-rings and the armouries for her breasts. (18-19)

अथ सा हरिशार्दूलं प्रविशन्तं महाकपिम् । नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥२०॥
सा तं हरिवरं दृष्ट्वा लङ्का रावणपालिता । स्वयमेवोत्थिता तत्र विकृताननदर्शना ॥२१॥
पुरस्तात् तस्य वीरस्य वायुसूनोरतिष्ठत । मुञ्चमाना महानादमब्रवीत् पवनात्मजम् ॥२२॥
कस्त्वं केन च कार्येण इह प्राप्तो वनालय । कथयस्वेह यत् तत्त्वं यावत् प्राणा धरन्ति ते ॥२३॥
न शक्यं खल्वियं लङ्का प्रवेष्टुं वानर त्वया । रक्षिता रावणबलैरभिगुप्ता समन्ततः ॥२४॥
अथ तामब्रवीद् वीरो हनुमानग्रतः स्थिताम् । कथयिष्यामि तत् तत्त्वं यन्मां त्वं परिपृच्छसे ॥२५॥
का त्वं विरूपनयना पुरद्वारेऽवतिष्ठसे । किमर्थं चापि मां क्रोधान्निर्भर्त्सयसि दारुणे ॥२६॥

Appearing in her personal form, the city now beheld the great monkey, Hanumān (sprung from the loins of the wind-god), a tiger among the monkeys, entering the city unchecked. (20) Seeing that jewel among the monkeys, the aforesaid Lankā, protected by Rāvaṇa, rose up of her own initiative on that spot showing her ugly features. (21) She stood before that heroic offspring of the wind-god. Emitting a loud cry she spoke (as follows) to Hanumān (sprung from the loins of the wind-god) :—(22) "Who are you and for what purpose have you come hither, O dweller of the forest ? Speak out what the truth is so long as life has its hold on you. (23) Protected by the forces of Rāvaṇa and strongly guarded on all sides, this Lankā can never be penetrated by you, O monkey !" (24) The valiant Hanumān then replied to the ogress standing before him :—"I shall (presently) give out that truth which you have (just) questioned me about. (25) Who are you with hideous eyes standing at the city gate ? And what for do you angrily threaten me, O cruel one !" (26)

हनुमद्वचनं श्रुत्वा लङ्का सा कामरूपिणी । उवाच वचनं क्रुद्धा परुषं पवनात्मजम् ॥२७॥
अहं राक्षसराजस्य रावणस्य महात्मनः । आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ॥२८॥
न शक्यं मामवज्ञाय प्रवेष्टुं नगरीमिमाम् । अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया ॥२९॥
अहं हि नगरी लङ्का स्वयमेव प्लवंगम । सर्वतः परिरक्षामि अतस्ते कथितं मया ॥३०॥

लङ्काया वचनं श्रुत्वा हनूमान् मारुतात्मजः । यत्नवान् स हरिश्रेष्ठः स्थितः शैल इवापरः ॥३१॥
स तां स्त्रीरूपविकृतां दृष्ट्वा वानरपुंगवः । आबभाषेऽथ मेधावी सत्त्ववान् प्लवगर्षभः ॥३२॥

Irritated to hear the (counter-) question of Hanumān, the aforesaid Lankā, who was able to change her form at will, spoke harshly (as follows) to the offspring of the wind-god :—(27) "(Always) remaining at the beck and call of the high-souled Rāvaṇa,—the ruler of ogres,—and difficult to overpower, I guard this city. (28) It is not possible to make one's way into this city disregarding me. Overthrown by me and deprived of your life-breath, you will lie down (in eternal sleep) today. (29) In truth I am the city of Lankā in person, O monkey, and guard it on all sides; hence such (harsh) words have been spoken to you by me." (30) Hearing the words of Lankā, that jewel among the monkeys, Hanumān, sprung from the loins of the wind-god, stood like another mountain (standing on the Trikūṭa mountain), full of agility (to give her a sound thrashing if she dared to assail him). (31) Seeing that monster in the form of a woman, that bull among the monkeys, a (veritable) jewel among monkeys, who was full of intelligence and courage, then spoke to her (as follows) :—(32)

द्रक्ष्यामि नगरीं लङ्कां साट्टप्राकारतोरणाम् । इत्यर्थमिह सम्प्राप्तः परं कौतूहलं हि मे ॥३३॥
वनान्युपवनानीह लङ्कायाः काननानि च । सर्वतो गृहमुख्यानि द्रष्टुमागमनं हि मे ॥३४॥
तस्य तद् वचनं श्रुत्वा लङ्का सा कामरूपिणी । भूय एव पुनर्वाक्यं बभाषे परुषाक्षरम् ॥३५॥
मामनिर्जित्य दुर्बुद्धे राक्षसेश्वरपालिताम् । न शक्यं ह्यद्य ते द्रष्टुं पुरीयं वानराधम ॥३६॥
ततः स हरिशार्दूलस्तामुवाच निशाचरीम् । दृष्ट्वा पुरीमिमां भद्रे पुनर्यास्ये यथागतम् ॥३७॥
ततः कृत्वा महानादं सा वै लङ्का भयंकरम् । तलेन वानरश्रेष्ठं ताडयामास वेगिता ॥३८॥
ततः स हरिशार्दूलो लङ्कया ताडितो भृशम् । ननाद सुमहानादं वीर्यवान् मारुतात्मजः ॥३९॥
ततः संवर्तयामास वामहस्तस्य सोऽङ्गुलीः । मुष्टिनाभिजघानैनां हनुमान् क्रोधमूर्च्छितः ॥४०॥
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयं कृतः ।
सा तु तेन प्रहारेण विह्वलाङ्गी निशाचरी । पपात सहसा भूमौ विकृताननदर्शना ॥४१॥
ततस्तु हनुमान् वीरस्तां दृष्ट्वा विनिपातिताम् । कृपां चकार तेजस्वी मन्यमानः स्त्रियं च ताम् ॥४२॥

"I should like to see the city of Lankā with its palaces, defensive wall and archways. I have come here for this (very) purpose; for great is my curiosity (in this behalf). (33) Indeed my visit to this place is purposed to explore the forests, gardens and groves of Lankā and to see the foremost of its mansions on all sides." (34) Hearing the aforesaid reply of Hanumān, the notorious Lankā, who was able to take any form at will, once more uttered the following harsh words :—(35) "Without overcoming me, protected (as I am) by Rāvaṇa (the ruler of ogres), O monkey of perverted mind, it is surely not possible for you to see the city today, O the lowest of monkeys!" (36) Thereupon that tiger among the monkeys, said to that ogress, "Having seen this city, O good woman, I shall go back as I came." (37) Raising a loud and frightful cry, Lankā then actually struck with impetuosity that jewel among the monkeys with the palm of her hand. (38) Smitten violently by Lankā, that valiant offspring of the wind-god, a (veritable) tiger among the monkeys, thereupon uttered a very high-pitched roar. (39) Overcome with anger, the aforesaid Hanumān then closed the fingers of his left hand and smote her with his fist. (40) No violent anger, however, was exhibited by him of his own accord, inasmuch as he looked upon her as a woman. Her limbs having been overpowered by that blow, that ogress fell precipitately to the ground, displaying her ugly features. (41) Seeing her prostrated, the heroic and noble Hanumān showed compassion to her, considering her to be a woman (one belonging to the weaker sex). (42)

ततो वै भृशमुद्विग्ना लङ्का सा गद्गदाक्षरम् । उवाचागर्वितं वाक्यं हनुमन्तं प्लवंगमम् ॥४३॥
प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम । समये सौम्य तिष्ठन्ति सत्त्ववन्तो महाबलाः ॥४४॥
अहं तु नगरी लङ्का स्वयमेव प्लवंगम । निर्जिताहं त्वया वीर विक्रमेण महाबल ॥४५॥
इदं च तथ्यं शृणु मे ब्रुवन्त्या वै हरीश्वर । स्वयं स्वयम्भुवा दत्तं वरदानं यथा मम ॥४६॥
यदा त्वां वानरः कश्चिद् विक्रमाद् वशमानयेत् । तदा त्वया हि विज्ञेयं रक्षसां भयमागतम् ॥४७॥
स हि मे समयः सौम्य प्राप्तोऽद्य तव दर्शनात् । स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ॥४८॥
सीतानिमित्तं राज्ञस्तु रावणस्य दुरात्मनः । रक्षसां चैव सर्वेषां विनाशः समुपागतः ॥४९॥
तत् प्रविश्य हरिश्रेष्ठ पुरीं रावणपालिताम् । विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि ॥५०॥
प्रविश्य शापोपहतां हरीश्वर पुरीं शुभां राक्षसमुख्यपालिताम् ।
यदृच्छया त्वं जनकात्मजां सतीं विमार्ग सर्वत्र गतो यथासुखम् ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे तृतीयः सर्गः ॥ ३ ॥

Greatly alarmed at this (turn of events), the aforesaid Lankā actually addressed the following words, which were shorn of pride, to the monkey, Hanumān, in a faltering tone :—(43) "Get propitiated, O exceedingly mighty-armed one ! Spare me, O jewel among the monkeys ! Those endowed with courage and extraordinary might honour the code of chivalry (that a woman ought not to be killed), O gentle one ! (44) I am the city of Lankā incarnate. I have actually been vanquished by you by dint of your prowess, O heroic monkey of extraordinary might ! (45) And duly hear this truth from me even as I speak, O lord of monkeys ! The following prophecy was uttered in my presence by Brahmā (the self-born creator) himself :—(46) "Surely at the time when some monkey subdues you by dint of his prowess, destruction of the ogres should be concluded by you to be imminent. (47) From your sight, O gentle one, it is concluded by me that the aforesaid time has now come. The fact has been ordained by Brahmā (the self-born creator) and no reversal of it is possible. (48) The time of destruction of King Rāvaṇa of perverted mind as well as of all the ogres has duly arrived on account of (the abduction of) Sītā. (49) Therefore, penetrating deep into this city protected by Rāvaṇa, accomplish all objects whichever you seek to accomplish. (50) Entering deep into the charming city protected by Rāvaṇa (the foremost of ogres), which has been consigned to destruction by an imprecation (uttered by Nandikeśwara, the divine bull who carries Lord Śiva on his back and remains posted at the entrance of His Abode), O lord of monkeys, and, having easily found access to every place, carefully look at will for the virtuous daughter of Janaka." (51)

Thus ends Canto Three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Entering Lankā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum.

स निर्जित्य पुरीं लङ्कां श्रेष्ठां तां कामरूपिणीम् । विक्रमेण महातेजा हनूमान् कपिसत्तमः ॥ १ ॥
अद्वारेण महावीर्यः प्राकारमवपुप्लुवे । निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ॥ २ ॥
प्रविश्य नगरीं लङ्कां कपिराजहितंकरः । चक्रेऽथ पादं सव्यं च शत्रूणां स तु मूर्धनि ॥ ३ ॥
प्रविष्टः सत्त्वसम्पन्नो निशायां मारुतात्मजः । स महापथमास्थाय मुक्तपुष्पविराजितम् ॥ ४ ॥
ततस्तु तां पुरीं लङ्कां रम्यामभिययौ कपिः । हसितोत्कृष्टनिनदैस्तूर्यघोषपुरस्कृतैः ॥ ५ ॥
वज्राङ्कुशनिकाशैश्च वज्रजालविभूषितैः । गृहमेघैः पुरी रम्या बभासे द्यौरिवाम्बुदैः ॥ ६ ॥
प्रजज्वाल तदा लङ्का रक्षोगणगृहैः शुभैः । सिताभ्रसदृशैश्चित्रैः पद्मस्वस्तिकसंस्थितैः ॥ ७ ॥
वर्धमानगृहैश्चापि सर्वतः सुविभूषितैः ।

Having subdued by dint of his (superior) prowess Lankā, the ogress presiding over that most excellent city, able to take any form at will, the jewel among the monkeys, Hanumān, who was endowed with extraordinary energy and great virility, leapt over the defensive wall without passing therough the gate[*]; and the elephant-like monkey, endowed as he was with exceptional courage, entered Lankā by night. (1-2) Nay, having penetrated deep into the city of Lankā, Hanumān, who was in the habit of doing acts of service to Sugrīva (the king of monkeys), thereby actually placed his left foot (as it were) on the head of his foes. (3) Taking the main road, which looked bright with flowers strewn along it, now that he had definitely made good his entry (into the city) by night, the said monkey, for his part, who was an offspring of the wind-god and was full of courage, then headed towards that lovely city of Lankā. The delightful city looked charming with its excellent houses,—which resounded with exquisite peals of laughter preceded by the sound of musical instruments, were marked with figures of thunderbolts and goads and adorned with lattice-windows of diamonds,—(even) as the sky looks charming with clouds (4–6) Lankā shone brightly at that time with the magnificent and wonderful mansions belonging to the hosts of ogres, and resembling white clouds and of designs known by the name of Padma[†] and Swastika and also of the pattern called Vardhamāna, all of which were profusely decorated on all sides.

---

[*] Works on Hindu military science recommend entry into a hostile city without passing through the gate, to ensure the overthrow of the enemy.

[†] We read the following description of these patterns of buildings in the Samhitā of Varāhamihira :—

चतुश्शालं चतुर्द्वारं सर्वतोभद्रसंज्ञितम् । पश्चिमद्वाररहितं नन्द्यावर्ताह्वयं तु तत् ॥
दक्षिणद्वाररहितं वर्धमानं धनप्रदम् । प्राग्द्वाररहितं स्वस्तिकाख्यं पुत्रधनप्रदम् ॥

"A house with four rooms (one in each quarter) with an equal number of exits is known by the name of Sarvatobhadra. A house (with only three gates) having no opening in the west is called by the name of Nandyāvarta. A house without any opening in the south is known as Vardhamāna and bestows riches (on the owner or the occupant); while that which has no entrance in the east is called Swastika and bestows sons and riches (both).

तां चित्रमाल्याभरणां कपिराजहितंकरः ॥८॥
राघवार्थे चरञ्श्रीमान् ददर्श च ननन्द च । भवनाद् भवनं गच्छन् ददर्श कपिकुञ्जरः ॥९॥
विविधाकृतिरूपाणि भवनानि ततस्ततः । शुश्राव रुचिरं गीतं त्रिस्थानस्वरभूषितम् ॥१०॥
स्त्रीणां मदनविद्धानां दिवि चाप्सरसामिव । शुश्राव काञ्चीनिनदं नूपुराणां च निःस्वनम् ॥११॥
सोपाननिनदांश्चापि भवनेषु महात्मनाम् । आस्फोटितनिनादांश्च क्ष्वेडितांश्च ततस्ततः ॥१२॥
शुश्राव जपतां तत्र मन्त्रान् रक्षोगृहेषु वै । स्वाध्यायनिरतांश्चैव यातुधानान् ददर्श सः ॥१३॥
रावणस्तवसंयुक्तान् गर्जतो राक्षसानपि । राजमार्गं समावृत्य स्थितं रक्षोगणं महत् ॥१४॥

Ranging in the interest of Śrī Rāma (a scion of Raghu), Hanumān (the glorious one), who was wont to do a good turn to Sugrīve (the ruler of monkeys), surveyed that city decorated with wonderful wreaths and jewels and rejoiced. Going from house to house, the elephant-like monkey beheld on every side buildings of various shapes and forms and heard melodious songs embellished by notes of higher, medium and lower pitches (uttered from the thrre different centres, *viz*, the cerebrum, the throat and the heart respectively). (7–10) He also heard the tinkling of ornaments (with tiny bells) worn round the waist as well as the jingling sound of anklets of women stung with love, who vied with celestial nymphs, as aslo the footfalls of those going upstairs and downstairs in the houses of high-minded ogres, nay, the sound of clapping of arms (by way of challenge on the eve of a wrestling bout) and the roar of heroes competing in a duel everywhere. (11-12) He actually heard there the sound of those muttering sacred formulas in the dwellings of the ogres and also observed Yātudhānas (a class of ogres) engaged in the study of the Vedas. (13) He further saw ogres united for the purpose of glorifying Rāvaṇa and roaring, and a large crowd of ogres which stood blocking the road on all sides. (14)

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून् । दीक्षिताञ्जटिलान् मुण्डान् गोऽजिनाम्बरवाससः ॥१ ॥
दर्भमुष्टिप्रहरणानग्निकुण्डायुधांस्तथा । कूटमुद्गरपाणींश्च दण्डायुधधरानपि ॥१६॥
एकाक्षानेककर्णांश्च लम्बोदरपयोधरान् । करालान् भुग्नवक्त्रांश्च विकटान् वामनांस्तथा ॥१७॥
धन्विनः खड्गिनश्चैव शतघ्नीमुसलायुधान् । परिघोत्तमहस्तांश्च विचित्रकवचोज्ज्वलान् ॥१८॥
नातिस्थूलान् नातिकृशान् नातिदीर्घातिह्रस्वकान् । नातिगौरान् नातिकृष्णान्नातिकुब्जान्न वामनान् ॥१९॥
विरूपान् बहुरूपांश्च सुरूपांश्च सुवर्चसः । ध्वजिनः पताकिनश्चैव ददर्श विविधायुधान् ॥२०॥
शक्तिवृक्षायुधांश्चैव पट्टिशाशनिधारिणः । क्षेपणीपाशहस्तांश्च ददर्श स महाकपिः ॥२१॥
स्रग्विणस्त्वनुलिप्तांश्च वराभरणभूषितान् । नानावेषसमायुक्तान् यथास्वैरचरान् बहून् ॥२२॥
तीक्ष्णशूलधरांश्चैव वज्रिणश्च महाबलान् । शतसाहस्रमव्यग्रमारक्षं मध्यमं कपिः ॥२३॥
रक्षोऽधिपतिनिर्दिष्टं ददर्शान्तःपुराग्रतः ।

In the central zone (of the city) he perceived numerous spies of the ogre (Rāvaṇa), some of whom were disguised at householders initiated into yogic practices, others an anchorites (wearing matted locks on their head), still others as recluses (with shaven heads) and others as ascetics wearing the hide of cows or deerskin or stark naked (having no covering other than space). (15) He saw them carrying a handful of the sacred Kuśa grass as a weapon (to ward off evil spirits), or a fire-vessel (for pouring oblations into it to invoke

malevolent spirits) also as a weapon (for protection against enemies), or bearing hammers and clubs and also holding staffs as weapons. (16) He beheld spies who were one-eyed or had a multi-coloured complexion, were pot-bellied or with pendent breasts, were hideous with crooked faces, fierce or dwarfish. (17) He saw them armed with a bow or sword, Śataghnī or pestle, carrying an excellent Parigha (a club tipped with iron) or effulgent in curious armour. (18) He found some of them neither very stout nor too lean, neither very tall nor very short-statured, neither very fair nor very dark-complexioned, neither very humpbacked nor dwarfish. (19) He also found them ugly or able to assume many forms, with a comely form or endowed with great brilliance, carrying banners or pennons or bearing every kind of weapon. (20) That great monkey (Hanumān) saw them carrying a javelin or a tree for a weapon or bearing a Paṭṭiśa (a kind of spear with a sharp edge) or thunderbolt and holding a sling or a noose in their hand. (21) He (also) saw many wearing a garland and smeared with sandal-paste, adorned with excellent jewels and dressed in various garbs and ranging about at will. (22) He (further) saw them carrying a sharp-edged pike, armed with a thunderbolt and endowed with extraordinary might. The monkey (also) saw the central garrison, one hundred thousand strong, lodged (in a huge building) in front of the royal gynaeceum as directed by Rāvaṇa (the suzerain lord of ogres).

स तदा तद् गृहं दृष्ट्वा महाहाटकतोरणम् ॥ २४ ॥
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम् । पुण्डरीकावतंसाभिः परिखाभिः समावृतम् ॥२५॥
प्राकारावृतमत्यन्तं ददर्श स महाकपिः । त्रिविष्टपनिभं दिव्यं दिव्यनादविनादितम् ॥२६॥
वाजिह्रेषितसंघुष्टं नादितं भूषणैस्तथा । रथैर्यानैर्विमानैश्च तथा हयगजैः शुभैः ॥२७॥
वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः । भूषितै रुचिरद्वारं मत्तैश्च मृगपक्षिभिः ॥२८॥
रक्षितं सुमहावीर्यैर्यातुधानैः सहस्रशः । राक्षसाधिपतेर्गुप्तमाविवेश गृहं कपिः ॥२९॥
स हेमजाम्बूनदचक्रवालं महार्हमुक्तामणिभूषितान्तम् ।
परार्ध्यकालागुरुचन्दनार्हं स रावणान्तःपुरमाविवेश ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्थः सर्गः ॥ ४ ॥

Having seen on that occasion the aforesaid building (in which the garrison was housed) with large golden archways, that mighty monkey (Hanumān) beheld the well-known palace of Rāvaṇa (the lord of ogres), erected on the summit of Mount Trikūṭa, girded by (a number of) moats adorned with white lotuses. The monkey approached the wonderful and well-protected gynaeceum of Rāvaṇa (the suzerain lord of ogres), which resembled paradise and was reasonant with marvellous sounds, which was rendered noisy with the neighing of horses and the tinkling of ornaments, whose portals looked charming with (the presence of) chariots and other conveyances (such as palanquins) as well as with aerial cars (such as Puṣpaka), as also with beautiful horses and elephants, nay, with four-tusked elephants decked with jewels and resembling masses of white clouds as well as with birds and deer in heat, and which was guarded by thousands of exceptionally powerful Yātudhānas. (23—29) The celebrated Hanumān (finally) entered the gynaeceum of Rāvaṇa, which was encircled with walls of refined gold and pure gold (so called because it was found in the olden days in the bed of the Jambu river, now known by the name of Jammu); whose inside was embellished with pearls and gems of great value and which was (daily) sprinkled with water containing superb Agallochum and sandalwood. (30)

Thus ends Canto Four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to auxiety on his not being able to find Sītā.

ततः स मध्यंगतमंशुमन्तं ज्योत्स्नावितानं मुहुरुद्वमन्तम् ।
ददर्श धीमान् भुवि भानुमन्तं गोष्ठे वृषं मत्तमिव भ्रमन्तम् ॥ १ ॥
लोकस्य पापानि विनाशयन्तं महोदधिं चापि समेधयन्तम् ।
भूतानि सर्वाणि विराजयन्तं ददर्श शीतांशुमथाभियान्तम् ॥ २ ॥
या भाति लक्ष्मीर्भुवि मन्दरस्था यथा प्रदोषेषु च सागरस्था ।
तथैव तोयेषु च पुष्करस्था रराज सा चारुनिशाकरस्था ॥ ३ ॥
हंसो यथा राजतपञ्जरस्थः सिंहो यथा मन्दरकन्दरस्थः ।
वीरो यथा गर्वितकुञ्जरस्थश्चन्द्रोऽपि बभ्राज तथाम्बरस्थः ॥ ४ ॥
स्थितः ककुद्मानिव तीक्ष्णशृङ्गो महाचलः श्वेत इवोर्ध्वशृङ्गः ।
हस्तीव जाम्बूनदबद्धशृङ्गो विभाति चन्द्रः परिपूर्णशृङ्गः ॥ ५ ॥
विनष्टशीताम्बुतुषारपङ्को महाग्रहग्राहविनष्टपङ्कः ।
प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को रराज चन्द्रो भगवाञ्शशाङ्कः ॥ ६ ॥
शिलातलं प्राप्य यथा मृगेन्द्रो महारणं प्राप्य यथा गजेन्द्रः ।
राज्यं समासाद्य यथा नरेन्द्रस्तथा प्रकाशो विरराज चन्द्रः ॥ ७ ॥
प्रकाशचन्द्रोदयनष्टदोषः प्रवृद्धरक्षःपिशिताशदोषः ।
रामाभिरामेरितचित्तदोषः स्वर्गप्रकाशो भगवान् प्रदोषः ॥ ८ ॥
तन्त्रीस्वराः कर्णसुखाः प्रवृत्ताः स्वपन्ति नार्यः पतिभिः सुवृत्ताः ।
नक्तंचराश्चापि तथा प्रवृत्ता विहर्तुमत्यद्भुतरौद्रवृत्ताः ॥ ९ ॥

Thereupon the wise Hanumān beheld the moon arrived at the meridian and repeatedly spreading out the canopy of its light over the earth like the sun, and resembling a bull in rut ranging in a cow-pen. (1) He forthwith saw the moon dispelling the sins (and the resultant afflictions) of the world (by shedding light everywhere and thereby minimizing the chances of sins being committed by the people), ('nay) swelling (by drawing up tides in) the ocean and giving light to (all) created beings while advancing (in the heavens). (2) The same splendour which is visible on Mount Mandara on earth, which plays during evenings on the sea and which rests on a lotus in the waters shone forth in the delightful moon. (3) The moon shone forth in the heavens much in the same way as a swan displays its charm in a silvery cage, as a lion in a cave of Mount Mandara and as a hero mounted on a proud elephant. (4) The (full) moon with its horn-like spot fully developed looked exceptionally charming like a bull with pointed horns, like the great white mountain (Himālaya, so called because of its remaining clothed with ice) with its lofty peaks and like an elephant with gold-plated tusks. (5) The glorious moon (bearing the earth's shadow in the form of a hare-like figure in the bosom of its orb),—whose stain in the form of cold water and frost (which are supposed to have their origin in the moon, the storehouse of cold) had been washed, away (due to proximity to the equator), (nay) by whom stain in the form of darkness had been wiped away through the reflection of the reys of the sun the big star) and whose spot had turned resplendent through the wealth of its effulgence,—shone brightly. (6) The radiant moon looked exceptionally splendid in the same way as the king of beasts on ascending the level surface of a rock, as a lordly elephant on penetrating deep into a large forest and a ruler of men on duly reaching his (own) kingdom. (7) The glorious evening, the evil attaching to which (in the form of darkness, which gives an incentive to the commission of dark deeds) has been dispelled by the appearance of the bright moon, (nay) whose (other) blost in the form of flesh-eating by ogres has been intensified, and in which the bitterness of mind (caused by unrequited love) of young women and their lovers is wiped away, scattered bliss. (8) The strains of the lute, delightful to the ear, have started. Women of good moral character are sleeping with their husbands. Nay, rangers of the night too of very strange and violent behaviour have likewise started disporting themselves. (9)

मत्तप्रमत्तानि समाकुलानि रथाश्वभद्रासनसंकुलानि ।
वीरश्रिया चापि समाकुलानि ददर्श धीमान् स कपिः कुलानि ॥१०॥
परस्परं चाधिकमाक्षिपन्ति भुजांश्च पीनानधिविक्षिपन्ति ।
मत्तप्रलापानधिविक्षिपन्ति मत्तानि चान्योन्यमधिक्षिपन्ति ॥११॥
रक्षांसि वक्षांसि च विक्षिपन्ति गात्राणि कान्तासु च विक्षिपन्ति ।
रूपाणि चित्राणि च विक्षिपन्ति दृढानि चापानि च विक्षिपन्ति ॥१२॥
ददर्श कान्ताश्च समालभन्त्यस्तथापरास्तत्र पुनः स्वपन्त्यः ।
सुरूपवक्त्राश्च तथा हसन्त्यः क्रुद्धाः पराश्चापि विनिःश्वसन्त्यः ॥१३॥
महागजैश्चापि तथा नदद्भिः सुपूजितैश्चापि तथा सुसद्भिः ।
रराज वीरैश्च विनिःश्वसद्भिर्हृदा भुजंगैरिव निःश्वसद्भिः ॥१४॥
बुद्धिप्रधानान् रुचिराभिधानान् संश्रद्दधानाञ्जगतः प्रधानान् ।
नानाविधानान् रुचिराभिधानान् ददर्श तस्यां पुरि यातुधानान् ॥१५॥
ननन्द दृष्ट्वा स च तान् सुरूपान् नानागुणानात्मगुणानुरूपान् ।
विद्योतमानान् स च तान् सुरूपान् ददर्श कांश्चिच्च पुनर्विरूपान् ॥१६॥

The sagacious monkey, Hanumān, beheld (there) mansions of arrogant and intoxicated ogres connected together (nay) crowded with chariots, horses and seats of gold and also full of fortune enjoyed by heroes. (10) the proud ogres railed at one another in profusion and (even) threw about their stout arms too (in a bellicose spirit), uttered wild and incoherent words and insulted one anothhr. (11) Nay, the ogres smote their breasts (as a form of exercise) and (lovingly) placed their (hands and other) limbs on (the person of) their beloved ones. They also put on various garbs (to please their wives) and drew their strong bows (by way of practice). (12) Hanumān further observed that lovely women were applying sandal-paste on their bodies, while others in those mansions were lying asleep. Some with a lovely exterior and countenance were laughing whereas still others, who had been angered (through love) were hissing (like an angry serpent). (13) Nay, with its trumpeting huge elephants, and likewise with its highly virtuous souls (like Vibhīṣaṇa) greatly adored as well as with its hissing heroes, the city (of Lankā) looked charming like lakes infested (*inter alia*) with hissing serpents. (14) The monkey beheld in that city Yātudhānas who were predominantly intellectual, who were sweet of expression, fully devout and pre-eminent in the world, (nay) who were dressed in various garbs and were called by charming names. (15) He rejoiced to see the latter, who were comely of form and endowed with many virtues and who behaved in consonance with their virtues. Nay, he found those who were comely of form and some others, even though they were misshapen, shining brightly. (16)

ततो वरार्हाः सुविशुद्धभावास्तेषां स्त्रियस्तत्र महानुभावाः ।
प्रियेषु पानेषु च सक्तभावा ददर्श तारा इव सुस्वभावाः ॥१७॥
स्त्रियो ज्वलन्तीस्त्रपयोपगूढा निशीथकाले रमणोपगूढाः ।
ददर्श काश्चित् प्रमदोपगूढा यथा विहंगा विहगोपगूढाः ॥१८॥
अन्याः पुनर्हर्म्यतलोपविष्टास्तत्र प्रियाङ्केषु सुखोपविष्टाः ।
भर्तुः परा धर्मपरा निविष्टा ददर्श धीमान् मदनोपविष्टाः ॥१९॥
अप्रावृताः काञ्चनराजिवर्णाः काश्चित्परार्ध्यास्तपनीयवर्णाः ।
पुनश्च काश्चिच्छशलक्ष्मणवर्णाः कान्तप्रहीणा रुचिराङ्गवर्णाः ॥२०॥
ततः प्रियान् प्राप्य मनोऽभिरामान् सुप्रीतियुक्ताः सुमनोऽभिरामाः ।
गृहेषु हृष्टाः परमाभिरामा हरिप्रवीरः स ददर्श रामाः ॥२१॥
चन्द्रप्रकाशाश्च हि वक्त्रमाला वक्राः सुपक्ष्माश्च सुनेत्रमालाः ।
विभूषणानां च ददर्श मालाः शतह्रदानामिव चारुमालाः ॥२२॥

He then saw their womenfolk, who were deserving of excellent attire and ornaments, were exceedingly pure-hearted and dignified, whose mind was enamoured of their beloved ones as well as of beverages, who shone like stars and were of excellent disposition. (17) He (further beheld some women who shone brightly (with their wealth of beauty and character) and were adorned with bashfulness, who were embraced at dead of night by their husbands like female birds by their mates and were filled with excessive joy. (18) The wise Haunmān saw (still) other women—who were highly esteemed in the eyes of their husbands, were devoted to their duty (towards their husbands) and had been lawfully married (to them) and were possessed by love—perched on the roof of their mansions and seated most comfortably in the lap of their beloved ones. (19) (Again) these were some women possessing the hue of a golden streak and shorn of their outer garment, while some other highly excellent women possessed the hue of refined gold. Some more, who had been disunited from their husbands, were pale as the moon, though possessed of a lovely complexion. (20) The said Hanumān (the foremost hero among the monkeys) then saw most charming young women happy in their homes and filled with great delight to meet their beloved ones, —who were highly pleasing to their mind,— and lovely with flowers (on their person). (21) He also observed rows of faces shining as the moon, nay, rows of shapely oblique eyes with beautiful lashes and (even so) rows of ornaments resembling charming flashes of lightning. (22)

न त्वेव सीतां परमाभिजातां पथि स्थिते राजकुले प्रजाताम् ।
लतां प्रफुल्लामिव साधुजातां ददर्श तन्वीं मनसाभिजाताम् ॥ २३ ॥
सनातने वर्त्मनि संनिविष्टां रामेक्षणीं तां मदनाभिविष्टाम् ।
भर्तुर्मनः श्रीमदनुप्रविष्टां स्त्रीभ्यः पराभ्यश्च सदा विशिष्टाम् ॥ २४ ॥
उष्णार्दितां सानुसृतास्रकण्ठीं पुरा वरार्होत्तमनिष्ककण्ठीम् ।
सुजातपक्ष्मामभिरक्तकण्ठीं वने प्रनृत्तामिव नीलकण्ठीम् ॥ २५ ॥
अव्यक्तरेखामिव चन्द्रलेखां पांसुप्रदिग्धामिव हेमरेखाम् ।
क्षतप्ररूढामिव वर्णरेखां वायुप्रभग्नामिव मेघरेखाम् ॥ २६ ॥
सीतामपश्यन्मनुजेश्वरस्य रामस्य पत्नीं वदतां वरस्य ।
बभूव दुःखोपहतश्चिरस्य प्लवंगमो मन्द इवाचिरस्य ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चमः सर्गः ॥ ५ ॥

He, however, did not find anywhere the frail Sītā, sprung from the mind of the creator and supremely high-born,—descended as she was in a royal house (the House of Nimi) fixed in the path of virtue,—and resembling a lovely climber in full blossom. (23) The monkey (Hanumān) at once turned languid (as it were), afflicted as he was with sorrow, on not finding, even after (striving for) a long time, the celebrated Sitā, the consort of Śrī Rāma—a ruler of men, the best of speakers,—who was firmly established in the eternal path (of devotion to one's husband), who had her eyes fixed on Śrī Rāma (alone), who was possessed by love (for Śrī Rāma), who had penetrated deep into the dignified mind of her spouse and was ever exalted above all other women; who was tormented with anguish (born of separation from her consort), whose throat was choked with tears incessantly flowing (from her eyes), whose neck was heretofore adorned with an excellent gold ornament worthy of the foremost, who was distinguished by beautiful eyelashes, who had a charming throat and (when united with her spouse) resembled a pea hen merrily dancing in a forest; who (in her soiled clothes and unclean person in her captivity) shone like the crescent with its outline blurred (due to its being screened by a cloud) or a streak of gold soiled with dust, was prominent like a scar left by a wound (serving as a reminder of the injury sustained by Śrī Rāma in the shape of her abduction) and who (while being transported to Lankā) shone like the streak of a cloud swept by the wind. (24—27)

Thus ends Canto Five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Valmiki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Reaching the palace of Rāvaṇa, which served as an adornment to Lankā, and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa.

स निकामं विमानेषु विचरन् कामरूपधृक् । विचचार कपिर्लङ्कां लाघवेन समन्वितः ॥ १ ॥
आससाद च लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् । प्राकारेणार्कवर्णेन भास्वरेणाभिसंवृतम् ॥ २ ॥
रक्षितं राक्षसैर्भीमैः सिंहैरिव महद वनम् । समीक्षमाणो भवनं चकाशे कपिकुञ्जरः ॥ ३ ॥
रूप्यकोपहितैश्चित्रैस्तोरणैर्हेमभूषणैः । विचित्राभिश्च कक्ष्याभिर्द्वारैश्च रुचिरैर्वृतम् ॥ ४ ॥
गजास्थितैर्महामात्रैः शूरैश्च विगतश्रमैः । उपस्थितमसंहार्यैर्हयैः स्यन्दनयायिभिः ॥ ५ ॥
सिंहव्याघ्रतनुत्राणैर्दान्तकाञ्चनराजतैः । घोषवद्भिर्विचित्रैश्च सदा विचरितं रथैः ॥ ६ ॥
बहुरत्नसमाकीर्णं परार्ध्यासनभूषितम् । महारथसमावापं महारथमहासनम् ॥ ७ ॥
दृश्यैश्च परमोदारैस्तैस्तैश्च मृगपक्षिभिः । विविधैर्बहुसाहस्रैः परिपूर्णं समन्ततः ॥ ८ ॥
विनीतैरन्तपालैश्च रक्षोभिश्च सुरक्षितम् । मुख्याभिश्च वरस्त्रीभिः परिपूर्णं समन्ततः ॥ ९ ॥

Wandering in the midst of seven-storeyed mansions, that monkey, who was full of riches (in the form of strength and valour), who was able to assume any form he chose and was endowed with (tremendous) speed, ranged over Lankā at will and reached the palace of Rāvaṇa (the lord of ogres), enclosed with a wall dazzling like the sun, nay, guarded by terrible ogres as a huge forest by lions. Hanumān (an elephant among the monkeys) felt happy (with the prospect of finding out Sītā) while keenly observing the palace, which was surrounded with figures drawn in (molten) silver, archways decked with ornaments of gold, beautiful concentric enclosures and charming gateways; which was waited upon by drivers of elephants mounted on them, unwearied heroes and horses which could not be killed and which drew chariots; which was ever frequented by marvellous chariots protected with armours of lion-skins and tiger-skins, bearing images of ivory, gold and silver and accompanied by a musical sound (produced by tiny bells fastened round them); which was filled with many precious stones, embellished with most excellent seats and provided with sheds in which big chariots could be made to stand and with spacious quarters for lodging great car-warriors; which was crowded on all sides with well-known beasts and birds of every species, most charming and worth seeing and numbering many thousands; nay, which was scrupulously protected by disciplined soldiers guarding the boundaries as well as by other ogres and was thronged on every side with pre-eminent belles. (1—9)

मुदितप्रमदारत्नं राक्षसेन्द्रनिवेशनम् । वराभरणसंह्रादैः समुद्रस्वननिःस्वनम् ॥१०॥
तद् राजगुणसम्पन्नं मुख्यैश्च वरचन्दनैः । महाजनसमाकीर्णं सिंहैरिव महद् वनम् ॥११॥
भेरीमृदङ्गाभिरुतं शङ्खघोषविनादितम् । नित्यार्चितं पर्वहुतं पूजितं राक्षसैः सदा ॥१२॥
समुद्रमिव गम्भीरं समुद्रसमनिःस्वनम् । महात्मानो महद् वेश्म महारत्नपरिच्छदम् ॥१३॥
महारत्नसमाकीर्णं ददर्श स महाकपिः । विराजमानं वपुषा गजाश्वरथसंकुलम् ॥१४॥

That great monkey beheld the spacious palace of Rāvaṇa (the lord of ogres), full of joyous belles, which on account of the tinkling of excellent jewels produced a sound that resembled the roaring of a sea, (nay) which was equipped with royal appurtenances, was rendered fragrant with the foremost varieties of sandal wood and remained thronged with eminent personages as a large forest infested with lions; which was resonant with the sound of kettledrums and clay tomtoms and was rendered noisy by the blowing of conches, which was ever respected and kept tidy and clean by the ogres and in which the Soma juice was extracted (during sacrificial performances) at every change of the moon (*viz*, on the eighth and fourteenth days of each half month and the days of the full moon and no moon); which was inscrutable like the sea and noisy as the sea and was full of ornaments made of precious jewels; (nay) which abounded with precious jewels and looked most charming due to the person of that mighty soul (Rāvaṇa) and was crowded with elephants, horses and chariots. (10—14)

लङ्काभरणमित्येव सोऽमन्यत महाकपिः । चचार हनुमांस्तत्र रावणस्य समीपतः ॥१५॥
गृहाद् गृहं राक्षसानामुद्यानानि च सर्वशः । वीक्षमाणोऽप्यसंत्रस्तः प्रासादांश्च चचार सः ॥१६॥
अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् । ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् ॥१७॥
अथ मेघप्रतीकाशं कुम्भकर्णनिवेशनम् । विभीषणस्य च तथा पुप्लुवे स महाकपिः ॥१८॥
महोदरस्य च तथा विरूपाक्षस्य चैव हि । विद्युज्जिह्वस्य भवनं विद्युन्मालेस्तथैव च ॥१९॥
वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः । शुकस्य च महावेगः सारणस्य च धीमतः ॥२०॥
तथा चेन्द्रजितो वेश्म जगाम हरियूथपः । जम्बुमालेः सुमालेश्च जगाम हरिसत्तमः ॥२१॥
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च । वज्रकायस्य च तथा पुप्लुवे स महाकपिः ॥२२॥

That mighty monkey, Hanumān, reckoned the palace to be the very ornament of Lankā and wandered about the abode of Rāvaṇa at that time. (15) Moving from house to house belonging to the ogres and even observing all the gardens as well as the palaces, he ranged undaunted everywhere. (16) Leaping down into the mansion of Prahasta, the powerful Hanumān, who was endowed with extraordinary vehemence, sprang from that house to another, which belonged to Mahāpārśwa. (17) That mighty monkey, Hanumān, then bounded into the palace of Kumbhakarṇa, which resembled a cloud, and (thence) into that of Vibhīṣaṇa. (18) He further leapt into the house of Mahodara and likewise into that of Virūpākṣa as well and similarly into those of Vidyujjihva and Vidyunmāli. (19) That great monkey, who was possessed of extraordinary speed, similarly bounded into the house of Vajradaṁṣṭra as also into the houses of Śuka and the wise Sāraṇa. (20) Hanumān (the commander of monkey forces) likewise passed on to the palace of Indrajit (Rāvaṇa's eldest son) and (then) that jewel among the monkeys went into the dwellings of Jambumāli and Sumāli. (21) That great monkey also leapt into the abode of Raśmiketu, and likewise into that of Sūryaśatru, and similarly into that of Vajrakāya. (22)

धूम्राक्षस्याथ सम्पातेर्भवनं मारुतात्मजः । विद्युद्रूपस्य भीमस्य घनस्य विघनस्य च ॥२३॥
शुकनाभस्य चक्रस्य शठस्य कपटस्य च । ह्रस्वकर्णस्य दंष्ट्रस्य लोमशस्य च रक्षसः ॥२४॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य सादिनः । विद्युज्जिह्वद्विजिह्वानां तथा हस्तिमुखस्य च ॥२५॥
करालस्य पिशाचस्य शोणिताक्षस्य चैव हि । प्लवमानः क्रमेणैव हनुमान् मारुतात्मजः ॥२६॥

तेषु तेषु महार्हेषु भवनेषु महायशाः । तेषामृद्धिमतामृद्धिं ददर्श स महाकपिः ॥२७॥
सर्वेषां समतिक्रम्य भवनानि समन्ततः । आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥२८॥
रावणस्योपशायिन्यो ददर्श हरिसत्तमः । विचरन् हरिशार्दूलो राक्षसीर्विकृतेक्षणाः ॥२९॥
शूलमुद्गरहस्तांश्च शक्तितोमरधारिणः । ददर्श विविधान् गुल्मांस्तस्य रक्षःपतेर्गृहे ॥३०॥
राक्षसांश्च महाकायान् नानाप्रहरणोद्यतान् । रक्ताञ्श्वेतान् सितांश्चापि हरींश्चापि महाजवान् ॥३१॥
कुलीनान् रूपसम्पन्नान् गजान् परगजारुजान् । शिक्षितान् गजशिक्षायामैरावतसमान् युधि ॥३२॥
निहन्तॄन् परसैन्यानां गृहे तस्मिन् ददर्श सः । क्षरतश्च यथा मेघान् स्रवतश्च यथा गिरीन् ॥३३॥
मेघस्तनितनिर्घोषान् दुर्धर्षान् समरे परैः ।

The son of the wind-god then visited the habitations of Dhūmrākṣa, Sampāti, Vidyudrūpa, Bhīma, Ghana and Vighana, Śukanābha, Chakra, Śaṭha and Kapaṭa, Hraswakarṇa, Daṃṣṭra and the ogre Lomaśa, Yuddhonmatta, Matta, Dhwajagrīva, Sādī, (another) Vidyujjihva. and Dwijihva and likewise those of Hastimukha, Karāla, Piśācha and also of Śoṇitākṣa. Leaping one after another into the various mansions of great value, that mighty and highly illustrious monkey, Hanumān, son of the wind-god, marked the affluence of those wealthy ogres. (23—27) Passing clearly beyond the residences of all (the aforesaid principal ogres) on every side, Hanumān (endowed with riches in the form of virility) once more reached the palace of Rāvaṇa (the ruler of ogres). (28) While wandering (about the palace of Rāvaṇa), Hanumān (a tiger among the monkeys), the foremost of monkeys, beheld (a number of) ogresses with hideous eyes guarding the bed-chamber of Rāvaṇa. (29) He also saw in the abode of that lord of ogres various troops of ogres bearing darts and clubs in their hands and carrying javelins and lances. (30) He further observed gigantic ogres with uplifted weapons of every description and also found tethered (in the stables) red as well as white steeds of exceeding speed. (31) He observed in that palace elephants of superior breed, vanquishers of hostile tuskers and destroyers of hostile forces, which were endowed with grace and had been trained in the methods of warfare carried on with elephants, which were equal in combat to Airāvata (the elephant who carries on his back Indra, the ruler of paradise) and discharged fluid from their temples like raining clouds and mountains sending forth rills and springs etc., (nay) whose trumpeting resembled the thundering of clouds and which were hard to assail for the foes.

सहस्रं वाहिनीस्तत्र जाम्बूनदपरिष्कृताः ॥ ३४ ॥
हेमजालैरविच्छिन्नास्तरुणादित्यसंनिभाः । ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥३५॥
शिबिका विविधाकाराः स कपिर्मारुतात्मजः । लतागृहाणि चित्राणि चित्रशालागृहाणि च ॥३६॥
क्रीडागृहाणि चान्यानि दारुपर्वतकानि च । कामस्य गृहकं रम्यं दिवागृहकमेव च ॥३७॥
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने । स मन्दरसमप्रख्यं मयूरस्थानसकुलम् ॥३८॥
ध्वजयष्टिभिराकीर्णं ददर्श भवनोत्तमम् ।
अनन्तरत्ननिचयं निधिजालं समन्ततः । धीरनिष्ठितकर्माङ्गं गृहं भूतपतेरिव ॥३९॥
अर्चिर्भिश्चापि रत्नानां तेजसा रावणस्य च । विरराज च तद् वेश्म रश्मिवानिव रश्मिभिः ॥४०॥
जाम्बूनदमयान्येव शयनान्यासनानि च । भाजनानि च शुभ्राणि ददर्श हरियूथपः ॥४१॥
मध्वासवकृतक्लेदं मणिभाजनसंकुलम् । मनोरममसम्बाधं कुबेरभवनं यथा ॥४२॥

नूपुराणां च घोषेण काञ्चीनां निःस्वनेन च । मृदङ्गतलनिर्घोषैर्घोषवद्भिर्विनादितम् ॥४३॥
प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम् । सुव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम् ॥४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्ठः सर्गः ॥ ६ ॥

Hanumān (also) beheld in the abode of Rāvaṇa, the ruler of ogres, thousands of garrisons adorned with jewels of pure gold (found in the bed of the Jammu river), (nay) fully protected with armours of gold and (therefore) shining brightly like the morning sun. (32—35) The aforesaid monkey, son of the wind-god, (further) observed in the palace of Rāvaṇa (the lord of ogres) palanquins of various shapes, wonderful bowers and buildings with picture galleries (duly provided in them) as also other pleasure-houses with wooden mountains, a lovely house for sexual delights and a diurnal pleasure-house as well. He found the excellent palace having an appearance like that of Mount Mandara and crowded with pens for peacocks, thickly set with flagstaffs, and enriched with heaps of endless precious stones and collections of treasures on all sides. Sacrifices forming part of the ritual were performed there (for the preservation of those treasures) by fearless and resolute priests, so that the palace looked like the mansion of Kubera (the ruler of spirits). (36—39) Due to the rays of its precious stones and the splendour of Rāvaṇa, the aforesaid palace shone brightly like the sun encircled by its (myriad) rays. (40) Hanumān (a leader of monkey hordes) beheld (in that palace) couches and seats and glittering vessels (all) made of gold. (41) Hanumān penetrated deep into the huge, beautiful and commodious edifice, whose floors remained wet with wines and liquors (spilt now and then), which was full of vessels made of gems and looked like the mansion of Kubera, (nay) which was resonant with the tinkling of anklets, the jingling of girdles, the sound of clapping and the crash of wooden tomtoms and other deep-sounding musical instruments of percussion, which consisted of multitudes of lofty mansions, was crowded with hundreds of excellent women and encircled by (a number of) spacious concentric enclosures. (42—44)

Thus ends Canto Six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka.

स वेश्मजालं बलवान् ददर्श व्यासक्तवैदूर्यसुवर्णजालम् ।
यथा महत्प्रावृषि मेघजालं विद्युत्पिनद्धं सविहंगजालम् ॥ १ ॥
निवेशनानां विविधाश्च शालाः प्रधानशङ्खायुधचापशालाः ।
मनोहराश्चापि पुनर्विशाला ददर्श वेश्माद्रिषु चन्द्रशालाः ॥ २ ॥

गृहाणि नानावसुराजितानि देवासुरैश्चापि सुपूजितानि ।
सर्वैश्च दोषैः परिवर्जितानि कपिर्ददर्श स्वबलार्जितानि ॥ ३ ॥
तानि प्रयत्नाभिसमाहितानि मयेन साक्षादिव निर्मितानि ।
महीतले सर्वगुणोत्तराणि ददर्श लङ्काधिपतेर्गृहाणि ॥ ४ ॥
ततो ददर्शोच्छ्रितमेघरूपं मनोहरं काञ्चनचारुरूपम् ।
रक्षोऽधिपस्यात्मबलानुरूपं गृहोत्तमं ह्यप्रतिरूपरूपम् ॥ ५ ॥
महीतले स्वर्गमिव प्रकीर्णं श्रिया ज्वलन्तं बहुरत्नकीर्णम् ।
नानातरूणां कुसुमावकीर्णं गिरेरिवाग्रं रजसावकीर्णम् ॥ ६ ॥
नारीप्रवेकैरिव दीप्यमानं तडिद्भिरम्भोधरमर्च्यमानम् ।
हंसप्रवेकैरिव वाह्यमानं श्रिया युतं खे सुकृतं विमानम् ॥ ७ ॥

The mighty Hanumān beheld the collection of buildings (comprising the palace of Rāvaṇa), to which were fitted lattices of gold inlaid with cat's-eyes, which was full of flocks of birds and looked like a huge mass of clouds pierced by lightning in the rainy season and surrounded by flocks of birds. (1) He also observed various apartments forming part of the buildings and stored with excellent conches, bows and other weapons and further saw soul-captivating and commodious attics on tops of the mountain-like mansions. (2) The monkey (also) beheld mansions enriched with treasures of various kinds and held in great veneration even by gods and demons, which were completely divorced from all sorts of flaws and which had been acquired (from the possession of Kubera) by dint of might. (3) He saw those mansions of Rāvaṇa (the suzerain lord of Lankā), which had been disposed with great effort and had been constructed as it were by Maya (the architect of the demons, noted for his magical skill), himself and which were superior on the earth's surface in point of all excellences. (4) He then beheld the excellent and soul-captivating palace of Rāvaṇa (the suzerain ruler of ogres) of incomparable loveliness, (nay) having the appearance of a towering cloud and possessing the effulgence of gold and worthy of his own (extraordinary) might, which was heaven as it were fallen on earth and was blazing with splendour, which was full of numerous precious stones and strewn with the flowers of various trees, which looked like the summit of a mountain covered with pollen; (nay) which was lit up by jewel-like women as a cloud adorned with flashes of lightning and looked like a beautifully made aerial car full of splendour and being drawn in the skies by excellent swans. (5—7)

यथा नगाग्रं बहुधातुचित्रं यथा नभश्च ग्रहचन्द्रचित्रम् ।
ददर्श युक्तीकृतचारुमेघचित्रं विमानं बहुरत्नचित्रम् ॥ ८ ॥
मही कृता पर्वतराजिपूर्णा शैलाः कृता वृक्षवितानपूर्णाः ।
वृक्षाः कृताः पुष्पवितानपूर्णाः पुष्पं कृतं केसरपत्रपूर्णम् ॥ ९ ॥
कृतानि वेश्मानि च पाण्डुराणि तथा सुपुष्पाण्यपि पुष्कराणि ।
पुनश्च पद्मानि सकेसराणि वनानि चित्राणि सरोवराणि ॥ १० ॥
पुष्पाह्वयं नाम विराजमानं रत्नप्रभाभिश्च विघूर्णमानम् ।
वेश्मोत्तमानामपि चोच्चमानं महाकपिस्तत्र महाविमानम् ॥ ११ ॥

कृताश्च वैदूर्यमया विहङ्गा रूप्यप्रवालैश्च तथा विहङ्गाः ।
चित्राश्च नानावसुभिर्भुजंगा जात्यानुरूपास्तुरगाः शुभाङ्गाः ॥ १२ ॥
प्रवालजाम्बूनदपुष्पपक्षाः सलीलमावर्जितजिह्मपक्षाः ।
कामस्य साक्षादिव भान्ति पक्षाः कृता विहङ्गाः सुमुखाः सुपक्षाः ॥ १३ ॥
नियुज्यमानाश्च गजाः सुहस्ताः सकेसराश्चोत्पलपत्रहस्ताः ।
बभूव देवी च कृता सुहस्ता लक्ष्मीस्तथा पद्मिनि पद्महस्ता ॥ १४ ॥

Hanumān (also) beheld (in that palace) and aerial car decked with numerous precious stones and charming like a beautiful cloud endowed with many hues (by the rays of the sun), which resembled a mountain-peak, looking picturesque with numerous minerals, and the firmament illumined by planets including the moon. (8) The ground (on which those intending to board the aerial car stood) had been provided with rows of (artificial) hills (of gems, gold etc.), the latter (in their turn) were covered with clusters of trees (also artificial), the trees were clothed with bunches of (artificial) flowers, while the flowers were made full with filaments and petals. (9) White mansions had been erected (in it) and likewise pools, with lovely flowers; again, lotuses with filaments had been planted and charming groves grown and lakes (too) had been constructed. (10) (Thus) Hanumān (the great monkey) saw there the vast aerial car bearing the name of Puṣpaka, derived from the word 'Puṣpa' (a flower), capable of travelling long distances and shining brightly with the rays of precious stones, (nay) enjoying an exalted rank among the foremost of aerial cars (serving as the residence of gods). (11) Birds of cat's-eye gems as well as those fashioned of silver and corals, nay, lovely serpents made of various jewels and also horses of beautiful limbs resembling steeds of a noble breed figured there. (12) Birds of charming beaks and lovely wings had been made carved, which bore on their wings flowers of corals and sterling gold, which had playfully contracted their slanting wings and which looked like allies of Cupid himself. (13) In a lotus-pool (within the Puṣpaka) could be seen (artificial) elephants with shapely trunks and covered with filaments (of lotuses) engaged in offering worship to Goddess Lakṣmī (the goddess of fortune and Consort of Lord Viṣṇu) with lotus-petals held in their trunks, and an image of Goddess Lakṣmī too had been fashioned with (four) graceful hands and holding a lotus in Her hand. (14)

इतीव तद्गृहमभिगम्य शोभनं सविस्मयो नगमिव चारुकन्दरम् ।
पुनश्च तत्परमसुगन्धि सुन्दरं हिमात्यये नगमिव चारुकन्दरम् ॥ १५ ॥
ततः स तां कपिरभिपत्य पूजितां चरन् पुरीं दशमुखबाहुपालिताम् ।
अदृश्य तां जनकसुतां सुपूजितां सुदुःखितां पतिगुणवेगनिर्जिताम् ॥ १६ ॥
ततस्तदा बहुविधभावितात्मनः कृतात्मनो जनकसुतां सुवर्त्मनः ।
अपश्यतोऽभवदतिदुःखितं मनः सचक्षुषः प्रविचरतो महात्मनः ॥ १७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तमः सर्गः ॥ ७ ॥

Hanumān was thus filled with wonder on visiting that splendid and beautiful aerial car, resembling a mountain with lovely caverns and further looking like a tree with charming hollows and supremely fragrant during the spring-time (lit., the close of winter). (15) Reaching that honoured city, protected by the arms of Rāvaṇa (the ten-headed monster) and not finding (anywhere), even though moving about (freely), that daughter of King Janaka, highly respected and sore afflicted and conquered by the force of her consort's virtues, the aforesaid monkey presently felt very miserable. (16) The mind of the highsouled monkey, who had contemplated on the Supreme Spirit in many ways and disciplined his self, (nay) who (always) followed the right path and who kept his eyes open, thereupon became sore distressed when he did not perceive Sītā on that occasion, though ranging wide. (17)

Thus ends Canto Seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

A further description of the aerial car Puṣpaka

स तस्य मध्ये भवनस्य संस्थितो महद्विमानं मणिरत्नचित्रितम् ।
प्रतप्तजाम्बूनदजालकृत्रिमं ददर्श धीमान् पवनात्मजः कपिः ॥ १ ॥
तदप्रमेयप्रतिकारकृत्रिमं कृतं स्वयं साध्विति विश्वकर्मणा ।
दिवं गते वायुपथे प्रतिष्ठितं व्यराजतादित्यपथस्य लक्ष्म तत् ॥ २ ॥
न तत्र किंचिन्न कृतं प्रयत्नतो न तत्र किंचिन्न महार्घरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि न तत्र किंचिन्न महाविशेषवत् ॥ ३ ॥

Stationed in the centre of the aforesaid palace, that intelligent monkey sprung from the loins of the wind-god beheld a vast aerial car, rendered picturesque by gems and jewels and distinguished by the structure of lattice windows of highly refined gold. (1) The aerial car was embellished with images etc. of immeasurable beauty and made by Viśwakarmā (the artisan of gods) himself as an excellent achievement. Placed on the aerial path lying in the heavens it shone brightly as a beacon-light in the orbit of the sun. (2) There was nothing in that structure which had not been executed with special effort and there was no part of it which was not inlaid with precious stones of great value. The specialities which were incorporated into it were not to be found even in the abodes of gods and there was nothing in it which was not marked with some great speciality. (3)

तपस्समाधानपराक्रमार्जितं मनस्समाधानविचारचारिणम् ।
अनेकसंस्थानविशेषनिर्मितं ततस्ततस्तुल्यविशेषनिर्मितम् ॥ ४ ॥
मनः समाधाय तु शीघ्रगामिनं दुरासदं मारुततुल्यगामिनम् ।
महात्मनां पुण्यकृतां महर्द्धिनां यशस्विनामग्र्यमुदामिवालयम् ॥ ५ ॥
विशेषमालम्ब्य विशेषसंस्थितं विचित्रकूटं बहुकूटमण्डितम् ।
मनोऽभिरामं शरदिन्दुनिर्मलं विचित्रकूटं शिखरं गिरेर्यथा ॥ ६ ॥
वहन्ति यत्कुण्डलशोभितानना महाशना व्योमचरा निशाचराः ।
विवृत्तविध्वस्तविशाललोचना महाजवा भूतगणाः सहस्रशः ॥ ७ ॥

वसन्तपुष्पोत्करचारुदर्शनं वसन्तमासादपि चारुदर्शनम् ।
स पुष्पकं तत्र विमानमुत्तमं ददर्श तद् वानरवीरसत्तमः ॥ ८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टमः सर्गः ॥ ८ ॥

That prince among monkey heroes saw in that palace the excellent aerial car, Puṣpaka, which had been secured (by Rāvaṇa) by dint of prowess acquired through askesis and concentration of thought (on Lord Śiva), which went wherever the thought of its master directed it after concentration of mind, (nay) which had been constructed according to specific models and prepared with special appropriate materials collected from various places; which moved swiftly following the mind of its master and was difficult to approach (for the sinful), (nay) which sped as swiftly as the wind and could be occupied only by exalted souls who had performed meritorious deeds and acquired enormous wealth of askesis, were illustrious and enjoyed the foremost happiness; which, having partaken of a peculiarity (of its own), had been shaped in a peculiar fashion, which was a (veritable) collection of curios and was adorned with numerous apartments, which was soul-captivating and bright as the autumnal moon and looked like a mountain-peak with (a number of) lovely (smaller) pinnacles; which was borne by hosts of genii, thousands in number, whose faces were adorned with ear-rings, who were voracious eaters and had large rolling and unwinking eyes, were endowed with tremendous speed, (nay) who travelled through space and ranged at night; and which with its bunches of vernal flowers was charming to look at and was lovelier even than the vernal month. (4—8)

Thus ends Canto Eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states.

तस्यालयवरिष्ठस्य मध्ये विमलमायतम् । ददर्श भवनश्रेष्ठं हनुमान् मारुतात्मजः ॥ १ ॥
अर्धयोजनविस्तीर्णमायतं योजनं महत् । भवनं राक्षसेन्द्रस्य बहुप्रासादसंकुलम् ॥ २ ॥
मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम् । सर्वतः परिचक्राम हनूमानरिसूदनः ॥ ३ ॥
उत्तमं राक्षसावासं हनुमानवलोकयन् । आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ ४ ॥
चतुर्विषाणैर्द्विरदैस्त्रिविषाणैस्तथैव च । परिक्षिप्तमसम्बाधं रक्ष्यमाणमुदायुधैः ॥ ५ ॥
राक्षसीभिश्च पत्नीभी रावणस्य निवेशनम् । आहृताभिश्च विक्रम्य राजकन्याभिरावृतम् ॥ ६ ॥
तन्नक्रमकराकीर्णं तिमिंगिलझषाकुलम् । वायुवेगसमाधूतं पन्नगैरिव सागरम् ॥ ७ ॥

In the centre of that palace, the most excellent of all edifices, Hanumān, sprung from the loins of the wind-god, espied the huge, spotless and spacious mansion of Rāvaṇa (the lord of ogres), the foremost of (all) buildings, half a Yojana (or four miles) wide and a Yojana (or eight miles) long and crowded with numerous edifices. (1-2) Looking about for the large-eyed Sītā, a princess of the Videha territory, Hanūmān, the slayer of his foes, ranged all over (in that palace). (3) Gazing on the excellent abode of the ogres, Hanumān, who was full of riches (in the form of strength and valour), presently approached the mansion of Rāvaṇa (the ruler of ogres). (4) The commodious edifice was surrounded by elephants with four, two and three tusks respectively and was being guarded by ogres with uplifted weapons. (5) The mansion was thronged with ogresses, who were wives of Rāvaṇa as well as by princesses who had been brought away by him after showing valour. (6) It looked like a sea infested with crocodiles and alligators, crowded with whales and (other) fishes, tossed by the force of winds and teeming with serpents. (7)

या हि वैश्रवणे लक्ष्मीर्या चन्द्रे हरिवाहने । सा रावणगृहे रम्या नित्यमेवानपायिनी ॥८॥
या च राज्ञः कुबेरस्य यमस्य वरुणस्य च । तादृशी तद्विशिष्टा वा ऋद्धी रक्षोगृहेष्विह ॥९॥
तस्य हर्म्यस्य मध्यस्थवेश्म चान्यत् सुनिर्मितम् । बहुनिर्यूहसंयुक्तं ददर्श पवनात्मजः ॥१०॥
ब्रह्मणोऽर्थे कृतं दिव्यं दिवि यद् विश्वकर्मणा । विमानं पुष्पक नाम सर्वरत्नविभूषितम् ॥११॥
परेण तपसा लेभे यत् कुबेरः पितामहात् । कुबेरमोजसा जित्वा लेभे तद् राक्षसेश्वरः ॥१२॥

The lovely splendour that hangs about Kubera (son of Sage Viśravā), the moon and Indra (who has a greenish mount) ever existed in the abode of Rāvaṇa and never departed (from it). (8) In the dwellings of the ogres at Lankā was found the same type of prosperity or (even) greater than that which reigned in the residences of King Kubera (the ruler of Yakṣas and other demigods), Yama (the god of retribution) and Varuṇa (the god of waters). (9) Hanumān (sprung from the loins of the wind-god) beheld another edifice in the centre of the aforesaid mansion, which was beautifully constructed and marked with the presence of numerous elephants in rut. (10) Conquering Kubera by dint of his (superior) physical strength, Rāvaṇa (the lord of ogres) had won (as a booty) that heavenly aerial car, Puṣpaka by name, which had been constructed in heaven for Brahmā (the creator) by Viśwakarmā (the architect of gods) and was embellished with all kinds of precious stones, and which Kubera had secured by virtue of the severest asceticism from Brahmā (the grandfather of the entire creation, which was brought forth by his mind-born sons, the Prajāpatis). (11-12)

ईहामृगसमायुक्तैः कार्तस्वरहिरण्मयैः । सुकृतैराचितं स्तम्भैः प्रदीप्तमिव च श्रिया ॥१३॥
मेरुमन्दरसंकाशैरुल्लिखद्भिरिवाम्बरम् । कूटागारैः शुभागारैः सर्वतः समलंकृतम् ॥१४॥
ज्वलनार्कप्रतीकाशैः सुकृतं विश्वकर्मणा । हेमसोपानयुक्तं च चारुप्रवरवेदिकम् ॥१५॥
जालवातायनैर्युक्तं काञ्चनैः स्फाटिकैरपि । इन्द्रनीलमहानीलमणिप्रवरवेदिकम् ॥१६॥
विद्रुमेण विचित्रेण मणिभिश्च महाधनैः । निस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम् ॥१७॥
चन्दनेन च रक्तेन तपनीयनिभेन च । सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम् ॥१८॥
विमानं पुष्पकं दिव्यमारुरोह महाकपिः । तत्रस्थः सर्वतो गन्धं पानभक्ष्यान्नसम्भवम् ॥१९॥

दिव्यं सम्मूर्च्छितं जिघ्रन् रूपवन्तमिवानिलम् । स गन्धस्तं महासत्त्वं बन्धुर्बन्धुमिवोत्तमम् ॥२०॥
इत एहीत्युवाचेव तत्र यत्र स रावणः ।

Hanumān (the mighty monkey) leapt up the heavenly aerial car, Puṣpaka, which was supported by well-fashioned pillars of gold and silver, embellished with images of wolves, and which was ablaze as it were with splendour; which was graced on all sides with secret cells and pleasure-houses, resembling Meru and Mandara mountains, brilliant as fire and the sun and scraping the heavens as it were; which had been constructed well by Viśwakarmā (the architect of gods), had stairways of gold and charming and excellent platforms radiant with sapphires and emeralds, was provided with lattice windows of gold as well as of crystal, was embellished on all sides with floors inlaid with lovely coral and precious gems and matchless pearls and which shone like the rising sun painted as it was with red sandal bright as heated gold and emitting a pure odour. Standing there he smelt the heavenly odour coming from drinks and foods including cooked rice and diffused on all sides—odour which impinged on him as though it were solid air. That odour called as it were Hanumān, who was endowed with extraordinary vitality, (even) as a relation would call an esteemed relative, to the place where Rāvaṇa was, saying 'Come hither.'

ततस्तां प्रस्थितः शालां ददर्श महतीं शिवाम् ॥२१॥
रावणस्य महाकान्तां कान्तामिव वरस्त्रियम् । मणिसोपानविकृतां हेमजालविराजिताम् ॥२२॥
स्फाटिकैरावृततलां दन्तान्तरितरूपिकाम् । मुक्तावज्रप्रवालैश्च रूप्यचामीकरैरपि ॥२३॥
विभूषितां मणिस्तम्भैः सुबहुस्तम्भभूषिताम् । समैर्ऋजुभिरत्युच्चैः समन्तात् सुविभूषितैः ॥२४॥
स्तम्भैः पक्षैरिवात्युच्चैर्दिवं सम्प्रस्थितामिव । महत्या कुथयाऽऽस्तीर्णां पृथिवीलक्षणाङ्कया ॥२५॥
पृथिवीमिव विस्तीर्णां सराष्ट्रगृहशालिनीम् । नादितां मत्तविहगैर्दिव्यगन्धाधिवासिताम् ॥२६॥
परार्ध्यास्तरणोपेतां रक्षोऽधिपनिषेविताम् । धूम्रामगुरुधूपेन विमलां हंसपाण्डुराम् ॥२७॥
पत्रपुष्पोपहारेण कल्माषीमिव सुप्रभाम् । मनसो मोदजननीं वर्णस्यापि प्रसाधिनीम् ॥२८॥
तां शोकनाशिनीं दिव्यां श्रियः संजननीमिव ।

Set out from there he beheld that well-known, wonderful, spacious and cosy hall which was the most beloved of Rāvaṇa as a loved belle, had stairways of gems constructed with extra care and was adorned with lattice windows of gold; whose floors were covered with slabs of crystal inlaid with figures of ivory, pearls, diamonds and corals as well as of silver and gold; which was embellished with pillars of gems, uniform, straight and very tall and highly ornamented as well as with numerous other pillars; which, supported as it was on very lofty pillars looking like (so many) wings, had duly set out as it were on its flight to heaven; whose floor was covered with a large carpet with designs of mountains, trees and rivers etc. (the features of the earth's surface) executed on it; which was extensive like the earth and looked charming with mural representations of (various) countries and dwellings; which was rendered noisy by birds in heat and (ever) remained scented with celestial odours; which was hung with excellent tapestries and was inhabited by Rāvaṇa (the suzerain ruler of ogres); which remained smoky with fumes of incense made of Agallochum, though spotless and white as a swan; (nay) which with its offerings of leaves and flowers looked variegated as it were, was full of great effulgence and soul-ravishing and served as an adornment even to splendour; which banished (all) grief and gave birth to prosperity as it were.

इन्द्रियाणीन्द्रियार्थैस्तु पञ्च पञ्चभिरुत्तमैः ॥२९॥
तर्पयामास मातेव तदा रावणपालिता ।
स्वर्गोऽयं देवलोकोऽयमिन्द्रस्यापि पुरी भवेत् । सिद्धिर्वेयं परा हि स्यादित्यमन्यत मारुतिः ॥३०॥
प्रध्यायत इवापश्यत् प्रदीपांस्तत्र काञ्चनान् । धूर्तानिव महाधूर्तैर्देवनेन पराजितान् ॥३१॥
दीपानां च प्रकाशेन तेजसा रावणस्य च । अर्चिर्भिर्भूषणानां च प्रदीप्तेत्यभ्यमन्यत ॥३२॥
ततोऽपश्यत् कुथासीनं नानावर्णाम्बरस्रजम् । सहस्रं वरनारीणां नानावेषविभूषितम् ॥३३॥
परिवृत्तेऽर्धरात्रे तु पाननिद्रावशंगतम् । क्रीडित्वोपरतं रात्रौ प्रसुप्तं बलवत् तदा ॥३४॥
तत् प्रसुप्तं विरुरुचे निःशब्दान्तरभूषितम् । निःशब्दहंसभ्रमरं यथा पद्मवनं महत् ॥३५॥

Like a mother, the chamber protected by Rāvaṇa gratified on that occasion (all) the five senses (of Hanumān) with the excellent five objects of those senses. Hanumān (son of the wind-god) speculated that the place where he stood might indeed be paradise or that it might be the realm of (the principal) gods, the city of Indra (the ruler of gods) or that it might be the realm of Brahmā (the attainment of which constitutes the highest achievement on the material plane). (13—30) Hanumān found the lights burning (steadily) inside lamps of gold (mounted on lamp posts also of gold and bedimmed as it were by the splendour of Rāvaṇa) in that chamber as though they were in deep contemplation like gamblers worsted in gambling by expert gamblers. (31) He thought that the chamber was ablaze with the brilliance of the lights and the glory of Rāvaṇa as also with the splendour of the ornaments. (32) Next he found lying on the carpet at that moment thousands of belles wearing clothes and garlands of diverse hues and clad in various attires, nay, fallen dead asleep at night under the influence of drink and slumber, having retired after sport, half of the night having (already) passed. (33-34) Fast asleep and adorned with jewels (such as girdle and anklets) which did not make their peculiar tinkling sound, that bevy shone brightly like a large bed of lotuses with the swans and bees sitting calm and quiet (without any noise). (35)

तासां संवृतदन्तानि मीलिताक्षीणि मारुतिः । अपश्यत् पद्मगन्धीनि वदनानि सुयोषिताम् ॥३६॥
प्रबुद्धानीव पद्मानि तासां भूत्वा क्षपाक्षये । पुनः संवृतपत्राणि रात्राविव बभुस्तदा ॥३७॥
इमानि मुखपद्मानि नियतं मत्तषट्पदाः । अम्बुजानीव फुल्लानि प्रार्थयन्ति पुनः पुनः ॥३८॥
इति वामन्यत श्रीमानुपपत्त्या महाकपिः । मेने हि गुणतस्तानि समानि सलिलोद्भवैः ॥३९॥
सा तस्य शुशुभे शाला ताभिः स्त्रीभिर्विराजिता । शरदीव प्रसन्ना द्यौस्ताराभिरभिशोभिता ॥४०॥
स च ताभिः परिवृतः शुशुभे राक्षसाधिपः । यथा ह्युडुपतिः श्रीमांस्ताराभिरिव संवृतः ॥४१॥
याश्च्यवन्तेऽम्बरात् ताराः पुण्यशेषसमावृताः । इमास्ताः संगताः कृत्स्ना इति मेने हरिस्तदा ॥४२॥
ताराणामिव सुव्यक्तं महतीनां शुभार्चिषाम् । प्रभावर्णप्रसादाश्च विरेजुस्तत्र योषिताम् ॥४३॥

Hanumān (son of the wind-god) saw the faces of those belles with their teeth concealed by their (sealed) lips and their eyes closed and emitting a fragrance akin to that of a lotus. (36) Assuming the shape of full-blown lotuses at the close of night, their faces again looked at that time like lotuses with their petals closed at night. (37) By recourse to reason the glorious and mighty monkey (Hanumān) presumed that the drunken bees must be repeatedly invoking the hospitality of these lotus-like faces as they do in the case of expanded lotuses; for he regarded the former akin to lotuses (lit., flowers sprung from water). (38-39) Irradiated by those women that chamber of Rāvaṇa shone like the cloudless sky spangled on all sides with stars in autumn. (40) And, surrounded by them, Rāvaṇa (the suzerain lord of ogres) actually shone like the glorious moon (lit., the lord of stars) encircled by stars. (41) The monkey (Hanumān) thought at that time that all those meteors that fell from the heavens, wrapped up in the residue of their (exhausted stock of) merit had been (re-) united there. (42) Nay, the lustre, complexion and grace of the women lying there very vividly resembled the brilliance, charm and clearness of big stars radiating bright lustre. (43)

व्यावृत्तकचपीनस्रक्प्रकीर्णवरभूषणाः । पानव्यायामकालेषु निद्रोपहतचेतसः ॥४४॥
व्यावृत्ततिलकाः काश्चित् काश्चिदुद्भ्रान्तनूपुराः । पार्श्वे गलितहाराश्च काश्चित् परमयोषितः ॥४५॥
मुक्ताहारवृताश्चान्याः काश्चित् प्रस्रस्तवाससः । व्याविद्धरशनादामाः किशोर्य इव वाहिताः ॥४६॥
अकुण्डलधराश्चान्या विच्छिन्नमृदितस्रजः । गजेन्द्रमृदिताः फुल्ला लता इव महावने ॥४७॥
चन्द्रांशुकिरणाभाश्च हाराः कासांचिदुद्गताः । हंसा इव बभुः सुप्ताः स्तनमध्येषु योषिताम् ॥४८॥
अपरासां च वैदूर्याः कादम्बा इव पक्षिणः । हेमसूत्राणि चान्यासां चक्रवाका इवाभवन् ॥४९॥
हंसकारण्डवोपेताश्चक्रवाकोपशोभिताः । आपगा इव ता रेजुर्जघनैः पुलिनैरिव ॥५०॥
किङ्किणीजालसकोशास्ता हेमविपुलाम्बुजाः । भावग्राहा यशस्तीराः सुप्ता नद्य इवाबभुः ॥५१॥
मृदुष्वङ्गेषु कासांचित् कुचाग्रेषु च संस्थिताः । बभूवुर्भूषणानीव शुभा भूषणराजयः ॥५२॥
अशुकान्ताश्च कासांचिन्मुखमारुतकम्पिताः । उपर्युपरि वक्त्राणां व्याधूयन्ते पुनः पुनः ॥५३॥
ताः पताका इवोद्धूताः पत्नीनां रुचिरप्रभाः । नानावर्णसुवर्णानां वक्त्रमूलेषु रेजिरे ॥५४॥
ववल्गुश्चात्र कासांचित् कुण्डलानि शुभार्चिषाम् । मुखमारुतसंकम्पैर्मन्दं मन्दं च योषिताम् ॥५५॥

Their locks and thick garlands thrown into disorder and their excellent jewels scattered at the time of drinking and dancing etc., they had fallen unconscious under the influence of slumber. (44) Some (of them) had the sacred marks on their forehead wiped off, others had their anklets thrown on (their ankles), while (still) other belles had their necklaces fallen off by their side. (45) Some lay covered by their (broken) necklaces, while others had their raiment slipped off, while (yet) others, who had the strings of their girdles snapped, lay like young mares which had been made to loads (and fallen asleep under a spell of exertion). (46) Some did not have any ear-rings (which had obviously dropped in the course of their dancing etc.), while others had their garlands broken and crushed and looked like blossomed creepers lying crushed by a lordly elephant in a large forest. (47) Again, the pearl necklaces of some women, which had come out shone like the rays of the moon and the sun, appeared like swans lying asleep in the space between their breasts. (48) Necklaces of cat's-eye gems on the breasts of some ladies looked like Kādamba birds (a species of geese with dark-grey wings), while chains of gold on the breasts of others appeared like Chakrawāka birds. (49) With their thighs for banks they looked like rivers characterized by swans and ducks and graced by Chakrawākas. (50) With the tiny bells forming part of their girdles for buds, the gold ornaments for big lotuses, the amorous gestures appearing on their person in their dream for alligators and their splendour for banks the women while asleep looked like (so many) streams, (51) The charming marks of ornaments imprinted on their tender limbs as well as on the nipples of some women looked like (so many) ornaments. (52) Shaken by the breaths of their mouths, the ends of the upper garments drawn over the faces of some women fluttered again and again. (53) Those pieces of cloth drawn over the lower parts of the faces of Rāvaṇa's consorts of diverse lovely complexions waved like streamers of agreeable splendour. (54) The ear-rings of some women of charming splendour gently vibrated due to the movements of the breaths escaping from their mouths. (55)

शर्करासवगन्धः स प्रकृत्या सुरभिः सुखः । तासां वदननिःश्वासः सिषेवे रावणं तदा ॥५६॥
रावणाननशङ्काश्च काश्चिद् रावणयोषितः । मुखानि च सपत्नीनामुपाजिघ्रन् पुनः पुनः ॥५७॥
अत्यर्थं सक्तमनसो रावणे ता वरस्त्रियः । अस्वतन्त्राः सपत्नीनां प्रियमेवाचरंस्तदा ॥५८॥
बाहूनुपनिधायान्याः पारिहार्यविभूषितान् । अंशुकानि च रम्याणि प्रमदास्तत्र शिश्यिरे ॥५९॥
अन्या वक्षसि चान्यस्यास्तस्याः काचित् पुनर्भुजम् । अपरा त्वङ्कमन्यस्यास्तस्याश्चाप्यपरा कुचौ ॥६०॥
ऊरुपार्श्वकटीपृष्ठमन्योन्यस्य समाश्रिताः । परस्परनिविष्टाङ्ग्यो मदस्नेहवशानुगाः ॥६१॥
अन्योन्यस्याङ्गसंस्पर्शात् प्रीयमाणाः सुमध्यमाः । एकीकृतभुजाः सर्वाः सुषुपुस्तत्र योषितः ॥६२॥
अन्योन्यभुजसूत्रेण स्त्रीमाला ग्रथिता हि सा । मालेव ग्रथिता सूत्रे शुशुभे मत्तषट्पदा ॥६३॥
लतानां माधवे मासि फुल्लानां वायुसेवनात् । अन्योन्यमालाग्रथितं संसक्तकुसुमोच्चयम् ॥६४॥
प्रतिवेष्टितसुस्कन्धमन्योन्यभ्रमराकुलम् । आसीद् वनमिवोद्धृतं स्त्रीवनं रावणस्य तत् ॥६५॥
उचितेष्वपि सुव्यक्तं न तासां योषितां तदा । विवेकः शक्यं आधातुं भूषणाङ्गाम्बरस्रजाम् ॥६६॥
रावणे सुखसंविष्टे ताः स्त्रियो विविधप्रभाः । ज्वलन्तः काञ्चना दीपाः प्रेक्षन्तोऽनिमिषा इव ॥६७॥

Emitting the odour of spirituous liquor extracted from sugar, the well-known breath escaping from their mouth which was naturally fragrant and delightful, was refreshing Rāvaṇa at that time. (56) Nay, some consorts of Rāvaṇa smelt again and again the mouths of their co-wives, suspecting them to be Rāvaṇa's (due to infatuation caused by intoxication and sleep). (57) No longer masters of themselves, their mind being excessively attached to Rāvaṇa, the aforesaid belles (thereby) brought delight only at that time to their co-wives (who too in their turn smelt the mouths of their co-wives, mistaking them to be Rāvaṇa's). (58) Some young women lay there placing their arms adorned with bracelets (under their heads by way of a pillow), while others did so placing their lovely garments under their head. (59) A certain women lay (with her head resting) on another's bosom, while another lay using the latter's arm as a pillow. Yet another for her part lay converting the lap of another into a pillow, while a third lay turning the latter's breasts into a pillow. (60) Yielding to the influence of intoxication and love, they rested (their heads) on the thighs, sides, waist and backs of one another, their limbs placed on one another's limbs. (61) Feeling delighted with the touch of one another's limbs, their arms intertwined, all the women, who were distinguished by their slender waist, were lying asleep there. (62) Strung on the arms of one another intertwined as one string, drunken black bees in heat resting over it (in the form of hair and nipples etc.), the aforesaid garland of women looked really charming like a wreath of flowers strung on a thread. (63) Shaken by the breaths from their mouths (in the shape of their covering), that gathering of the consorts of Rāvaṇa, strung together in the form of a garland, with their bunches of flowers joined with one another, their boughs (in the form of shoulders) interlocked and the black bees (in the form of hair) promiscuously mixed, looked like a cluster of creepers blossomed in the (vernal) month of Vaiśākha (corresponding to April) due to the caress of the (southern) breeze. (64-65) It was not possible to distinguish at that moment the jewels, the limbs, the raiment and the garlands of those women (lying intertwined as they were), even though the jewels etc. very vividly figured in their customary places. (66) While Rāvaṇa lay comfortably asleep, (the deities presiding over) the lights burning on lampposts of gold gazed with unwinking eyes as it were on those women of varying splendour (whom they dared not look on for fear of Rāvaṇṇa so long as he was awake). (67)

राजर्षिविप्रदैत्यानां गन्धर्वाणां च योषितः । रक्षसां चाभवन् कन्यास्तस्य कामवशंगताः ॥६८॥
युद्धकामेन ताः सर्वा रावणेन हृताः स्त्रियः । समदा मदनेनैव मोहिताः काश्चिदागताः ॥६९॥
न तत्र काश्चित् प्रमदाः प्रसह्य वीर्योपपन्नेन गुणेन लब्धाः ।
न चान्यकामापि न चान्यपूर्वा विना वरार्हां जनकात्मजां तु ॥७०॥
न चाकुलीना न च हीनरूपा नादक्षिणा नानुपचारयुक्ता ।
भार्याभवत् तस्य न हीनसत्त्वा न चापि कान्तस्य न कामनीया ॥७१॥
बभूव बुद्धिस्तु हरीश्वरस्य यदीदृशी राघवधर्मपत्नी ।
इमा महाराक्षसराजभार्याः सुजातमस्येति हि साधुबुद्धेः ॥७२॥
पुनश्च सोऽचिन्तयदात्तरूपो ध्रुवं विशिष्टा गुणतो हि सीता ।
अथायमस्यां कृतवान् महात्मा लङ्केश्वरः कष्टमनार्यकर्म ॥७३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे नवमः सर्गः ॥ ९ ॥

Fallen a prey to lust, unmarried daughters of royal sages, Brahmans and demons, as well as of Gandharvas (celestial musicians) and ogres had (chosen to) become his wives. (68) Many other women had been borne away by him because he was fond of war (since he thought that their relatives would offer resistance); while (yet) others, who were drunk with passion, had come (of their own accord), infatuated as they were through love. (69) Even though he was full of prowess, no women among them, excepting of course the daughter of Janaka, who was worthy of being adored (even) by the best, had been forcibly carried off by him; they had been won through eminence (in valour, power, prowess, comeliness etc.). Nor was there any who longed for another nor anyone who had belonged to another in the past. (70) Again, no consort of his was low-born, nor devoid of beauty nor clumsy nor unadorned nor feeble nor repulsive to her husband. (71) The following thought actually entered the mind of the pious-minded Hanumān (the leader of monkeys) that if Sītā, the lawful wife of Śrī Rāma had been allowed (by Rāvaṇa) to remain as happy (with her husband) as those consorts of the mighty Rāvaṇa (the ruler of ogres) were, the birth of Rāvaṇa would indeed have been blessed. (72) Nay, Hanumān thought a second time that surely Sītā was superior (to all those) in point of excellences that having assumed a deceptive form, this mighty ruler of Lankā perpetrated a difficult and ignoble deed (in the shape of her abduction) with reference to her. (73)

Thus ends Canto Nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail.

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम् । अवेक्षमाणो हनुमान् ददर्श शयनासनम् ॥ १ ॥
दान्तकाञ्चनचित्राङ्गैर्वैदूर्यैश्च वरासनैः । महार्हास्तरणोपेतैरुपपन्नं महाधनैः ॥ २ ॥
तस्य चैकतमे देशे दिव्यमालोपशोभितम् । ददर्श पाण्डुरं छत्र ताराधिपतिसंनिभम् ॥ ३ ॥
जातरूपपरिक्षिप्तं चित्रभानोः समप्रभम् । अशोकमालाविततं ददर्श परमासनम् ॥ ४ ॥
वालव्यजनहस्ताभिर्वीज्यमानं समन्ततः । गन्धैश्च विविधैर्जुष्टं वरधूपेन धूपितम् ॥ ५ ॥
परमास्तरणास्तीर्णमाविकाजिनसंवृतम् । दामभिर्वरमाल्यानां समन्तादुपशोभितम् ॥ ६ ॥
तस्मिञ्जीमूतसंकाशं प्रदीप्तोज्ज्वलकुण्डलम् । लोहिताक्षं महाबाहुं महारजतवाससम् ॥ ७ ॥
लोहितेनानुलिप्ताङ्गं चन्दनेन सुगन्धिना । संध्यारक्तमिवाकाशे तोयदं सतडिद्गुणम् ॥ ८ ॥
वृतमाभरणैर्दिव्यैः सुरूपं कामरूपिणम् । सवृक्षवनगुल्माढ्यं प्रसुप्तमिव मन्दरम् ॥ ९ ॥
क्रीडित्वोपरतं रात्रौ वराभरणभूषितम् । प्रियं राक्षसकन्यानां राक्षसानां सुखावहम् ॥१०॥
पीत्वाप्युपरतं चापि ददर्श स महाकपिः । भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिपम् ॥११॥

Looking round, Hanumān observed in that chamber a prominent dais made of crystal and decked with precious stones and appearing like a celestial structure, with a couch placed on it. (1) It was furnished with excellent couches of great value, made of cat's-eye gems and fitted with component parts made of ivory and gold and with various figures painted on them and covered with precious beds. (2) In a portion of the dais Hanumān further beheld a white canopy decked with heavenly wreaths and shining brightly like the moon (the lord of stars). (3) He (also) saw exceptionally excellent couch overlaid with gold, refulgent as fire and overhung with wreaths of Aśoka flowers. (4) It was being fanned on all sides by women bearing chowries in their hands, was refreshed with perfumes of various kinds and fumigated with excellent incense. (5) It was overspread with an excellent bed, upholstered with sheepskin and decked on every side with wreaths of excellent flowers. (6) Hanumān, the great monkey, saw the gallant and mighty-armed Rāvaṇa (the suzerain lord of ogres) of a comely exterior with reddened eyes, and closely resembling a cloud (in complexion), who was adorned with bright and flashing ear-rings and clad in robes of golden texture, was smeared all over with fragrant red sandal-paste presented the appearance of a cloud reddened at sunset and illumined with flashes of lightning in the sky, who was adorned with celestial ornaments and was able to change his form at will and who (with his twenty arms etc.) looked like Mount Mandara covered with clusters of trees and rich in shrubs; and lying fast asleep, who had retired after dalliance at night and was decked with excellent jewels, was beloved of Rākṣasa (ogre) maids and the delight of ogres and, having ceased from drinking, was lying fast asleep on that magnificent couch. (7—11)

निःश्वसन्तं यथा नागं रावणं वानरोत्तमः । आसाद्य परमोद्विग्नः सोपासर्पत् सुभीतवत् ॥१२॥
अथारोहणमासाद्य वेदिकान्तरमाश्रितः । क्षीबं राक्षसशार्दूलं प्रेक्षते स्म महाकपिः ॥१३॥
शुशुभे राक्षसेन्द्रस्य स्वपतः शयनं शुभम् । गन्धहस्तिनि संविष्टे यथा प्रस्रवणं महत् ॥१४॥

Extremely disgusted (at the sight of that sinful monster) on approaching Rāvaṇa, who was snoring like an elephant, Hanumān (the foremost of monkeys) shrank back like one terribly afraid. (12) Then, going down the stairway and stationed on a landing of the stairway (at some distance from the dais on which Rāvaṇa lay), the mighty monkey began to look intently on the drunken Rāvaṇa (a tiger among the ogres). (13) As Rāvaṇa (the ruler of ogres) lay sleeping, the magnificent couch (on which he lay) looked like the lofty Prasravaṇa, a mountain with a scent-elephant* (an elephant of the best kind, whose scent alone drives away hostile elephants) lying on it. (14)

काञ्चनाङ्गदसंनद्धौ ददर्श स महात्मनः । विक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ ॥१५॥
ऐरावतविषाणाग्रैरापीडनकृतव्रणौ । वज्रोल्लिखितपीनांसौ विष्णुचक्रपरिक्षतौ ॥१६॥
पीनौ समसुजातांसौ संगतौ बलसंयुतौ । सुलक्षणनखाङ्गुष्ठौ स्वङ्गुलीतललक्षितौ ॥१७॥
संहतौ परिघाकारौ वृत्तौ करिकरोपमौ । विक्षिप्तौ शयने शुभ्रे पञ्चशीर्षाविवोरगौ ॥१८॥
शशक्षतजकल्पेन सुशीतेन सुगन्धिना । चन्दनेन परार्ध्येन स्वनुलिप्तौ स्वलंकृतौ ॥१९॥
उत्तमस्त्रीविमृदितौ गन्धोत्तमनिषेवितौ । यक्षपन्नगगन्धर्वदेवदानवराविणौ ॥२०॥
ददर्श स कपिस्तस्य बाहू शयनसंस्थितौ । मन्दरस्यान्तरे सुप्तौ महाही रुषिताविव ॥२१॥
ताभ्यां स परिपूर्णाभ्यामुभाभ्यां राक्षसेश्वरः । शुशुभेऽचलसंकाशः शृङ्गाभ्यामिव मन्दरः ॥२२॥

He (also) observed the two outstretched arms of the gigantic lord of ogres, which were adorned with armlets of gold and resembled a pair of flags raised in honour of Indra (on the 12th day of the bright half of Bhādrapada); which bore scars of wounds sustained in combat with the ends of the tusks of Airāvata (the carrier of Indra), (nay) whose fleshy shoulders had been lacerated by the thunderbolt (of Indra) and which had been injured by the discus of Lord Viṣṇu; which were fleshy and culminated in uniform and well-formed shoulders, were tough-jointed and powerful, bore auspicious marks on their nails and thumbs and were characterized by shapely fingers and palms;

---

* यस्य गन्धं समाघ्राय उत्तिष्ठन्ति प्रतिद्विपाः । स वै गन्धगजो नाम नृपतेर्विजयावहः ॥

which were compact and rounded, resembled a pair of iron clubs and were shaped like the (tapering) proboscis of an elephant and which, while outstretched on the white bed, looked like a pair of five-hooded serpents; which had been artistically smeared with exceptionally excellent, very cool and fragrant sandal-paste of the colour of a hare's blood and profusely adorned; which were strenuously kneaded by belles and had been anointed with excellent perfumes and which made Yakṣas, Nāgas, Gandharvas, gods and demons cry (in terror when they dared to oppose him). (15—20) The monkey Hanumān gazed on his two arms placed on the couch as though they were two large angry serpents lying asleep in a cave of Mount Mandara. (21) With both those fully developed arms, Rāvaṇa (the lord of ogres), who closely resembled a mountain, looked charming like Mount Mandara with two* peaks. (22)

चूतपुंनागसुरभिर्बकुलोत्तमसंयुतः । मृष्टान्नरससंयुक्तः पानगन्धपुरस्सरः ॥२३॥
तस्य राक्षसराजस्य निश्चक्राम महामुखात् । शयानस्य विनिःश्वासः पूरयन्निव तद् गृहम् ॥२४॥

Pervading as it were (the whole of) that chamber, issued from the huge mouth of the aforesaid ruler of ogres, (even) as he lay asleep, breaths carrying the fragrance of the mango and the nutmeg and united with the odour of excellent Bakula flowers, nay, scented with the fragrance of excellent dishes and preceded by the odour of drinks. (23-24)

मुक्तामणिविचित्रेण काञ्चनेन विराजता । मुकुटेनापवृत्तेन कुण्डलोज्ज्वलिताननम् ॥२५॥
रक्तचन्दनदिग्धेन तथा हारेण शोभिना । पीनायतविशालेन वक्षसाभिविराजता ॥२६॥
पाण्डुरेणापविद्धेन क्षौमेण क्षतजेक्षणम् । महार्हेण सुसंवीतं पीतेनोत्तरवाससा ॥२७॥
माषराशिप्रतीकाशं निःश्वसन्तं भुजङ्गवत् । गाङ्गे महति तोयान्ते प्रसुप्तमिव कुञ्जरम् ॥२८॥
चतुर्भिः काञ्चनैर्दीपैर्दीप्यमानं चदुर्दिशम् । प्रकाशीकृतसर्वाङ्गं मेघं विद्युद्गणैरिव ॥२९॥
पादमूलगताश्चापि ददर्श सुमहात्मनः । पत्नीः स प्रियभार्यस्य तस्य रक्षःपतेर्गृहे ॥३०॥
शशिप्रकाशवदना वरकुण्डलभूषणाः । अम्लानमाल्याभरणा ददर्श हरियूथपः ॥३१॥
नृत्यवादित्रकुशला राक्षसेन्द्रभुजाङ्कगाः । वराभरणधारिण्यो निषण्णा ददृशे कपिः ॥३२॥
वज्रवैदूर्यगर्भाणि श्रवणान्तेषु योषिताम् । ददर्श तापनीयानि कुण्डलान्यङ्गदानि च ॥३३॥
तासां चन्द्रोपमैर्वक्त्रैः शुभैर्ललितकुण्डलैः । विरराज विमानं तन्नभस्तारागणैरिव ॥३४॥

In the palace of that gigantic lord of ogres, the lover of his wives, Hanumān saw Rāvaṇa,—whose face was lit up with ear-rings and who was adorned with a diadem of gold, which was rendered picturesque by pearls and was shining brightly though it had receded (a bit) from its position; who was distinguished by his fleshy, large and broad chest, which was smeared with red sandal-paste and shone brightly with a charming string of pearls: who had blood-red eyes and was covered (below the loins) with a white silken loin-cloth, which had been dislodged from its position, and was properly covered with a costly yellow upper garment; who resembled a heap of black beans, was hissing like a serpent and looked like an elephant lying fast asleep in a large stream of the (holy) Gangā; who was being illumined on all the four sides by four lights set on golden pillars and (accordingly) had all his limbs lit up even as a cloud is irradiated by flashes of lightning,—and also looked on his wives lying at his soles. (25—30) Hanumān (a leader of monkey hordes) found them with their faces resplendent as the moon, (nay) adorned with excellent ear-rings and graced with unwithered (celestial) garlands. (31) The monkey (Hanumān) saw lying (there) women who were skilled in dancing and playing on musical instruments, (nay) who found a place in the arms and lap of Rāvaṇa (the ruler of ogres) and who wore excellent jewels. (32) He beheld on the lobes of the ears of those women ear-rings of gold set with diamonds and cat's-eye gems, as well as armlets (about their arms). (33) That chamber, which was shaped like an aerial car, shone brightly with their faces, bright as the moon and graced with lovely ear-rings, (even) as the firmament with hosts of stars. (34)

---

* In these verses Rāvaṇa has been spoken of as having only one head and two arms. This shows that in ordinary circumstances he was endowed with only one head and two arms and that in conflicts only he voluntarily assumed as many as ten heads and twenty arms.

मदव्यायामखिन्नास्ता राक्षसेन्द्रस्य योषितः । तेषु तेष्ववकाशेषु प्रसुप्तास्तनुमध्यमाः ॥३५॥
अङ्गहारैस्तथैवान्या कोमलैर्नृत्यशालिनी । विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी ॥३६॥
काचिद् वीणां परिष्वज्य प्रसुप्ता सम्प्रकाशते । महानदीप्रकीर्णेव नलिनी पोतमाश्रिता ॥३७॥
अन्या कक्षगतेनैव मड्डुकेनासितेक्षणा । प्रसुप्ता भामिनी भाति बालपुत्रेव वत्सला ॥३८॥
पटहं चारुसर्वाङ्गी न्यस्य शेते शुभस्तनी । चिरस्य रमणं लब्ध्वा परिष्वज्येव कामिनी ॥३९॥
काचिद् वीणां परिष्वज्य सुप्ता कमललोचना । वरं प्रियतमं गृह्य सकामेव हि कामिनी ॥४०॥
विपञ्चीं परिगृह्यान्या नियता नृत्यशालिनी । निद्रावशमनुप्राप्ता सहकान्तेव भामिनी ॥४१॥
अन्या कनकसंकाशैर्मृदुपीनैर्मनोरमैः । मृदङ्गं परिविद्ध्याङ्गैः प्रसुप्ता मत्तलोचना ॥४२॥
भुजपाशान्तरस्थेन कक्षगेन कृशोदरी । पणवेन सहानिन्द्या सुप्ता मदकृतश्रमा ॥४३॥
डिण्डिमं परिगृह्यान्या तथैवासक्तडिण्डिमा । प्रसुप्ता तरुणं वत्समुपगुह्येव भामिनी ॥४४॥
काचिदाडम्बरं नारी भुजसम्भोगपीडितम् । कृत्वा कमलपत्राक्षी प्रसुप्ता मदमोहिता ॥४५॥
कलशीमपविद्ध्यान्या प्रसुप्ता भाति भामिनी । वसन्ते पुष्पशबला मालेव परिमार्जिता ॥४६॥
पाणिभ्यां च कुचौ काचित् सुवर्णकलशोपमौ । उपगुह्याबला सुप्ता निद्राबलपराजिता ॥४७॥
अन्या कमलपत्राक्षी पूर्णेन्दुसदृशानना । अन्यामालिङ्ग्य सुश्रोणीं प्रसुप्ता मदविह्वला ॥४८॥
आतोद्यानि विचित्राणि परिष्वज्य वरस्त्रियः । निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकानिव ॥४९॥

Languid with intoxication and amorous dalliance, the (aforesaid) consorts of Rāvaṇa (the ruler of ogres) with slender waists had fallen asleep during the varying spells of respite. (35) Though fast asleep, a certain woman with an excellent complexion, all whose limbs had been specially endowed with beauty, likewise appeared graceful in a dancing mood (due to habit) with delicate motions of her limbs. (36) Fallen fast asleep hugging her vina, (of six strings) another woman looked exceptionally charming like a lotus plant, thrown about in a large river, having clung to a boat. (37) Another dark-eyed lovely woman, who had lain fast asleep with a Maḍḍuka (a kind of small drum) placed in one of her arm-pits looked like a loving matron with her infant (in her lap). (38) Another woman with lovely breasts and graceful of every limb lay hugging a tambourine as though a passionate woman lay embracin her lover on securing him after a long time. (39) Yet another woman with lotus-like eyes lay asleep pressing a vina (of six strings) to her bosom as though a passionate woman lay clasping her most beloved husband with passion.

(40) Another self-possessed lovely woman, who looked graceful in a dancing mood, had fallen asleep clasping a vina with seven strings as though she lay with her beloved one. (41) Another woman with intoxicated eyes lay fast asleep pressing a wooden tomtom to her bosom with her golden, soft, fleshy and soul-ravishing limbs. (42) Another woman with a slender waist and irreproachable (in point of beauty), who had been worn out through drunkenness, was lying asleep with a tabor pressed to her bosom (lit., the space between the two arms) and inserted in one of her arm-pits. (43) Another lovely woman lay fast asleep hugging a drum and with another drum slung likewise on her back as though she lay embracing her young husband as also her child. (44) Another woman with eyes resembling the petals of a lotus and infatuated through inebriety lay fast asleep pressing an Āḍambara (a kind of musical instrument) in the compass of her arms. (45) Lying fast asleep having (unconsciously) upturned a jug of water (and getting wetted thereby), another lovely woman, lay like a wreath of varied flowers sprinkled with water in spring (to keep it green). (46) Overcome by pressure of sleep, still another woman lay asleep pressing with her hands her breasts resembling two golden pitchers. (47) Overpowered by drunkenness, a woman with eyes resembling the petals of a lotus and a face resembling the full moon lay fast asleep embracing another woman of lovely hips. (48) Hugging musical instruments of various kinds and pressing them with their breasts as passionate women embrace their lovers, a number of belles could be seen lying there. (49)

तासामेकान्तविन्यस्ते शयानां शयने शुभे । ददर्श रूपसम्पन्नामथ तां स कपिः स्त्रियम् ॥५०॥
मुक्तामणिसमायुक्तैर्भूषणैः सुविभूषिताम् । विभूषयन्तीमिव च स्वश्रिया भवनोत्तमम् ॥५१॥
गौरीं कनकवर्णाभामिष्टामन्तःपुरेश्वरीम् । कपिर्मन्दोदरीं तत्र शयानां चारुरूपिणीम् ॥५२॥
स तां दृष्ट्वा महाबाहुर्भूषितां मारुतात्मजः ।
तर्कयामास सीतेति रूपयौवनसम्पदा । हर्षेण महता युक्तो ननन्द हरियूथपः ॥५३॥
आस्फोटयामास चुचुम्ब पुच्छं ननन्द चिक्रीड जगौ जगाम ।
स्तम्भानरोहन्निपपात भूमौ निदर्शयन् स्वां प्रकृतिं कपीनाम् ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे दशमः सर्गः ॥ १० ॥

That monkey, Hanumān, then saw, lying asleep there on a magnificent couch set apart from those of the aforesaid women a celebrated fair-complexioned lady, shedding a golden lustre, Mandodarī (by name), beloved of Rāvaṇa and the mistress of the women of the gynaeceum, who was rich in comeliness and endowed with a charming exterior, (nay) who was profusely adorned with ornaments set with pearls and gems and who was illumining the excellent edifice with her splendour as it were. Seeing her lying adorned and endowed with wealth of beauty and exuberance of youth, the mighty-armed Hanumān (sprung from the loins of the wind-god) inferred her to be Sītā; filled with great delight, that leader of monkey hordes felt transported with joy. (50-53) Demonstrating his simian nature, he clapped his arms and kissed his tail, rejoiced, frolicked, sang and paced, climbed up the pillars and dropped (back) on the ground. (54)

Thus ends Canto Ten in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Banishing by recourse to reason the thought that the lady whom he had seen was Sītā, Hanumān searches for Sītā once more in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience.

अवधूय च तां बुद्धिं बभूवावस्थितस्तदा । जगाम चापरां चिन्तां सीतां प्रति महाकपिः ॥ १ ॥
न रामेण वियुक्ता सा स्वप्तुमर्हति भामिनी । न भोक्तुं नाप्यलंकर्तुं न पानमुपसेवितुम् ॥ २ ॥
नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम् । न हि रामसमः कश्चिद् विद्यते त्रिदशेष्वपि ॥ ३ ॥
अन्येयमिति निश्चित्य भूयस्तत्र चचार सः । पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः ॥ ४ ॥

Having dismissed that thought, Hanumān (the great monkey) became normal again. Then he indulged in further reflection concerning Sītā as follows:—(1) "Separated from Rāma the foresaid belle should not be able to sleep nor to eat nor again to adorn herself, much less to enjoy drink. (2) Nor would she consort with another male, be he the lord of celestials himself; for there is none equal to Śrī Rāma even among the gods (who have only three stages in life, *viz*, childhood, adolescence and youth, the fourth, *viz*, old age, being absent in them)." (3) Concluding that she must be someone other (than Sītā), Hanumān, the foremost of monkeys, began to move about in the banqueting hall once more, keen as he was to discover Sitā. (4)

क्रीडितेनापराः क्लान्ता गीतेन च तथापराः । नृत्येन चापराः क्लान्ताः पानविप्रहतास्तथा ॥ ५ ॥
मुरजेषु मृदङ्गेषु चेलिकासु च संस्थिताः । तथाऽऽस्तरणमुख्येषु संविष्टाश्चापराः स्त्रियः ॥ ६ ॥
अङ्गनानां सहस्रेण भूषितेन विभूषणैः । रूपसंलापशीलेन युक्तगीतार्थभाषिणा ॥ ७ ॥
देशकालाभियुक्तेन युक्तवाक्याभिधायिना । रताधिकेन संयुक्तां ददर्श हरियूथपः ॥ ८ ॥
अन्यत्रापि वरस्त्रीणां रूपसंलापशायिनाम् । सहस्रं युवतीनां तु प्रसुप्तं स ददर्श ह ॥ ९ ॥
देशकालाभियुक्तं तु युक्तवाक्याभिधायि तत् । रताविरतसंसुप्तं ददर्श हरियूथपः ॥१०॥
तासां मध्ये महाबाहुः शुशुभे राक्षसेश्वरः । गोष्ठे महति मुख्यानां गवां मध्ये यथा वृषः ॥११॥
स राक्षसेन्द्रः शुशुभे ताभिः परिवृतः स्वयम् । करेणुभिर्यथारण्ये परिकीर्णो महाद्विपः ॥१२॥

Some had been worn out through gambling, while others had likewise got fatigued through singing. Still others had been exhausted through dancing while others had been overpowered by drink. (5) Nay, some had reclined on tabors, wooden tomtoms and Chelikās (a kind of musical instrument); while other women had likewise lain asleep on excellent beds. (6) Hanumān (a commander of monkey hordes) saw the banqueting hall full of thousands of belles adorned with excellent jewels, who indulged in talking of one another's charms and discussing the apposite meaning of songs, were skilled in discerning time and place and capable of using appropriate expressions and excessively addicted to pleasure. (7-8) Elsewhere too he actually saw lying fast asleep thousands of young belles who were wont to lie down talking of one another's charms: so the tradition goes. (9) Hanumān (a leader of monkey hordes) found these latter capable of discerning what was called for at a particular time and place and wont to use proper expression and lying fast asleep after ceaselessly indulging in sexual delights. (10) In their midst the mighty-armed Rāvaṇa (the lord of ogres) looked charming like a bull lying in the midst of excellent cows in a big cow-pen. (11) Surrounded by them, the aforesaid lord of ogres himself looked charming like a lordly elephant encircled by female elephants in a forest. (12)

सर्वकामैरुपेतां च पानभूमिं महात्मनः । ददर्श कपिशार्दूलस्तस्य रक्षःपतेर्गृहे ॥१३॥
मृगाणां महिषाणां च वराहाणां च भागशः । तत्र न्यस्तानि मांसानि पानभूमौ ददर्श सः ॥१४॥
रौक्मेषु च विशालेषु भाजनेष्वप्यभक्षितान् । ददर्श कपिशार्दूलो मयूरान् कुक्कुटांस्तथा ॥१५॥
वराहवाध्रीणसकान् दधिसौवर्चलायुतान् । शल्यान् मृगमयूरांश्च हनुमानन्ववैक्षत ॥१६॥
क्रकलान् विविधांश्छागाञ्छशकानर्धभक्षितान् । महिषानेकशल्यांश्च मेषांश्च कृतनिष्ठितान् ॥१७॥
लेह्यानुच्चावचान् पेयान् भोज्यान्युच्चावचानि च । तथाम्ललवणोत्तंसैर्विविधै रागखाण्डवैः ॥१८॥

Hanumān (a tiger among monkeys) once more ransacked the banqueting hall in the palace of the aforesaid lord of ogres of gigantic proportions, which was furnished with all desired objects. (13) He saw the meats of deer and buffaloes as well as of boars separately arranged in that banqueting hall. (14) Hanumān (a tiger among monkeys) further beheld placed in big vessels of gold the meats of peacocks and fowl, that had not (yet) been tasted (by anyone). (15) Hanumān (also) perceived (there) the meats of boars, rhinoceroses, porcupines, deer and peacocks preserved in curds and sochal salt, as also the meats of birds known by the name of Kṛkala, goats of various kinds, hares, half-consumed buffaloes, also Ekaśalyas (a kind of fish), and the dressed meat of rams as well as chutneys and drinks of various kinds as also dishes of different kinds that could be easily gulped, along with Ragas* and Khāṇḍavas of every description seasoned with sour and salty sauces. (16—18)

महानुपूरकेयूरैरपविद्धैर्महाधनैः । पानभाजनविक्षिप्तैः फलैश्च विविधैरपि ॥१९॥
कृतपुष्पापहारा भूरधिकां पुष्यति श्रियम् । तत्र तत्र च विन्यस्तैः सुश्लिष्टशयनासनैः ॥२०॥
पानभूमिर्विना वह्निं प्रदीप्तेवापलक्ष्यते ।

With large anklets and armlets of great value thrown away and drinking vessels scattered about, as also with fruits of various kinds scattered (here and there), the floor (of the banqueting hall), on which flowers had been offered (to gods), spread its charm profusely. Nay, with couches and seats set (of gold and precious stones) arranged in order at various places close to one another appeared inflamed as it were even without fire.

---

* The juice of grapes and pomegranates sweetened with sugar-candy, honey etc. is known by the name of Rāga in the fluid state and is called Khaṇḍava when thickened—

सितामध्वादिमधुरो द्राक्षादाडिमजो रसः । विरलश्चेत्कृतो रागः सान्द्रश्चेत् खाण्डवः स्मृतः ॥

बहुप्रकारैर्विविधैर्वरसंस्कारसंस्कृतैः ॥ २१ ॥
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक् । दिव्याः प्रसन्ना विविधाः सुराः कृतसुरा अपि ॥२२॥
शर्करासवमाध्वीकाः पुष्पासवफलासवाः । वासचूर्णैश्च विविधैर्मृष्टास्तैस्तैः पृथक् पृथक् ॥२३॥
संतता शुशुभे भूमिर्माल्यैश्च बहुसंस्थितैः । हिरण्मयैश्च कलशैर्भाजनैः स्फाटिकैरपि ॥२४॥
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता । राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ॥२५॥
पानश्रेष्ठां तथा भूमिं कपिस्तत्र ददर्श सः । सोऽपश्यच्छातकुम्भानि सीधोर्मणिमयानि च ॥२६॥
तानि तानि च पूर्णानि भाजनानि महाकपिः । क्वचिदर्धावशेषाणि क्वचित् पीतान्यशेषतः ॥२७॥
क्वचिन्नैव प्रपीतानि पानानि स ददर्श ह । क्वचिद् भक्ष्यांश्च विविधान् क्वचित् पानानि भागशः ॥२८॥
क्वचिदर्धावशेषाणि पश्यन् वै विचचार ह ।

Transparent beverages of various kinds that had trickled down from Kadamba and other trees as well as artificial liquors lying separately on the floor of the banqueting hall alongside of meats of various kinds and different tastes, dressed by expert cooks and flavoured with diverse excellent ingredients, as also beverages distilled from sugar, honey, flowers and fruits (such as vine and date-palms) and impregnated with aromatic powders of various kinds separately were seen by Hanumān. (19—23) Strewn with flowers collected at various places and covered with pitchers of gold, also vessels of crystal and pots of gold and other substances with two outlets, the floor of the banqueting hall looked charming. The aforesaid monkey (Hanumān) likewise saw the floor of that hall with excellent beverages collected in pitchers of silver as well as of gold. That great monkey also beheld different vessels of gold as well as of gems, full of wine. Here he saw wine jars which were half-full, and there he saw them wholly drained; while elsewhere he found them quite full : so the tradition goes. Hanumān, they say, roamed about beholding at one place foods of various kinds requiring mastication and beverages kept separately elsewhere; and drinks half exhausted at a third place.

शयनान्यत्र नारीणां शून्यानि बहुधा पुनः । परस्परं समाश्लिष्य काश्चित् सुप्ता वराङ्गनाः ॥२९॥
काचिच्च वस्त्रमन्यस्या अपहृत्योपगुह्य च । उपगम्याबला सुप्ता निद्राबलपराजिता ॥३०॥
तासामुच्छ्वासवातेन वस्त्रं माल्यं च गात्रजम् । नात्यर्थं स्पन्दते चित्रं प्राप्य मन्दमिवानिलम् ॥३१॥
चन्दनस्य च शीतस्य सीधोर्मधुरसस्य च । विविधस्य च माल्यस्य पुष्पस्य विविधस्य च ॥३२॥
बहुधा मारुतस्तस्य गन्धं विविधमुद्वहन् । स्नानानां चन्दनानां च धूपानां चैव मूर्च्छितः ॥३३॥
प्रववौ सुरभिर्गन्धो विमाने पुष्पके तदा । श्यामावदातास्तत्रान्याः काश्चित् कृष्णा वराङ्गनाः ॥३४॥
काश्चित् काञ्चनवर्णाङ्ग्यः प्रमदा राक्षसालये । तासां निद्रावशत्वाच्च मदनेन विमूर्च्छितम् ॥३५॥
पद्मिनीनां प्रसुप्तानां रूपमासीद् यथैव हि ।
एवं सर्वमशेषेण रावणान्तःपुरं कपिः । ददर्श स महातेजा न ददर्श च जानकीम् ॥३६॥

Here the beds of many women were lying unoccupied, while elsewhere some belles lay asleep embracing one another. (24—29) Moving to (the bed of) another, snatching away her covering and wrapping herself in it, a certain woman, who had been overpowered by pressure of slumber, lay asleep embracing her. (30) Due to their outgoing breaths the excellent covering and garland on their body shook gently as on facing a gentle breeze. (31) Nay, wafting the varied scent of cool sandal-paste, sweet-tasting wine as well as of the diverse floral wreaths and various flowers as also of sandal-paste fit to be used for bath and of incenses burning in that edifice, the wind blew hard in many ways at that time and its fragrance spread over the aerial car, Puṣpaka (standing outside). In the abode of that ogre (Rāvaṇa) some belles were of a dark-brown complexion while others were fair-complexioned. Some were dark-complexioned, while other young women were of a golden complexion. Withered (partly) due to the influence of sleep and partly due to (excessive) indulgence in sexual delights, the elegance of those women precisely resembled the grace of closed lotus flower indeed. In this way Hanumān (the exceptionally glorious monkey) thoroughly searched the entire gynaeceum of Rāvaṇa, but he did not find Sītā (Janaka's daughter). (32—36)

निरीक्षमाणश्च ततस्ताः स्त्रियः स महाकपिः । जगाम महतीं शङ्कां धर्मसाध्वसशङ्कितः ॥३७॥
परदारावरोधस्य प्रसुप्तस्य निरीक्षणम् । इदं खलु ममात्यर्थं धर्मलोपं करिष्यति ॥३८॥
न हि मे परदाराणां दृष्टिर्विषयवर्तिनी । अयं चात्र मया दृष्टः परदारपरिग्रहः ॥३९॥
तस्य प्रादुरभूच्चिन्ता पुनरन्या मनस्विनः । निश्चितैकान्तचित्तस्य कार्यनिश्चयदर्शिनी ॥४०॥
कामं दृष्टा मया सर्वा विश्वस्ता रावणस्त्रियः । न तु मे मनसा किंचिद् वैकृत्यमुपपद्यते ॥४१॥
मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने । शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥४२॥
नान्यत्र हि मया शक्या वैदेही परिमार्गितुम् । स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ॥४३॥
यस्य सत्त्वस्य या योनिस्तस्यां तत् परिमार्गते । न शक्यं प्रमदा नष्टा मृगीषु परिमार्गितुम् ॥४४।
तदिदं मार्गितं तावच्छुद्धेन मनसा मया । रावणान्तःपुरं सर्वं दृश्यते न च जानकी ॥४५॥

While gazing on those women, that great monkey fell a victim to grave misgiving, seized as he was with apprehension regarding the infringement of the moral code (on his part). (37) (He said to himself :) "Gazing on a group of others' wives lying fast asleep (and therefore in dishabille) is not good. Indeed it will utterly neutralize my virtue. (38) My gaze never fell on the wives of others heretofore. (Nay) this fellow (Rāvaṇa), who had taken the consorts of others to wife, has also been seen by me (which in itself is sinful)." (39) Another thought then cropped up in the mind of the high-minded Hanumān, whose mind was definitely devoted to a single purpose,—a thought which showed to him the way of determining his duty. (40) (He said to himself :) "True, all the consorts of Rāvaṇa were seen by me lying unsuspicious (of my presence); yet no foulness (of purpose) entered my mind. (41) The mind is undoubtedly instumental in impelling all the sense-organs to good and evil actions; and that mind of mine is firmly established in righteousness. (42) Surely Sitā (a princess of the Videha territory) could not be searched for by me anywhere else; for when search has to be carried out thoroughly, women are always looked for in the midst of women. (43) One looks for a being amongst the variety which comprises it. A lost woman could not be sought for among the deer. (44) Therefore with a pure mind only has this entire gynaeceum of Rāvaṇa been ransacked by me; Janaka's daughter, however, is not to be seen." (45)

देवगन्धर्वकन्याश्च नागकन्याश्च वीर्यवान् । अवेक्षमाणो हनुमान् नैवापश्यत जानकीम् ॥४६॥
तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः । अपक्रम्य तदा वीरः प्रध्यातुमुपचक्रमे ॥४७॥
स भूयः सर्वतः श्रीमान् मारुतिर्यत्नमाश्रितः । आपानभूमिमुत्सृज्य तां विचेतुं प्रचक्रमे ॥४८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकादशः सर्गः ॥ ११ ॥

Even while gazing on the daughters of gods, Gandharvas and Nāgas, the powerful Hanumān did not behold Janaka's daughter at all. (46) Not finding Sītā there while seeing other belles, and slipping away (from that place), the hero (Hanumān) then prepared to leave (for another place). (47) Leaving the place of carousing, that glorious offspring of the wind-god began once more to search for Sītā on all sides with assiduity. (48)

Thus ends Canto Eleven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Having failed to discover Sītā even after searching for her in the picture gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thought, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again.

स तस्य मध्ये भवनस्य संस्थितो लतागृहांश्चित्रगृहान् निशागृहान् ।
जगाम सीतां प्रतिदर्शनोत्सुको न चैव तां पश्यति चारुदर्शनाम् ॥ १ ॥
स चिन्तयामास ततो महाकपिः प्रियामपश्यन् रघुनन्दनस्य ताम् ।
ध्रुवं न सीता ध्रियते यथा न मे विचिन्वतो दर्शनमेति मैथिली ॥ २ ॥
सा राक्षसानां प्रवरेण जानकी स्वशीलसंरक्षणतत्परा सती ।
अनेन नूनं प्रति दुष्टकर्मणा हता भवेदार्यपथे परे स्थिता ॥ ३ ॥
विरूपरूपा विकृता विवर्चसो महानना दीर्घविरूपदर्शनाः ।
समीक्ष्य ता राक्षसराजयोषितो भयाद् विनष्टा जनकेश्वरात्मजा ॥ ४ ॥
सीतामदृष्ट्वा ह्यनवाप्य पौरुषं विहृत्य कालं सह वानरैश्चिरम् ।
न मेऽस्ति सुग्रीवसमीपगा गतिः सुतीक्ष्णदण्डो बलवांश्च वानरः ॥ ५ ॥
दृष्टमन्तःपुरं सर्वं दृष्टा रावणयोषितः । न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ॥ ६ ॥

Remaining stationed within the four walls of that palace, Hanumān (who was keen to discover Sītā) visited the arbours, picture galleries and dormitories, but did not perceive that lady of charming looks. (1) Not finding that beloved consort of Śrī Rāma (the delight of the Raghus), that great monkey (Hanumān) thereupon reflected (as follows) ;—"Undoubtedly Sītā does not survive in that the princess of Mithilā does not meet my eye even though I continue to look for her. (2) That virtuous lady, Sītā (Janaka's daughter), who was intent on scrupulously guarding her chastity and adhered to the exalted path of noble women, has surely been disposed of by this foremost leader of the ogres, who has perpetrated most wicked deeds. (3) Or the daughter of the lord of the Janakas perished from fear on seeing those servant-maids of Rāvaṇa (the ruler of ogres) of hideous looks, monstrous faces and large ugly eyes, deformed and lustreless. (4) Now that I have not been able to discover Sītā and win the prize of my valour and have diverted myself for a long time in the company of monkeys there is no longer any possibility of my reaching the presence of Sugrīva; (for) the (aforesaid) monkey is mighty and metes out most severe punishment. (5) The entire gynaeceum has been explored, all the womenfolk of Rāvaṇa have (also) been seen; the virtuous Sītā (however) is not to be seen and my exertion has proved of no avail. (6)

किं नु मां वानराः सर्वे गतं वक्ष्यन्ति संगताः । गत्वा तत्र त्वया वीर किं कृतं तद् वदस्व नः ॥ ७ ॥
अदृष्ट्वा किं प्रवक्ष्यामि तामहं जनकात्मजाम् । ध्रुवं प्रायमुपासिष्ये कालस्य व्यतिवर्तने ॥ ८ ॥
किं वा वक्ष्यति वृद्धश्च जाम्बवानङ्गदश्च सः । गतं पारं समुद्रस्य वानराश्च समागताः ॥ ९ ॥
अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम् । भूयस्तत्र विचेष्यामि न यत्र विचयः कृतः ॥१०॥
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः । करोति सफलं जन्तोः कर्म यच्च करोति सः ॥११॥
तस्मादनिर्वेदकरं यत्नं चेष्टेऽहमुत्तमम् । अदृष्टांश्च विचेष्यामि देशान् रावणपालितान् ॥१२॥
आपानशाला विचितास्तथा पुष्पगृहाणि च । चित्रशालाश्च विचिता भूयः क्रीडागृहाणि च ॥१३॥
निष्कुटान्तररथ्याश्च विमानानि च सर्वशः ।

What, I wonder, will all the monkeys come together say to me when I have gone (to them)? They will say, "Going there, what did you accomplish, O gallant one ? (Please) make it known to us.' (7) Not having seen the celebrated daughter of Janaka, what reply shall I give ? The time-limit (fixed by Sugrīva) having been exceeded. I shall surely await death (by abstaining from food and drink). (8) What, again, will the aged Jāmbavān and the celebrated Prince Angada as well as the assembled monkeys say (to me) when I have reached the (other) end of the sea ? (9) Indefatigability is the root of prosperity; indefatigability constitutes supreme happiness. I shall (therefore) resume my search (for Sītā) in those places where no search has (so far) been conducted (by me). (10) Indeed indefatigability constantly impels one to pursue all objects. Nay, it rewards with success the action of a living being which it performs. (11) I shall therefore put forth supreme effort which may restore self-reliance, and shall explore the unexplored regions protected by Rāvaṇa. (12) Banqueting halls have (already) been explored (by me) and even so gardens. Picture-galleries have also been ransacked by me and pleasure-houses too; even so, the alleys of gardens attached to houses and also all seven-storeyed buildings."

इति संचिन्त्य भूयोऽपि विचेतुमुपचक्रमे ॥ १४ ॥
भूमीगृहांश्चैत्यगृहान् गृहातिगृहकानपि । उत्पतन् निपतंश्चापि तिष्ठन् गच्छन् पुनः क्वचित् ॥१५॥
अपवृण्वंश्च द्वाराणि कपाटान्यवघट्टयन् । प्रविशन् निष्पतंश्चापि प्रपतन्नुत्पतन्निव ॥१६॥
सर्वमप्यवकाशं स विचचार महाकपिः ।
चतुरङ्गुलमात्रोऽपि नावकाशः स विद्यते । रावणान्तःपुरे तस्मिन् यं कपिर्न जगाम सः ॥१७॥
प्राकारान्तरवीथ्यश्च वेदिकाश्चैत्यसंश्रयाः । श्वभ्राश्च पुष्करिण्यश्च सर्वं तेनावलोकितम् ॥१८॥
राक्षस्यो विविधाकारा विरूपा विकृतास्तथा । दृष्टा हनुमता तत्र न तु सा जनकात्मजा ॥१९॥
रूपेणाप्रतिमा लोके परा विद्याधरस्त्रियः । दृष्टा हनुमता तत्र न तु राघवनन्दिनी ॥२०॥
नागकन्या वरारोहाः पूर्णचन्द्रनिभाननाः । दृष्टा हनुमता तत्र न तु सा जनकात्मजा ॥२१॥

प्रमथ्य राक्षसेन्द्रेण नागकन्या बलाद्धृताः । दृष्टा हनुमता तत्र न सा जनकनन्दिनी ॥२२॥
सोऽपश्यंस्तां महाबाहुः पश्यंश्चान्या वरस्त्रियः । विषसाद महाबाहुर्हनूमान् मारुतात्मजः ॥२३॥
उद्योगं वानरेन्द्राणां प्लवनं सागरस्य च । व्यर्थं वीक्ष्यानिलसुतश्चिन्तां पुनरुपागतः ॥२४॥
अवतीर्य विमानाच्च हनूमान् मारुतात्मजः । चिन्तामुपजगामाथ शोकोपहतचेतनः ॥२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वादशः सर्गः ॥ १२ ॥

Reflecting thus, Hanumān further began to explore basements, sheds on cross-roads and also pleasure-houses built beyond residential houses but not far from them. Springing up and down at one place, also tarrying (awhile) at another and then departing, nay, opening doors and closing them, making good his entry and coming out, descending and going up, that great monkey (Hanumān) ranged through all space, till not even the space of four fingers was left in the aforesaid gynaeceum of Rāvaṇa, which that monkey did not cover. (13—17) The lanes within the defence walls, the platforms forming the base of trees on cross-roads, chasms as well as lotus ponds—everything was explored by him. (18) Ogresses of various shapes, ugly and deformed, were (also) seen by Hanumān there; but not the aforesaid daughter of Janaka. (19) Foremost Vidyādhara women, peerless in beauty, were (also) seen there by Hanumān, but not Sītā (the delight of Śrī Rāma). (20) Daughters of Nāgas of lovely limbs, whose faces shone like the full moon, were (also) seen by Hanumān there, but not that offspring of Janaka. (21) Daughters of Nāgas, who had been forcibly borne away by Rāvaṇa (the ruler of ogres) after handling them roughly, were (also) seen by Hanumān there, but not Sītā (the delight of Janaka). (22) Not finding her even though gazing on other belles, the aforesaid Hanumān, son of the wind-god, of mighty arms gave way to despair. (23) Finding the endeavour of the leaders of monkeys and his own leaping across the sea futile, Hanumān (the offspring of the wind-god) gave way to anxiety once more. (24) Nay, descending from the aerial car, Hanumān, sprung from the loins of the wind-god, now fell a brooding, his understanding having been clouded by grief. (25)

Thus ends Canto Twelve in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meanwhile, while he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Ṛṣis and gods for success in his undertaking.

विमानात् तु स संक्रम्य प्राकारं हरियूथपः । हनूमान् वेगवानासीद् यथा विद्युद् घनान्तरे ॥ १ ॥

सम्परिक्रम्य हनुमान् रावणस्य निवेशनान् । अदृष्ट्वा जानकीं सीतामब्रवीद् वचनं कपिः ॥ २ ॥
भूयिष्ठं लोलिता लङ्का रामस्य चरता प्रियम् । न हि पश्यामि वैदेहीं सीतां सर्वाङ्गशोभनाम् ॥ ३ ॥
पल्वलानि तटाकानि सरांसि सरितस्तथा । नद्योऽनूपवनान्ताश्च दुर्गाश्च धरणीधराः ॥ ४ ॥
लोलिता वसुधा सर्वा न च पश्यामि जानकीम् ।
इह सम्पातिना सीता रावणस्य निवेशने । आख्याता गृध्रराजेन न च सा दृश्यते न किम् ॥ ५ ॥
किं नु सीताथ वैदेही मैथिली जनकात्मजा । उपतिष्ठेत विवशा रावणेन हृता बलात् ॥ ६ ॥

Passing from the aerial car on to the defence wall, the agile Hanumān, a leader of monkey hordes, for his part flashed like lightning athwart a cloud. (1) Ranging observantly through the apartments of Rāvaṇa, but not finding Sītā, Janaka's daughter (anywhere), the monkey, Hanumān, spoke (to himself) as follows:—(2) "In my attempt to do what is pleasing to Śrī Rāma Lankā has been explored by me many a time; yet I do not perceive Sītā, a princess of the Videha territory, who is charming of every limb. (3) Pools, ponds, lakes and streams, rivers and forest regions abounding in water as also mountains difficult of access, nay, the entire land (comprised in Lankā) has been scoured; but I do not find Sītā (Janaka's daughter), Sītā was reported by Sampāti, the ruler of vultures, to be here in the abode of Rāvaṇa; yet she is not to be seen. I wonder why she is not found. (4-5) Forcibly borne away by Rāvaṇa, can Sītā, the offspring of King Janaka, a princess of Mithilā and claiming her descent from the Videha kings, helplessly consort with him? (6)

क्षिप्रमुत्पततो मन्ये सीतामादाय रक्षसः । बिभ्यतो रामबाणानामन्तरा पतिता भवेत् ॥ ७ ॥
अथवा ह्रियमाणायाः पथि सिद्धनिषेविते । मन्ये पतितमार्याया हृदयं प्रेक्ष्य सागरम् ॥ ८ ॥
रावणस्योरुवेगेन भुजाभ्यां पीडितेन च । तया मन्ये विशालाक्ष्या त्यक्तं जीवितमार्यया ॥ ९ ॥
उपर्युपरि सा नूनं सागरं क्रमतस्तदा । विचेष्टमाना पतिता समुद्रे जनकात्मजा ॥१०॥
आहो क्षुद्रेण चानेन रक्षन्ती शीलमात्मनः । अबन्धुर्भक्षिता सीता रावणेन तपस्विनी ॥११॥
अथवा राक्षसेन्द्रस्य पत्नीभिरसितेक्षणा । अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति ॥१२॥
सम्पूर्णचन्द्रप्रतिमं पद्मपत्रनिभेक्षणम् । रामस्य ध्यायती वक्त्रं पञ्चत्वं कृपणा गता ॥१३॥
हा राम लक्ष्मणेत्येवं हायोध्ये चेति मैथिली । विलप्य बहु वैदेही न्यस्तदेहा भविष्यति ॥१४॥
अथवा निहिता मन्ये रावणस्य निवेशने । भृशं लालप्यते बाला पञ्जरस्थेव सारिका ॥१५॥
जनकस्य कुले जाता रामपत्नी सुमध्यमा । कथमुत्पलपत्राक्षी रावणस्य वशं व्रजेत् ॥१६॥

"I presume she might have dropped midway from the grasp of the ogre (Rāvaṇa) as he was flying in a hurry taking Sītā (in his arms), fearing the arrows of Śrī Rāma. (7) Or while she was being borne away along the path of the Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth), the (very) heart of the noble lady crumbled, I believe, at the sight of the sea. (8) Or I think on account of the great speed assumed by Rāvaṇa and under the pressure of his arms that large-eyed noble lady yielded up her life. (9) Surely while wriggling (in her attempt to extricate herself from the grip of Rāvaṇa) as he was flying over the sea, that daughter of Janaka dropped into the sea. (10) Or may be poor unbefriended Sītā was, while guarding her chastity, devoured by this mean Rāvaṇa (himself),

(11) Or that dark-eyed innocent lady might have been eaten up by the wives of Rāvaṇa (the ruler of ogres), who were actuated by vile motives. (12) The pitiable lady met with her death contemplating on the countenance of Śrī Rāma, resembling the full moon, with lotus-like eyes. (13) Sītā (a princess of Mithilā), who claimed her descent from the Videha kings, must have cast off her body wailing a lot and crying 'O Rāma! O Lakṣmaṇa!! O Ayodhyā!!!' (14) Or having been lodged in the abode of Rāvaṇa, the youthful lady is repeatedly wailing like a caged mina. (15) How can the slender-waisted consort of Śrī Rāma, born in the line of Janaka and having eyes resembling the petals of a lotus, submit to the will of Rāvaṇa? (16)

विनष्टा वा प्रणष्टा वा मृता वा जनकात्मजा । रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम् ॥१७॥
निवेद्यमाने दोषः स्याद् दोषः स्यादनिवेदने । कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे ॥१८॥
अस्मिन्नेवंगते कार्ये प्राप्तकालं क्षमं च किम् । भवेदिति मतिं भूयो हनुमान् प्रविचारयन् ॥१९॥

"But whether Sītā is living unseen (anywhere) or has perished (by falling into the sea) or has died (due to her inability to bear separation from her lord), the news would not bear transmission to Śrī Rāma, who is fond of his wife. (17) A catastrophe (in the shape of loss of Śrī Rāma's life) may follow if the matter is reported (to Śrī Rāma) and an offence will be committed (by me in the shape of disloyalty to Śrī Rāma) in the event of my not reporting the matter (to him). How, I wonder, should I act? Both the courses appear difficult to me." (18) Hanumān (now) fell seriously a revolving once more the problem as to what would be opportune and advisable when the question as to what should be done has become so knotty. (19)

यदि सीतामदृष्ट्वाहं वानरेन्द्रपुरीमितः । गमिष्यामि ततः को मे पुरुषार्थो भविष्यति ॥२०॥
ममेदं लङ्घनं व्यर्थं सागरस्य भविष्यति । प्रवेशश्चैव लङ्कायां राक्षसानां च दर्शनम् ॥२१॥
किं वा वक्ष्यति सुग्रीवो हरयो वापि संगताः । किष्किन्धामनुसम्प्राप्तं तौ वा दशरथात्मजौ ॥२२॥
गत्वा तु यदि काकुत्स्थं वक्ष्यामि परुषं वचः । न दृष्टेति मया सीता ततस्त्यक्ष्यति जीवितम् ॥२३॥
परुषं दारुणं तीक्ष्णं क्रूरमिन्द्रियतापनम् । सीतानिमित्तं दुर्वाक्यं श्रुत्वा स न भविष्यति ॥२४॥
तं तु कृच्छ्रगतं दृष्ट्वा पञ्चत्वगतमानसम् । भृशानुरक्तमेधावी न भविष्यति लक्ष्मणः ॥२५॥
विनष्टौ भ्रातरौ श्रुत्वा भरतोऽपि मरिष्यति । भरतं च मृतं दृष्ट्वा शत्रुघ्नो न भविष्यति ॥२६॥
पुत्रान् मृतान् समीक्ष्याथ न भविष्यन्ति मातरः । कौसल्या च सुमित्रा च कैकेयी च न संशयः ॥२७॥

(He said to himself:) "If I return to Kiṣkindhā (the capital of the ruler of monkeys) from this place without finding out Sītā, of what avail will my exertion prove to be? (20) My leaping across the sea in this way, as well as my entry into Lankā and my survey of the ogres will come to nought. (21) What, I wonder, will Sugrīva or the assembled monkeys or the two sons of Daśaratha tell me when I have reached Kiṣkindhā? (22) If, having gone there, I for my part communicate to Śrī Rāma (a scion of Kakutstha) the jarring news that Sītā has not been found by me, he will forthwith give up his life. (23) Hearing the harsh, severe, piercing, cruel, soul-agonizing and unpleasant tidings about Sītā, he will no longer survive. (24) Finding him reduced to straits and resolved upon dying, the extremely devoted and sagacious Lakṣmaṇa too will be no more. (25) Hearing of the two (half-) brothers having perished, Bharata too will die and, hearing of Bharata being dead, Śatrughna (too) will not live. (26) Reckoning their sons to be dead, Kausalyā and Sumitrā, and Kaikeyī too will no doubt cease to be. (27)

कृतज्ञः सत्यसंधश्च सुग्रीवः प्लवगाधिपः । रामं तथागतं दृष्ट्वा ततस्त्यक्ष्यति जीवितम् ॥२८॥
दुर्मना व्यथिता दीना निरानन्दा तपस्विनी । पीडिता भर्तृशोकेन रुमा त्यक्ष्यति जीवितम् ॥२९॥
वालिजेन तु दुःखेन पीडिता शोककर्शिता । पञ्चत्वमागता राज्ञी तारापि न भविष्यति ॥३०॥
मातापित्रोर्विनाशेन सुग्रीवव्यसनेन च । कुमारोऽप्यङ्गदस्तस्माद् विजहिष्यति जीवितम् ॥३१॥
भर्तृजेन तु दुःखेन अभिभूता वनौकसः । शिरांस्यभिहनिष्यन्ति तलैर्मुष्टिभिरेव च ॥३२॥
सान्त्वेनानुप्रदानेन मानेन च यशस्विना । लालिताः कपिनाथेन प्राणांस्त्यक्ष्यन्ति वानराः ॥३३॥
न वनेषु न शैलेषु न निरोधेषु वा पुनः । क्रीडामनुभविष्यन्ति समेत्य कपिकुञ्जराः ॥३४॥
सपुत्रदाराः सामात्या भर्तृव्यसनपीडिताः । शैलाग्रेभ्यः पतिष्यन्ति समेषु विषमेषु च ॥३५॥
विषमुद्बन्धनं वापि प्रवेशं ज्वलनस्य वा । उपवासमथो शस्त्रं प्रचरिष्यन्ति वानराः ॥३६॥
घोरमारोदनं मन्ये गते मयि भविष्यति । इक्ष्वाकुकुलनाशश्च नाशश्चैव वनौकसाम् ॥३७॥

"Finding Śrī Rāma reduced to such a plight, Sugrīva, the suzerain lord of monkeys, who is grateful and true to his pledge, will forthwith yield up his life. (28) Disconsolate and distressed, miserable and cheerless, nay, stricken with grief over the death of her husband, poor Rumā (too) will surrender her life. (29) Stricken with agony caused by the death of Vāli, nay, emaciated through grief and resolved upon dying, Queen Tārā (Vāli's widow) either would no longer survive. (30) Consequent on the death of his parents and the calamity that befalls Sugrīva, Prince Aṅgada too will thereupon surrender his life. (31) Overwhelmed by agony caused by the loss of their master, the monkeys (lit., denizens of the forest) for their part will smite their (own) heads with their palms and fists as well. (32) Having been cherished by the illustrious lord of monkeys with friendly inquiries gifts and honour, the monkeys will give up the ghost. (33) Coming together the foremost among the monkeys will no longer indulge in sports in woodlands, on mountains and in covered places (such as caves). (34) Stricken with agony on the death of their master, they will fall down with their sons and wives as well as with their ministers from the mountain-tops on even or rugged grounds. (35) (Nay) the monkeys will swallow poison, or even hang themselves or enter the fire or take to fasting (till death) or fall back upon their own weapons (to bring about their death). (36) I think a terrible wail will be set up on my return (to Kiṣkindhā), nay, the destruction of the race of Ikṣwāku as also the extirpation of monkeys (lit., denizens of the forest) will follow. (37)

सोऽहं नैव गमिष्यामि किष्किन्धां नगरीमितः । नहि शक्ष्याम्यहं द्रष्टुं सुग्रीवं मैथिलीं विना ॥३८॥
मय्यगच्छति चेहस्थे धर्मात्मानौ महारथौ । आशया तौ धरिष्येते वानराश्च तरस्विनः ॥३९॥
हस्तादानो मुखादानो नियतो वृक्षमूलिकः । वानप्रस्थो भविष्यामि ह्यदृष्ट्वा जनकात्मजाम् ॥४०॥
सागरानूपजे देशे बहुमूलफलोदके । चितिं कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम् ॥४१॥
उपविष्टस्य वा सम्यग् लिङ्गिनं साधयिष्यतः । शरीरं भक्षयिष्यन्ति वायसाः श्वापदानि च ॥४२॥
इदमप्यृषिभिर्दृष्टं निर्याणमिति मे मतिः । सम्यगापः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम् ॥४३॥

सुजातमूला सुभगा कीर्तिमाला यशस्विनी । प्रभग्ना चिररात्राय मम सीतामपश्यतः ॥४४॥
तापसो वा भविष्यामि नियतो वृक्षमूलिकः । नेतः प्रतिगमिष्यामि तामदृष्ट्वासितेक्षणाम् ॥४५॥
यदि तु प्रतिगच्छामि सीतामनधिगम्य ताम् । अङ्गदः सहितः सर्वैर्वानरैर्न भविष्यति ॥४६॥
विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम् । तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति संगमः ॥४७॥

"Situated as I am, I shall on no account return to the city of Kiṣkindhā from this place; for I shall not be able to see Sugrīva without (tracing out) Sītā (the princess of Mithilā). (38) If I do not return and continue at this place, those two great car-warriors (Śrī Rāma and Lakṣmaṇa), who have set their mind on virtue, will preserve their lives as also the agile monkeys, full of hope (for my return). (39) Subsisting on whatever comes to my hands or whatever comes to my mouth (through another's will), (nay) self-restrained, and resting at the foot of trees, I shall actually live as a hermit on my not discovering the daughter of Janaka. (40) (Or) preparing a funeral pile on a (piece of) watery land adjoining the sea (so that my ashes may be washed away by the waves of the sea) and (as such) abounding in roots, fruits and water, I shall enter a flaming fire (produced by rubbing two wooden sticks together). (41) Or crows and beasts of prey will eat up my body when I have sat down for fasting till death and am engaged in my attempt to extricate the soul (encased in the subtle body, which constitutes the Linga or invariable concomitant of an embodied soul) from the body. (42) If I do not find Sītā (Janaka's daughter), I shall enter the waters for good; for this way of departure (from this world) has also been recognized by the seers: such is my belief. (43) Since I have not found out Sītā even after a long time, the garland of my glory,—which had a lovely beginning (in the shape of my role as Sugrīva's messenger to Śrī Rāma, which paved the way for the alliance between the two), (nay) which conferred good fortune (on Sugrīva) and which endowed me with fame (as a confidante of Śrī Rāma entrusted with the duty of delivering his message along with his signet ring to his beloved spouse separated from him),—has been snapped. (44) Or I shall turn out to be an ascetic living at the foot of trees and remaining self-restrained. (In any case) I shall not return from this place without seeing the dark-eyed Sītā. (45) If, however, I go back without finding the celebrated Sītā, Prince Angada with the other monkeys will cease to be. (46) There are numerous evils attending self-destruction; a man continuing to live attains good fortune (sooner or later). I shall therefore preserve my life; (for) attainment of happiness is (more or less) certain if one continues to live." (47)

एवं बहुविधं दुःखं मनसा धारयन् बहु । नाध्यगच्छत् तदा पारं शोकस्य कपिकुञ्जरः ॥४८॥
ततो विक्रममासाद्य धैर्यवान् कपिकुञ्जरः ।
रावणं वा वधिष्यामि दशग्रीवं महाबलम् । काममस्तु हृता सीता प्रत्याचीर्णं भविष्यति ॥४९॥
अथवैनं समुत्क्षिप्य उपर्युपरि सागरम् । रामायोपहरिष्यामि पशुं पशुपतेरिव ॥५०॥
इति चिन्तासमापन्नः सीतामनधिगम्य ताम् । ध्यानशोकपरीतात्मा चिन्तयामास वानरः ॥५१॥
यावत् सीतां न पश्यामि रामपत्नीं यशस्विनीम् । तावदेतां पुरीं लङ्कां विचिनोमि पुनः पुनः ॥५२॥
सम्पातिवचनाच्चापि रामं यद्यानयाम्यहम् । अपश्यन् राघवो भार्यां निर्दहेत् सर्ववानरान् ॥५३॥

इहैव नियताहारो वत्स्यामि नियतेन्द्रियः । न मत्कृते विनश्येयुः सर्वे ते नरवानराः ॥५४॥
अशोकवनिका चापि महतीयं महाद्रुमा । इमामधिगमिष्यामि नहीयं विचिता मया ॥५५॥
वसून् रुद्रांस्तथाऽऽदित्यानश्विनौ मारुतोऽपि च । नमस्कृत्वा गमिष्यामि रक्षसां शोकवर्धनः ॥५६॥
जित्वा तु राक्षसान् देवीमिक्ष्वाकुकुलनन्दिनीम् । सम्प्रदास्यामि रामाय सिद्धीमिव तपस्विने ॥५७॥

Conceiving with his mind a good deal of trouble of various kinds in this way, Hanumān (an elephant among monkeys) could not reach the end of his grief at that time. (48) Then, recalling his prowess, the courageous Hanumān (an elephant among the monkeys) said to himself, "Or I shall make short work of the ten-headed Rāvaṇa, who is endowed with extraordinary might. It does not matter if Sītā has been abducted; her abduction will be avenged by me (in that way). (49) Or, lifting him up and carrying him across the sea, I shall offer him to Śrī Rāma a sacrificial animal as it were to Lord Rudra (the god of destruction)." (50) Thus overwhelmed with uneasiness due to his failing to find out the celebrated Sītā, the monkey (Hanumān), whose mind was overcome with anxiety and grief, reflected (as follows):—(51) "I shall explore the city of Lankā again and again as long as I do not find out Sītā, the illustrious consort of Śrī Rāma. (52) Even if I fetch Śrī Rāma (here) on the strength of Sampāti's words, Śrī Rāma (a scion of Raghu) may burn all monkeys (with the fire of his wrath) on not beholding his spouse. (53) (Therefore) I shall (continue to) live at this very place (Lankā) on a regulated diet with my senses under control. Let not all men and monkeys perish for my fault. (54) Here is a large grove too of Aśoka trees, containing gigantic trees. I shall (now) explore it since it has not been scoured by me (so far). (55) Having saluted the (eight) Vasus (a class of gods), the (eleven) Rudras as well as the (twelve) Ādityas (sons of Aditi), the two Aświs (the twin-born physicians of gods) as also the (forty-nine) wind-gods, I shall proceed (to ransack the Aśoka garden), and (thereby) intensify the grief of the ogres. (56) Again, having conquered the ogres, I shall hand over the god-like Sītā, the delight of Ikṣwāku's race, to Śrī Rāma (even) as success is conferred on an ascetic (by a goddess pleased with his austerities)." (57)

स मुहूर्तमिव ध्यात्वा चिन्ताविग्रथितेन्द्रियः । उदतिष्ठन्महाबाहुर्हनूमान् मारुतात्मजः ॥५८॥
नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो नमोऽस्तु चन्द्राग्निमरुद्गणेभ्यः ॥५९॥
स तेभ्यस्तु नमस्कृत्वा सुग्रीवाय च मारुतिः । दिशः सर्वाः समालोक्य सोऽशोकवनिकां प्रति ॥६०॥
स गत्वा मनसा पूर्वमशोकवनिकां शुभाम् । उत्तरं चिन्तयामास वानरो मारुतात्मजः ॥६१॥

Having reflected a while as it were, celebrated Hanūmān, that mighty armed son of the wind-god, whose senses had been enfeebled through anxiety, got up (and said:) (58) "Hail to Śrī Rāma accompanied by Lakṣmaṇa, as well as to that godlike lady an offspring of King Janaka! Salutations to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god (my father) and hail to the moon-god, the god of fire and the (forty-nine) wind-gods!" (59) Having paid reverence to the aforesaid as well as to Sugrīva (his master), and surveying all the quarters, Hanumān, that son of the wind-god, for his part (mentally) proceeded towards the Aśoka grove. (60) Having mentally reached the splendid Aśoka grove in the first instance, the monkey, Hanumān (an offspring of the wind-god) envisaged the future (as follows):—(61)

ध्रुवं तु रक्षोबहुला भविष्यति वनाकुला । अशोकवनिका पुण्या सर्वसंस्कारसंस्कृता ॥६२॥
रक्षिणश्चात्र विहिता नूनं रक्षन्ति पादपान् । भगवानपि विश्वात्मा नातिक्षोभं प्रवायति ॥६३॥
संक्षिप्तोऽयं मयाऽऽत्मा च रामार्थे रावणस्य च । सिद्धिं दिशन्तु मे सर्वे देवाः सर्षिगणास्त्विह ॥६४॥
ब्रह्मा स्वयम्भूर्भगवान् देवाश्चैव तपस्विनः । सिद्धिमग्निश्च वायुश्च पुरुहूतश्च वज्रभृत् ॥६५॥
वरुणः पाशहस्तश्च सोमादित्यौ तथैव च । अश्विनौ च महात्मानौ मरुतः सर्व एव च ॥६६॥
सिद्धिं सर्वाणि भूतानि भूतानां चैव यः प्रभुः । दास्यन्ति मम ये चान्येऽप्यदृष्टाः पथि गोचराः॥६७॥
तदुन्नसं पाण्डुरदन्तमव्रणं शुचिस्मितं पद्मपलाशलोचनम् ।
द्रक्ष्ये तदार्यावदनं कदा न्वहं प्रसन्नताराधिपतुल्यवर्चसम् ॥६८॥
क्षुद्रेण हीनेन नृशंसमूर्तिना सुदारुणालंकृतवेषधारिणा ।
बलाभिभूता ह्यबला तपस्विनी कथं नु मे दृष्टिपथेऽद्य सा भवेत् ॥६९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

"Surely the Aśoka grove must be guarded by many ogres and surrounded by forests, and must be sacred and also cultured with all cultivating processes (such as breaking up the ground and uprooting weeds). (62) Nay, the guards posted there undoubtedly protect the trees, so that the all-pervading and powerful wind too does not blow freely with unusual violence. (63) In the interests of Śrī Rāma and also in order to avoid the gaze of Rāvaṇa this body has been contracted by me; let all the gods along with hosts of Ṛṣis (the seers of Vedic Mantras) for their part grant success to me in this undertaking. (64) May the glorious self-born Brahmā (the creator) as well as (other) gods and ascetics, nay, the god of fire and the wind-god and Indra (who is invoked by many), the wielder of the thunderbolt, grant success to me! (65) Varuṇa (the god of water), who carries a noose in his hand, and even so the moon-god and the sun-god, and likewise the two high-souled Aświs and all the (forty-nine) wind-gods, all created beings as well as Lord Viṣṇu, who is the Lord of (all) created beings, and also other gods who may fall on the way, whether seen or even unseen, will bestow success on me. (66-67) I wonder when I shall (be able to) behold that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon (the lord of stars)? (68) How on earth will that helpless and pitiable lady, over-powered with might by the mean and vile Rāvaṇa of noxious form, who, though savage, assumes an ornamented form, fall within the range of my sight today?" (69)

Thus ends Canto Thirteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sītā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs.

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम् । अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः ॥ १ ॥
स तु संहृष्टसर्वाङ्गः प्राकारस्थो महाकपिः । पुष्पिताग्रान् वसन्तादौ ददर्श विविधान् द्रुमान् ॥ २ ॥
सालानशोकान् भव्यांश्च चम्पकांश्च सुपुष्पितान् । उद्दालकान् नागवृक्षांश्चूतान् कपिमुखानपि ॥ ३ ॥
तथाऽऽम्रवणसम्पन्नाँल्लताशतसमन्वितान् । ज्यामुक्त इव नाराचः पुप्लुवे वृक्षवाटिकाम् ॥ ४ ॥
स प्रविश्य विचित्रां तां विहगैरभिनादिताम् । राजतैः काञ्चनैश्चैव पादपैः सर्वतो वृताम् ॥ ५ ॥
विहगैर्मृगसंघैश्च विचित्रां चित्रकाननाम् । उदितादित्यसंकाशां ददर्श हनुमान् बली ॥ ६ ॥
वृतां नानाविधैर्वृक्षैः पुष्पोपगफलोपगैः । कोकिलैर्भृङ्गराजैश्च मत्तैर्नित्यनिषेविताम् ॥ ७ ॥
प्रहृष्टमनुजां काले मृगपक्षिमदाकुलाम् । मत्तबर्हिणसंघुष्टां नानाद्विजगणायुताम् ॥ ८ ॥

Reflecting awhile (as to how he should reach the Aśoka grove) and reaching Sītā mentally, Hanumān (who was endowed with extraordinary energy) leapt from the defence wall of the palace on to the enclosure of the Aśoka grove. (1) Stationed on the (said) enclosure, with all his limbs thrilled (with joy at the prospect of finding Sītā in the grove), that great monkey for his part found the various trees—*viz*, sal, Aśoka, Bhavya and Champaka, which were in full blossom, as well as Uddālaka, Nāgakesara and mango trees with their fruits crimson as the snout of a monkey,—surrounded with clumps of mango trees and intertwined with hundreds of climbers, and covered at the extremities with flowers, it being the beginning of spring. (Nay) like an arrow shot from a bow-string (by Śrī Rāma,), he leapt into the grove. (2—4) Penetrating deep into it, the mighty Hanumān surveyed that marvellous grove, which was rendered noisy by birds, was surrounded on all sides with golden and silvery trees and looked variegated with birds and herds of deer; which consisted of lovely thickets and (with its reddish flowers) appeared (red) like the sun just risen; (nay) which was fringed with trees of various kinds laden with flowers and fruits, and was ever inhabited by cuckoos and king bees in heat; which filled men with delight at all times and overwhelmed deer and birds with heat and which was made noisy by peacocks in heat and was full of birds of every species. (5—8)

मार्गमाणो वरारोहां राजपुत्रीमनिन्दिताम् । सुखप्रसुप्तान् विहगान् बोधयामास वानरः ॥ ९ ॥
उत्पतद्भिर्द्विजगणैः पक्षैर्वातैः समाहताः । अनेकवर्णा विविधा मुमुचुः पुष्पवृष्टयः ॥ १० ॥

पुष्पावकीर्णः शुशुभे हनूमान् मारुतात्मजः । अशोकवनिकामध्ये यथा पुष्पमयो गिरिः ॥११॥
दिशः सर्वाभिधावन्तं वृक्षखण्डगतं कपिम् । दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे ॥१२॥
वृक्षेभ्यः पतितैः पुष्पैरवकीर्णा पृथग्विधैः । रराज वसुधा तत्र प्रमदेव विभूषिता ॥१३॥
तरस्विना ते तरवस्तरसा बहु कम्पिताः । कुसुमानि विचित्राणि ससृजुः कपिना तदा ॥१४॥
निर्धूतपत्रशिखराः शीर्णपुष्पफलद्रुमाः । निक्षिप्तवस्त्राभरणा धूर्ता इव पराजिताः ॥१५॥
हनूमता वेगवता कम्पितास्ते नगोत्तमाः । पुष्पपत्रफलान्याशु मुमुचुः फलशालिनः ॥१६॥
विहंगसंघैर्हीनास्ते स्कन्धमात्राश्रया द्रुमाः । बभूवुरगमाः सर्वे मारुतेन विनिर्धुताः ॥१७॥
विधूतकेशी युवतिर्यथा मृदितवर्णका । निपीतशुभदन्तोष्ठी नखैर्दन्तैश्च विक्षता ॥१८॥
तथा लाङ्गूलहस्तैस्तु चरणाभ्यां च मर्दिता । तथैवाशोकवनिका प्रभग्नवनपादपा ॥१९॥
महालतानां दामानि व्यधमत् तरसा कपिः । यथा प्रावृषि वेगेन मेघजालानि मारुतः ॥२०॥

While searching for that irreproachable princess of excellent limbs, the monkey woke the birds sweetly lying asleep. (9) Buffeted by flocks of birds with winds while moving on their wings, the trees (in the Aśoka grove) released showers of flowers of various kinds and various colours. (10) Covered with those flowers, Hanūmān, sprung from the loins of the wind-god, looked charming like a mountain of flowers in the midst of the Aśoka grove. (11) Beholding the monkey stationed in a cluster of trees after running in all directions, all living beings (in the Aśoka garden) thought that it was Spring (incarnate). (12) Strewn with flowers of various kinds fallen from the trees, the earth there shone like a young woman richly adorned. (13) Shaken with violence in diverse ways by the impetuous monkey, the aforesaid trees shed blooms of diverse kinds at that time. (14) With their tops shorn of leaves and their blossom and fruit fallen, the trees stood like gamblers who, having lost their game, had staked (even) their raiment and ornaments. (15) Shaken by the impetuous Hanūmān, those excellent trees, adorned with fruit, speedily shed their blossom, leaves and fruit. (16) Deserted by flocks of birds and depended upon by their boughs alone, all the trees, when violently shaken, became unworthy of being approached. (17) Battered by the tail and hands as well as by the feet (of Hanumān) and with its trees shattered, the Aśoka grove looked exactly like a young woman whose locks have been thrown into disorder, whose Tilaka (sacred mark on the forehead) has been effaced, whose lips illumined by her bright teeth have been deprived of their colour (by being kissed again and again) and who has been dug into with nails and bitten with teeth. (18-19) The monkey in his impetuosity snapped the clusters of thick climbers (even) as the wind scatters masses of clouds in its onrush during the rains. (20)

स तत्र मणिभूमीश्च राजतीश्च मनोरमाः । तथा काञ्चनभूमीश्च विचरन् ददृशे कपिः ॥२१॥
वापीश्च विविधाकाराः पूर्णाः परमवारिणा । महार्हैर्मणिसोपानैरुपपन्नास्ततस्ततः ॥२२॥
मुक्ताप्रवालसिकताः स्फाटिकान्तरकुट्टिमाः । काञ्चनैस्तरुभिश्चित्रैस्तीरजैरुपशोभिताः ॥२३॥
बुद्धपद्मोत्पलवनाश्चक्रवाकोपशोभिताः । नत्यूहरुतसंघुष्टा हंससारसनादिताः ॥२४॥
दीर्घाभिर्द्रुमयुक्ताभिः सरिद्भिश्च समन्ततः । अमृतोपमतोयाभिः शिवाभिरुपसंस्कृताः ॥२५॥
लताशतैरवतताः संतानकुसुमावृताः । नानागुल्मावृतवनाः करवीरकृतान्तराः ॥२६॥

Ranging in that grove, the monkey beheld soul-ravishing grounds paved with gems and plated with silver and gold. (21) He also beheld at different places ponds of different shapes, which were full of excellent water and provided with costly steps of gems; which were distinguished by sands of pearls and corals and bottoms of crystals and were embellished with lovely golden trees growing on their margin; which contained beds of open lotuses and lilies, were adorned with Chakrawākas (red geese), and resonant with the notes of Chātaka birds and were made noisy by swans and cranes; which were fed on all sides with broad and delightful streams containing nectar-like water and bordered by trees; which were screened by hundreds of creepers and covered with flowers of Santāna (a species of celestial wish-yielding trees); whose water was surrounded with shrubs of various kinds and which could be peeped into through Karavīra trees, which served as air-holes. (22—26)

ततोऽम्बुधरसंकाशं प्रवृद्धशिखरं गिरिम् । विचित्रकूटं कूटैश्च सर्वतः परिवारितम् ॥२७॥
शिलागृहैरवततं नानावृक्षसमावृतम् । ददर्श कपिशार्दूलो रम्यं जगति पर्वतम् ॥२८॥
ददर्श च नगात् तस्मान्नदीं निपतितां कपिः । अङ्कादिव समुत्पत्य प्रियस्य पतितां प्रियाम् ॥२९॥
जले निपतिताग्रैश्च पादपैरुपशोभिताम् । वार्यमाणामिव क्रुद्धां प्रमदां प्रियबन्धुभिः ॥३०॥
पुनरावृत्ततोयां च ददर्श स महाकपिः । प्रसन्नामिव कान्तस्य कान्तां पुनरुपस्थिताम् ॥३१॥

Then Hanumān (a tiger among monkeys) sighted a mountain closely resembling a cloud (laden with moisture), with elevated and charming peaks and surrounded on all sides with (other) mountain-tops, which was dotted with caves and covered with trees of every species and was (reckoned as) a lovely mountain on earth. (27-28) The monkey (further) beheld a stream fallen from that mountain like a beloved wife fallen (in rage) with a bound from the lap of her loved one, and adorned with trees whose boughs had bent down to the level of water, and (thus) looking like an enraged young woman (leaving her loved one) being detained by her near and dear ones. (29-30) Again the great monkey saw the stream of the river turned back (due to its being impeded in its course by the aforesaid boughs), showing as if the beloved wife had returned (duly) reconciled to her loved one. (31)

तस्यादूरात् स पद्मिन्यो नानाद्विजगणायुताः । ददर्श कपिशार्दूलो हनूमान् मारुतात्मजः ॥३२॥
कृत्रिमां दीर्घिकां चापि पूर्णां शीतेन वारिणा । मणिप्रवरसोपानां मुक्तासिकतशोभिताम् ॥३३॥
विविधैर्मृगसंघैश्च विचित्रां चित्रकाननाम् । प्रासादैः सुमहद्भिश्च निर्मितैर्विश्वकर्मणा ॥३४॥
काननैः कृत्रिमैश्चापि सर्वतः समलंकृताम् । ये केचित् पादपास्तत्र पुष्पोपगफलोपगाः ॥३५॥
सच्छत्राः सवितर्दीकाः सर्वे सौवर्णवेदिकाः । लताप्रतानैर्बहुभिः पर्णैश्च बहुभिर्वृताम् ॥३६॥
काञ्चनीं शिंशपामेकां ददर्श स महाकपिः । वृतां हेममयीभिस्तु वेदिकाभिः समन्ततः ॥३७॥
सोऽपश्यद् भूमिभागांश्च नगप्रस्रवणानि च । सुवर्णवृक्षानपरान् ददर्श शिखिसंनिभान् ॥३८॥
तेषां द्रुमाणां प्रभया मेरोरिव महाकपिः । अमन्यत तदा वीरः काञ्चनोऽस्मीति सर्वतः ॥३९॥
तान् काञ्चनान् वृक्षगणान् मारुतेन प्रकम्पितान् । किङ्किणीशतनिर्घोषान् दृष्ट्वा विस्मयमागमत् ॥४०॥
सुपुष्पिताग्रान् रुचिरांस्तरुणाङ्कुरपल्लवान् ।

Not far from that mountain, the aforesaid Hanumān, an offspring of the wind-god and a tiger among monkeys, sighted lotus-ponds crowded with birds of every species. (32) Nay, he also beheld an artificial oblong pond full of cool water, provided with steps made of excellent gems and enriched with sands in the form of pearls, nay, which looked charming with various herds of deer, was surrounded by manifold thickets and lined with huge mansions constructed by Viśwakarmā (the architect of gods) and which was duly adorned on all sides with artificial woods. Whatever trees there were were laden with flowers and fruit, were crowned with boughs which spread like an umbrella and were all provided (at their foot) with platforms having (smaller) golden platforms above. That mighty monkey (then) sighted a singular golden Śimśapā (Aśoka) tree intertwined with numerous clusters of climbers and clothed with abundant leaves, and actually surrounded on all sides by golden daises. (33—37) He (also) beheld stretches of (open) land and mountain springs as well as other golden trees resplendent as fire. (38) Enveloped by the effulgence of those trees, which resembled the brilliance of Mount Meru (the golden mountain), the hero thought himself to be golden all round. (39) Hanumān was wonderstruck to behold the aforesaid clusters of splendid golden trees with their crests in full blossom and bristling with young shoots and leaves,—trees which, when violently shaken by the wind, emitted a sound like the tinkling of hundreds of ornaments for the waist with tiny bells fastened to them.

तामारुह्य महावेगः शिंशपां पर्णसंवृताम् ॥४१॥
इतो द्रक्ष्यामि वैदेहीं रामदर्शनलालसाम् । इतश्चेतश्च दुःखार्तां सम्पतन्तीं यदृच्छया ॥४२॥
अशोकवनिका चेयं दृढं रम्या दुरात्मनः । चन्दनैश्चम्पकैश्चापि बकुलैश्च विभूषिता ॥४३॥
इयं च नलिनी रम्या द्विजसंघनिषेविता । इमां सा राजमहिषी नूनमेष्यति जानकी ॥४४॥
सा रामा राजमहिषी राघवस्य प्रिया सती । वनसंचारकुशला ध्रुवमेष्यति जानकी ॥४५॥
अथवा मृगशावाक्षी वनस्यास्य विचक्षणा । वनमेष्यति साद्येह रामचिन्तासुकर्शिता ॥४६॥
रामशोकाभिसंतप्ता सा देवी वामलोचना । वनवासरता नित्यमेष्यते वनचारिणी ॥४७॥
वनेचराणां सततं नूनं स्पृहयते पुरा । रामस्य दयिता चार्या जनकस्य सुता सती ॥४८॥
संध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी । नदीं चेमां शुभजलां संध्यार्थे वरवर्णिनी ॥४९॥
तस्याश्चाप्यनुरूपेयमशोकवनिका शुभा । शुभाया: पार्थिवेन्द्रस्य पत्नी रामस्य सम्मता ॥५०॥
यदि जीवति सा देवी ताराधिपनिभानना । आगमिष्यति सावश्यमिमां शीतजलां नदीम् ॥५१॥
एवं तु मत्वा हनुमान् महात्मा प्रतीक्षमाणो मनुजेन्द्रपत्नीम् ।
अवेक्षमाणश्च ददर्श सर्वं सुपुष्पिते पर्णघने निलीनः ॥५२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

Climbing up that Śimśapā tree covered with leaves, Hanumān (who was full of great impetuosity) reflected as follows:—"From this position I shall look out for Sītā (a princess of the Videha territory), who is sighing for Śrī Rāma's sight and who, stricken with sorrow, must be wandering aimlessly to and fro. (40-42) Nay, this Aśoka grove of the evil-minded Rāvaṇa is highly delightful and is richly adorned with sandal-wood and Champaka,—as well as with Bakula trees. (43) Here is a lovely lotus-pond, frequented by flocks of birds. Queen Sītā (daughter of Janaka) will undoubtedly seek it. (44) Bereft of Śrī Rāma, the aforesaid Queen Sītā (daughter of Janaka), ever beloved of Śrī

Rāma (a scion of Raghu), and accustomed to roaming in woods, will surely walk to this place. (45) Or that fawn-eyed lady, who is conversant with the beauties of this forest, will seek this forest at this spot today, greatly emaciated as she is by the thought of Śrī Rāma. (46) Sore stricken with grief on account of separation from Śrī Rāma, that fair-eyed lady, who is ever fond of dwelling in woods and is used to roving in forests, will turn up this side. (47) Nay, the noble and virtuous daughter of Janaka, the beloved spouse of Śrī Rāma perpetually loved heretofore the denizens of the grove without doubt. (48) Intent on the devotions pertaining to the (morning and evening) twilights, the fair-complexioned daughter of Janaka, who (ever) looks as though she were (only) sixteen years old, will surely seek this stream of translucent water for the sake of her (morning) ablutions and devotions. (49) Nay, this magnificent Aśoka grove is also worthy of that charming lady, who is the highly esteemed consort of Śrī Rāma, the king of the rulers of the earth. (50) If that godlike lady, whose countenance resembles the moon (the suzerain lord of stars), is surviving, she will undoubtedly visit this stream of cool waters." (51) Pondering thus and expecting Sītā (the consort of a ruler of men), nay, looking all round (in search of her) while remaining concealed on that tree in full blossom and thick with leaves, the high-souled Hanumān surveyed the entire grove. (52)

Thus ends Canto Fourteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Casting his eyes all round while remaining perched on the top of that Śimśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age.

स वीक्षमाणस्तत्रस्थो मार्गमाणश्च मैथिलीम् । अवेक्षमाणश्च महीं सर्वां तामन्ववैक्षत ॥ १ ॥
संतानकलताभिश्च पादपैरुपशोभिताम् । दिव्यगन्धरसोपेतां सर्वतः समलंकृताम् ॥ २ ॥
तां स नन्दनसंकाशां मृगपक्षिभिरावृताम् । हर्म्यप्रासादसम्बाधां कोकिलाकुलनिःस्वनाम् ॥ ३ ॥
काञ्चनोत्पलपद्माभिर्वापीभिरुपशोभिताम् । बह्वासनकुथोपेतां बहुभूमिगृहायुताम् ॥ ४ ॥
सर्वर्तुकुसुमै रम्यैः फलवद्भिश्च पादपैः । पुष्पितानामशोकानां श्रिया सूर्योदयप्रभाम् ॥ ५ ॥
प्रदीप्तामिव तत्रस्थो मारुतिः समुदैक्षत । निष्पत्रशाखां विहगैः क्रियमाणामिवासकृत् ॥ ६ ॥
विनिष्पतद्भिः शतशश्चित्रैः पुष्पावतंसकैः । समूलपुष्परचितैरशोकैः शोकनाशनैः ॥ ७ ॥
पुष्पभारातिभारैश्च स्पृशद्भिरिव मेदिनीम् । कर्णिकारैः कुसुमितैः किंशुकैश्च सुपुष्पितैः ॥ ८ ॥
स देशः प्रभया तेषां प्रदीप्त इव सर्वतः ।

Glancing all round while remaining perched on that tree, and surveying the ground (below) in quest of Sītā (tprincess of Mithilā), Hanumān explored he entire Aśoka grove. (1) Seated there, Hanumān (son of the wind surveyed the Aśoka grove, which was adorned with trees intertwined with Santānaka climbers, and enriched with celestial odours and delicious substances, and had been decorated on all sides, and (as such) closely resembled the

Nandana grove (in paradise); which was full of animals and birds and crowded with mansions and palaces and resounded with the notes of cuckoos; which was graced with large oblong wells containing golden water-lilies, and lotuses furnished with numerous seats and carpets and provided with many-storeyed buildings; which was embellished with lovely trees flowering in every season and laden with fruit and which in virtue of the loveliness of Aśoka trees in blossom scattered the splendour of sunrise and looked inflamed as it were, and the boughs of whose trees were being repeatedly divested of their leaves as it were by birds even as they flew away from them (and again perched on them). Adorned with wonderful Aśoka trees, which by virtue of their crest-like flowers falling down in hundreds appeared as though made of flowers from their very roots and dispelled (all) grief,—as well as with Karṇikāra trees in blossom, which, bending (as they did) under the heavy weight of their clusters of flowers, seemed to touch the ground, and with Kiṃśuka trees in full blossom, that region was ablaze as it were on all sides with their brilliance.

पुंनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा ॥ ९ ॥
विवृद्धमूला बहवः शोभन्ते स्म सुपुष्पिताः । शातकुम्भनिभाः केचित् केचिदग्निशिखप्रभाः ॥१०॥
नीलाञ्जननिभाः केचित् तत्राशोकाः सहस्रशः । नन्दनं विबुधोद्यानं चित्रं चैत्ररथं यथा ॥११॥
अतिवृत्तमिवाचिन्त्यं दिव्यं रम्यश्रियायुतम् । द्वितीयमिव चाकाशं पुष्पज्योतिर्गणायुतम् ॥१२॥
पुष्परत्नशतैश्चित्रं पञ्चमं सागरं तथा । सर्वर्तुपुष्पैर्निचितं पादपैर्मधुगन्धिभिः ॥१३॥
नानानिनादैरुद्यानं रम्यं मृगगणद्विजैः । अनेकगन्धप्रवहं पुण्यगन्धं मनोहरम् ॥१४॥
शैलेन्द्रमिव गन्धाढ्यं द्वितीयं गन्धमादनम् ।

Numerous Punnāga and Saptaparṇa trees as also Champakas and Uddālakas in full blossom, whose roots had assumed great dimensions, were spreading their charm (in that grove). Aśoka trees stood (there) in thousands, some of which shone brightly as gold, others were resplendent as flames of fire, while still others were dark as collyrium. The (Aśoka) garden was delightful as the Nandana, the garden of gods, and lovely as the Chaitraratha grove (of Kubera), nay, far superior to the two aforesaid groves as it were, and was inconceivable, wonderful and invested with a charming splendour. Spangled with hosts of luminaries in the form of flowers, it was a second firmament as it were, and enchanting like a fifth ocean (besides the four oceans bounding the earth according to the ancient geography) with hundreds of precious stones in the form of its flowers. Hanumān (also) beheld a garden (forming part of the Aśoka grove), full of trees blooming in every season and diffusing a sweet fragrance, (nay) delightful on account of its herds of animals and birds,—which emitted cries of various kinds,—which scattered many odours and ravished the mind with its holy scents and which was like another Gandhamādana, the lord of mountains, rich in odours.

अशोकवनिकायां तु तस्यां वानरपुंगवः ॥१५॥
स ददर्शाविदूरस्थं चैत्यप्रासादमूर्जितम् । मध्ये स्तम्भसहस्रेण स्थितं कैलासपाण्डुरम् ॥१६॥
प्रवालकृतसोपानं तप्तकाञ्चनवेदिकम् । मुष्णन्तमिव चक्षूंषि द्योतमानमिव श्रिया ॥१७॥
निर्मलं प्रांशुभावत्वादुल्लिखन्तमिवाम्बरम् । ततो मलिनसंवीतां राक्षसीभिः समावृताम् ॥१८॥
उपवासकृशां दीनां निःश्वसन्तीं पुनः पुनः । ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम् ॥१९॥

मन्दप्रख्यायमानेन रूपेण रुचिरप्रभाम् । पिनद्धां धूमजालेन शिखामिव विभावसोः ॥२०॥
पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा । सपङ्कामनलंकारां विपद्मामिव पद्मिनीम् ॥२१॥
पीडितां दुःखसंतप्तां परिक्षीणां तपस्विनीम् । ग्रहेणाङ्गारकेणेव पीडितामिव रोहिणीम् ॥२२॥
अश्रुपूर्णमुखीं दीनां कृशामनशनेन च । शोकध्यानपरां दीनां नित्यं दुःखपरायणाम् ॥२३॥
प्रियं जनमपश्यन्तीं पश्यन्तीं राक्षसीगणम् । स्वगणेन मृगीं हीनां श्वगणेनावृतामिव ॥२४॥
नीलनागाभया वेण्या जघनं गतयैकया । नीलया नीरदापाये वनराज्या महीमिव ॥२५॥
सुखार्हां दुःखसंतप्तां व्यसनानामकोविदाम् । तां विलोक्य विशालाक्षीमधिकं मलिनां कृशाम् ॥२६॥
तर्कयामास सीतेति कारणैरुपपादिभिः । ह्रियमाणा तदा तेन रक्षसा कामरूपिणा ॥२७॥
यथारूपा हि दृष्टा सा तथारूपेयमङ्गना ।

In the aforesaid Aśoka grove that bull among monkeys saw situated at a short distance a lofty temple, which was supported in the centre on a thousand pillars and was free from impurities and white as Mount Kailāsa, which shone brightly due to its splendour and blinded the eyes as it were, and appeared by virtue of its eminence to scrape the heavens, and which was provided with steps made of coral and platforms of refined gold. Then he caught sight of a woman who was surrounded by ogresses, was emaciated through fasting and looked miserable, who was sighing again and again and was immaculate like the disc of the moon at the beginning of a bright fortnight, who was casting a delightful splendour with her form which could (only) be indistinctly recognized, who being clad in a soiled raiment looked like a flame enveloped in smoke, who was clad in a single yellow worn-out excellent cloth and, being smeared with dust and divested of (all) decoration, looked like a muddy lotus-pond devoid of lotuses; who, being oppressed, tormented with agony, wasted and reduced to a pitiable condition, looked like the constellation Rohiṇī pressed by the planet Mars; who wore a wretched appearance, her face bathed in tears, and was worn out through abstinence from food, was given over to grief and anxiety, felt exhausted and was ever plunged in sorrow; who, being unable to see her beloved ones and able to behold ogresses (alone), appeared like a she-doe disunited from her herd and surrounded by a pack of hounds and who, with a single braid looking like a black serpent and reaching up to her hinder part, looked like the earth with a dark-green row of trees at the end of the monsoon (when the clouds have disappeared). (2—25) Beholding that large-eyed woman, who looked very untidy and emaciated, who had never known calamities (before) and who, though deserving of comforts, was stricken with sorrow, Hanumān guessed her to be Sītā on convincing grounds. (He said to himself:) "This lady is precisely endowed with the same form in which that woman was seen (by us) being borne away (over Mount Ṛṣyamūka) the other day by that ogre able to change his form at will."

पूर्णचन्द्राननां सुभ्रूं चारुवृत्तपयोधराम् ॥२८॥
कुर्वतीं प्रभया देवीं सर्वा वितिमिरा दिशः । तां नीलकण्ठीं बिम्बोष्ठीं सुमध्यां सुप्रतिष्ठिताम् ॥२९॥
सीतां पद्मपलाशाक्षीं मन्मथस्य रतिं यथा । इष्टां सर्वस्य जगतः पूर्णचन्द्रप्रभामिव ॥३०॥
भूमौ सुतनुमासीनां नियतामिव तापसीम् । निःश्वासबहुलां भीरुं भुजगेन्द्रवधूमिव ॥३१॥
शोकजालेन महता विततेन न राजतीम् । संसक्तां धूमजालेन शिखामिव विभावसोः ॥३२॥
तां स्मृतीमिव संदिग्धामृद्धिं निपतितामिव । विहतामिव च श्रद्धामाशां प्रतिहतामिव ॥३३॥

सोपसर्गां यथा सिद्धिं बुद्धिं सकलुषामिव । अभूतेनापवादेन कीर्तिं निपतितामिव ॥३४॥
रामोपरोधव्यथितां रक्षोगणनिपीडिताम् । अबलां मृगशावाक्षीं वीक्षमाणां ततस्ततः ॥३५॥
बाष्पाम्बुपरिपूर्णेन कृष्णवक्राक्षिपक्ष्मणा । वदनेनाप्रसन्नेन निःश्वसन्तीं पुनः पुनः ॥३६॥
मलपङ्कधरां दीनां मण्डनार्हाममण्डिताम् । प्रभां नक्षत्रराजस्य कालमेघैरिवावृताम् ॥३७॥
तस्य संदिदिहे बुद्धिस्तथा सीतां निरीक्ष्य च । आम्नायानामयोगेन विद्यां प्रशिथिलामिव ॥३८॥
दुःखेन बुबुधे सीतां हनुमाननलंकृताम् । संस्कारेण यथा हीनां वाचमर्थान्तरं गताम् ॥३९॥

Gazing on that godlike lady, Sītā, of comely form, whose countenance resembled the full moon, who had shapely eyebrows and graceful rounded breasts and who was dispelling the darkness of all the (four) quarters by her radiance; whose neck presented a bluish appearance (due to her wearing ornaments of sapphire which cast a bluish splendour about them), whose lips were (ruddy) like the (ripe) Bimba fruit, who had a slender waist and well-disposed limbs; whose eyes resembled the petals of a lotus, who compared with Rati, the consort of Love, was beloved of the whole world even as the light of a full moon; who was seated on the (bare) ground like an ascetic woman leading an austere life and who, though timid (by nature), was hissing frequently like the consort of the lord of serpents; who being enmeshed in a mighty and extensive cobweb of grief, ceased to shine like a flame intertwined with smoke; who resembled a Smṛti text of doubtful meaning, a treasure that has been cast away, faith that has been shattered, a hope which has been frustrated, perfection impeded by obstacles, understanding clouded by passion or reputation marred by false scandal: who was tormented by obstruction caused in the service of Srī Rāma and oppressed by (the presence of) ogres, whose eyes resembled those of a fawn and who was looking all round in her helplessness; who with her cheerless countenance bathed in tears and with her eyes distinguished by dark and oblique lashes was sighing again and again, who had put on a thick coat of dirt (on her person due to want of toilet and bath), felt distressed and was undecorated though deserving of (every) decoration and looked like the radiance of the moon (the king of stars) obscured by dark clouds and who had grown very thin like knowledge obscured for want of uninterrupted study, the mind of Hanumān got puzzled. (26—38) With difficulty did Hanumān recognize Sītā, who was unadorned, even as one is able to decipher with difficulty a text which being devoid of purity (of expression) has undergone a change of meaning. (39)

तां समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम् । तर्कयामास सीतेति कारणैरुपपादयन् ॥४०॥
वैदेह्या यानि चाङ्गेषु तदा रामोऽन्वकीर्तयत् । तान्याभरणजालानि गात्रशोभीन्यलक्षयत् ॥४१॥
सुकृतौ कर्णवेष्टौ च श्वदंष्ट्रौ च सुसंस्थितौ । मणिविद्रुमचित्राणि हस्तेष्वाभरणानि च ॥४२॥
श्यामानि चिरयुक्तत्वात् तथा संस्थानवन्ति च । तान्येवैतानि मन्येऽहं यानि रामोऽन्वकीर्तयत् ॥४३॥
तत्र यान्यवहीनानि तान्यहं नोपलक्षये । यान्यस्या नावहीनानि तानीमानि न संशयः ॥४४॥
पीतं कनकपट्टाभं स्रस्तं तद्वसनं शुभम् । उत्तरीयं नगासक्तं तदा दृष्टं प्लवंगमैः ॥४५॥
भूषणानि च मुख्यानि दृष्टानि धरणीतले । अनयैवापविद्धानि स्वनवन्ति महान्ति च ॥४६॥
इदं चिरगृहीतत्वाद् वसनं क्लिष्टवत्तरम् । तथाप्यनूनं तद्वर्णं तथा श्रीमद्यथेतरत् ॥४७॥
इयं कनकवर्णाङ्गी रामस्य महिषी प्रिया । प्रणष्टापि सती यस्य मनसो न प्रणश्यति ॥४८॥
इयं सा यत्कृते रामश्चतुर्भिरिह तप्यते । कारुण्येनानृशंस्येन शोकेन मदनेन च ॥४९॥

स्त्री प्रणष्टेति कारुण्यादाश्रितेत्यानृशंस्यतः । पत्नी नष्टेति शोकेन प्रियेति मदनेन च ॥५०॥
अस्या देव्या यथा रूपमङ्गप्रत्यङ्गसौष्ठवम् । रामस्य च यथा रूपं तस्येयमसितेक्षणा ॥५१॥
अस्या देव्या मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम् । तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति ॥५२॥
दुष्करं कृतवान् रामो हीनो यदनया प्रभुः । धारयत्यात्मनो देहं न शोकेनावसीदति ॥५३॥
एवं सीतां तथा दृष्ट्वा हृष्टः पवनसम्भवः । जगाम मनसा रामं प्रशशंस च तं प्रभुम् ॥५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चदशः सर्गः ॥ १५ ॥

Observing that large-eyed and irreproachable princess, Hanumān concluded her to be Sītā, establishing her identity on the following grounds. (40) He perceived the same ornaments casting their charm on her limbs as Śrī Rāma had mentioned at the time of his (Hanumān's) leaving Kiṣkindhā as existing on the person of Sītā (a princess of the Videha territory). (41) (He said to himself :) "I find (on her person) a pair of skilfully-shaped ear-rings and also a pair of well-fitting Śwadaṃṣtras (another ornament for the ears), as well as ornaments on the limbs of her hands, set with gems and coral. (42) Though darkened (due to their not having been brushed for a long time and also due to their contact with her untidy person), they are of the same shape. I (therefore) believe them to be the same of which Śrī Rāma spoke (at the time). (43) I don't find (on her person) those which had dropped (on the Ṛṣyamūka mountain). No doubt the existing ornaments are the same which did not drop from her person. (44) That shining yellow upper garment, which looked like a sheet of gold (due to its texture of gold) and which, when dropped, was seen by the monkeys caught in a tree at that time, as also the principal ornaments found lying on the earth's surface, which were valuable and made a tinkling sound, were dropped by her alone. (45–46) Although the existing garment (on her person) is exceedingly worn, having been used (by her) for a long time, its colour is yet unfaded and the piece is as bright as the other one. (47) She is (no other than) the beloved and virtuous spouse of Śrī Rāma with golden limbs, who though out of his sight has not disappeared from his mind. (48) Here is the one for whom Śrī Rāma is suffering torment through the following four, *viz*, pity, tenderness, grief and love—through pity for a (helpless) woman (deserving protection) having disappeared; through tenderness for one who was dependent on him, through grief at the thought of his (own) spouse having been lost and through love for one who was beloved of him. (49-50) The comeliness of Śrī Rāma and the elegance of each of his major and minor limbs are analogous to those of this godlike lady and the comeliness of this lady is similar to that of Śrī Rāma; hence this dark-eyed woman must be his (consort). (51) The mind of this godlike lady is set on him, while his mind is set on her. For this reason (alone) does she as also that pious-minded soul survive even for a short while. (52) Lord Śrī Rāma has done what was hard to accomplish (for him) in that he has been able to preserve his life even though disunited from her and does not perish through grief." (53) Delighted in this way to behold Sītā as mentioned above, Hanumān (sprung from the loins of the wind-god) sought (the presence of) Śrī Rāma with his mind and admired the aforesaid lord. (54)

Thus ends Canto Fifteen of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

षोडशः सर्गः

Canto XVI

Admiring the virtue and propitious bodily marks etc. of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight.

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगवः । गुणाभिरामं रामं च पुनश्चिन्तापरोऽभवत् ॥ १ ॥
स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः । सीतामाश्रित्य तेजस्वी हनूमान् विललाप ह ॥ २ ॥
मान्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया । यदि सीता हि दुःखार्ता कालो हि दुरतिक्रमः ॥ ३ ॥
रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः । नात्यर्थं क्षुभ्यते देवी गङ्गेव जलदागमे ॥ ४ ॥
तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम् । राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा ॥ ५ ॥
तां दृष्ट्वा नवहेमाभां लोककान्तामिव श्रियम् । जगाम मनसा रामं वचनं चेदमब्रवीत् ॥ ६ ॥

Having admired the aforesaid Sītā, who was worth admiring, as well as Śrī Rāma, who was pleasing by virtue of his excellences, Hanumān for his part became absorbed in thought once more. (1) Reflecting awhile, the celebrated and glorious Hanumān, whose eyes got bedimmed with tears, started lamenting as follows about Sītā:—(2) "If even Sītā, who deserves (all) honour and is the beloved consort of Śrī Rāma, the eldest brother of Lakṣmaṇa, who had been instructed (in good morals) by his elders, is stricken with sorrow, indeed it is difficult to withstand the force of destiny. (3) Conscious (as she is) of the prowess of Śrī Rāma as well as of the sagacious Lakṣmaṇa, the godlike lady does not feel much agitated any more than the holy Ganga at the approach of the monsoon. (4) Śrī Rāma (a scion of Raghu) is worthy of Sītā (a princess of the Videha territory), whose character, age and conduct are well-matched with his and whose pedigree and bodily marks (too) are on a par with his; and this dark-eyed lady too is worthy of Śrī Rāma." (5) Perceiving the aforesaid lady, who looked (quite) young and shone like gold and who resembled Lakṣmī (the goddess of fortune), coveted by the (whole) world, Hanumān sought (the presence of Śrī Rāma) with his mind and said (to himself as follows):—(6)

अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः । रावणप्रतिमो वीर्ये कबन्धश्च निपातितः ॥ ७ ॥
विराधश्च हतः संख्ये राक्षसो भीमविक्रमः । वने रामेण विक्रम्य महेन्द्रेणेव शम्बरः ॥ ८ ॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥ ९ ॥
खरश्च निहतः संख्ये त्रिशिराश्च निपातितः । दूषणश्च महातेजा रामेण विदितात्मना ॥१०॥
ऐश्वर्यं वानराणां च दुर्लभं वालिपालितम् । अस्या निमित्ते सुग्रीवः प्राप्तवाँल्लोकविश्रुतः ॥११॥
सागरश्च मयाऽऽक्रान्तः श्रीमान् नदनदीपतिः । अस्या हेतोर्विशालाक्ष्याः पुरी चेयं निरीक्षिता ॥१२॥
यदि रामः समुद्रान्तां मेदिनीं परिवर्तयेत् । अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः ॥१३॥
राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा । त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम् ॥१४॥
इयं सा धर्मशीलस्य जनकस्य महात्मनः । सुता मैथिलराजस्य सीता भर्तृदृढव्रता ॥१५॥

उत्थिता मेदिनीं भित्त्वा क्षेत्रे हलमुखक्षते । पद्मरेणुनिभैः कीर्णा शुभैः केदारपांसुभिः ॥१६॥
विक्रान्तस्यार्यशीलस्य संयुगेष्वनिवर्तिनः । स्नुषा दशरथस्यैषा ज्येष्ठा राज्ञो यशस्विनी ॥१७॥
धर्मज्ञस्य कृतज्ञस्य रामस्य विदितात्मनः । इयं सा दयिता भार्या राक्षसीवशमागता ॥१८॥
सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलात्कृता । अचिन्तयित्वा कष्टानि प्रविष्टा निर्जनं वनम् ॥१९॥

"For the sake of this large-eyed lady was killed Vālī, and Kabandha (as well), who was equal to Rāvaṇa in valour, was disposed of. (7) The ogre Virādha too of redoubtable prowess was got rid of in combat by Śrī Rāma by showing his valour even as the demon Śambara was killed by the mighty Indra. (8) Fourteen thousand ogres of terrible deeds were made short work of in Janasthāna by means of arrows resembling tongues of fire. (9) Khara too was slain on the field of battle and so was Triśirā brought low as also Dūṣaṇa, endowed with extraordinary energy, by Śrī Rāma, who has realized the self. (10) Nay, on account of her Sugrīva, who is well known throughout the world, attained the lordship of monkeys, which was difficult to acquire, guarded as it was by Vālī. (11) Nay, for the sake of this large-eyed lady has the mighty sea, the lord of rivers and streams, been crossed by me and this city (of Laṅkā) explored. (12) If for her sake Śrī Rāma turned the earth bounded by the oceans upside down, or even the universe, it would be but justifiable: such is my belief. (13) If sovereignty over (all) the three worlds, on the one hand and Sītā, daughter of King Janaka, on the other, were put on the scales, the integral sovereignty of the three worlds would not approach even a fraction of Sītā. (14) She is (no other than) the celebrated Sītā, daughter of Janaka, the virtuous and high-souled king of Mithilā, unswerving in her vow of devotion to her lord. (15) While a field was being furrowed with a ploughshare, she rose splitting open the earth, and covered with the dust of the field, which gleamed like pollen. (16) She is the illustrious and seniormost daughter-in-law of the valiant King Daśaratha of noble disposition, who never turned his back on the field of battle. (17) Fallen under the sway of ogresses, she is the beloved consort of Śrī Rāma, who knows what is right, is conscious of services rendered to him and is a knower of the Self. (18) Completely renouncing all enjoyments and not minding hardships, she entered the lonely forest, overcome as she was by love for her husband. (19)

संतुष्टा फलमूलेन भर्तृशुश्रूषणापरा । या परां भजते प्रीतिं वनेऽपि भवने यथा ॥२०॥
सेयं कनकवर्णाङ्गी नित्यं सुस्मितभाषिणी । सहते यातनामेतामनर्थानामभागिनी ॥२१॥
इमां तु शीलसम्पन्नां द्रष्टुमिच्छति राघवः । रावणेन प्रमथितां प्रपामिव पिपासितः ॥२२॥
अस्या नूनं पुनर्लाभाद् राघवः प्रीतिमेष्यति । राजा राज्यपरिभ्रष्टः पुनः प्राप्येव मेदिनीम् ॥२३॥
कामभोगैः परित्यक्ता हीना बन्धुजनेन च । धारयत्यात्मनो देहं तत्समागमकाङ्क्षिणी ॥२४॥
नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान् । एकस्थहृदया नूनं राममेवानुपश्यति ॥२५॥
भर्ता नाम परं नार्याः शोभनं भूषणादपि । एषा हि रहिता तेन शोभनार्हा न शोभते ॥२६॥
दुष्करं कुरुते रामो हीनो यदनया प्रभुः । धारयत्यात्मनो देहं न दुःखेनावसीदति ॥२७॥
इमामसितकेशान्तां शतपत्रनिभेक्षणाम् । सुखार्हां दुःखितां ज्ञात्वा ममापि व्यथितं मनः ॥२८॥
क्षितिक्षमा पुष्करसंनिभेक्षणा या रक्षिता राघवलक्ष्मणाभ्याम् ।
सा राक्षसीभिर्विकृतेक्षणाभिः यते सम्प्रति वृक्षमूले ॥२९॥

हिमहतनलिनीव नष्टशोभा व्यसनपरम्परया निपीड्यमाना ।
सहचररहितेव चक्रवाकी जनकसुता कृपणां दशां प्रपन्ना ॥३०॥
अस्या हि पुष्पावनताग्रशाखाः शोकं दृढं वै जनयन्त्यशोकाः ।
हिमव्यपायेन च शीतरश्मिरभ्युत्थितो नैकसहस्ररश्मिः ॥३१॥
इत्येवमर्थं कपिरन्ववेक्ष्य सीतेयमित्येव तु जातबुद्धिः ।
संश्रित्य तस्मिन् निषसाद वृक्षे बली हरीणामृषभस्तरस्वी ॥३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः ॥ १६ ॥

"That very Sītā of golden limbs, ever given to speaking with a sweet smile and undeserving of woes,—who, contented as she was with fruit and roots (alone) and devoted to the service of her husband, experienced the same (degree of) supreme felicity in the forest as in her (own royal) abode,—is undergoing this suffering (here) ! (20-21) Like a thirsty man yearning to find a place where water is freely distributed to passers-by, Śrī Rāma (a scion of Raghu) for his part longs to see this lady rich in chastity, though tormented by Rāvaṇa. (22) Śrī Rāma (a scion of Raghu) will surely derive joy through recovery of her (even) as a king deprived of his throne on regaining the land. (23) Deprived of all coveted enjoyments and bereft of her kinsfolk, she preserves her body, desirous as she is of meeting him. (24) She neither sees the ogresses (around her) nor these trees laden with flowers and fruit. With her heart centred on one object (alone), she undoubtedly beholds Śrī Rāma alone all the time. (25) Indeed the husband is the greatest adornment for a woman, greater (even) than an ornament. Hence, though deserving of decoration, she no longer looks charming, bereft as she is of her husband. (26) Lord Śrī Rāma is (really) doing something Lord to accomplish in that he is preserving his body (even) though bereft of her, and does not faint through grief. (27) My mind too is seized with anguish on finding this lady with dark long hanging hair and lotus-like eyes afflicted, though deserving of happiness. (28) She, who is forbearing as the earth and whose eyes resemble a pair of lotuses and who was (once) protected by Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, is now being strongly guarded at the foot of a tree by ogresses with deformed eyes. (29) Deprived of her charms like a lotus plant blasted by frost, being sore oppressed (as she is) by a series of misfortunes, Sītā (Janaka's daughter) has been reduced to a pitiable plight like a female Chakrawāka (red goose) bereft of her mate. (30) Indeed the Aśoka trees with the ends of their boughs bent under the weight of their blossom actually cause immense grief to her; while due to the close of winter (marked by the advent of spring) the moon (with its cool rays) has grown fierce like the myriad-rayed sun." (31) Duly considering his interest, the mighty Hanumān (the foremost of monkeys), who was full of impetuosity, and who for his part felt convinced that she was Sīta, remained firmly seated on that tree. (32)

Thus ends Canto Sixteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

His eyes filled with joy on beholding Sītā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śiṁśapā tree.

ततः कुमुदखण्डाभो निर्मलं निर्मलोदयः । प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम् ॥ १ ॥
साचिव्यमिव कु स प्रभया निर्मलप्रभः । चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम् ॥ २ ॥
स ददर्श ततः सीतां पूर्णचन्द्रनिभाननाम् । शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि ॥ ३ ॥
दिदृक्षमाणो वैदेहीं हनूमान् मारुतात्मजः । स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः ॥ ४ ॥
एकाक्षीमेककर्णां च कर्णप्रावरणां तथा । अकर्णां शङ्कुकर्णां च मस्तकोच्छ्वासनासिकाम् ॥ ५ ॥
अतिकायोत्तमाङ्गीं च तनुदीर्घशिरोधराम् । ध्वस्तकेशीं तथाकेशीं केशकम्बलधारिणीम् ॥ ६ ॥
लम्बकर्णललाटां च लम्बोदरपयोधराम् । लम्बोष्ठीं चिबुकोष्ठीं च लम्बास्यां लम्बजानुकाम्॥ ७ ॥
ह्रस्वां दीर्घां च कुब्जां च विकटां वामनां तथा । करालां भुग्नवक्त्रां च पिङ्गाक्षीं विकृताननाम् ॥ ८ ॥

Then (at the end of the day) the moon, which looked like a cluster of water-lilies and had risen (quite) stainless, ascended the cloudless sky like a swan swimming through blue waters. (1) Rendering aid to him as it were with its light (so as to enable him to see Sītā clearly), the moon, possessed of bright lustre, ministered to Hanumān with its cool rays. (2) He thereupon beheld Sītā, whose face shone like the full moon and who was weighed down by the pressure of grief (even) as a boat sinking in water under heavy loads. (3) While seeking (openly) to see Sītā (a princess of the Videha territory), the said Hanūmān, sprung from the loins of the wind-god, beheld ogresses of terrible aspect sitting at a short distance (from her). (4) He found one (of them) single-eyed, another with a single ear, a third using her (extensive) ears as a covering (for her body), (still) another without ears, another with dart-like ears, another with her nose for respiration on the forehead, another with her head disproportionately large, yet another with a thin long neck, another with her hair fallen off, (still) another hairless, another wearing her hair as a blanket (wrapped about her person), another with long ears and brow, another with a protruding belly and breasts, another with protruding lips, another with her lips hanging over the chin, another with a long face and still another with protruding knees, another stunted, yet another tall, another humpbacked, another with a crooked body, yet another a dwarf, another frightful, yet another with her face set awry, another with tawny eyes and yet another with a deformed face. (5–8)

विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः । कालायसमहाशूलकूटमुद्गरधारिणीः ॥ ९ ॥
वराहमृगशार्दूलमहिषाजशिवामुखाः । गजोष्ट्रहयपादाश्च निखातशिरसोऽपराः ॥१०॥
एकहस्तैकपादाश्च खरकर्ण्यश्वकर्णिकाः । गोकर्णीर्हस्तिकर्णीश्च हरिकर्णीस्तथापराः ॥११॥

अतिनासाश्च काश्चिच्च तिर्यङ्नासा अनासिकाः । गजसंनिभनासाश्च ललाटोच्छ्वासनासिकाः ॥१२॥
हस्तिपादा महापादा गोपादाः पादचूलिकाः । अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः ॥१३॥
अतिमात्रास्यनेत्राश्च दीर्घजिह्वाननास्तथा । अजामुखीर्हस्तिमुखीर्गोमुखीः सूकरीमुखीः ॥१४॥
हयोष्ट्रखरवक्त्राश्च राक्षसीर्घोरदर्शनाः । शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः ॥१५॥
कराला धूम्रकेशिन्यो राक्षसीर्विकृताननाः । पिबन्ति सततं पानं सुरामांससदाप्रियाः ॥१६॥
मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः । ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः ॥१७॥
स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम् । तस्याधस्ताच्च तां देवीं राजपुत्रीमनिन्दिताम् ॥१८॥

Hanumān (the foremost of monkeys) saw ogresses who were deformed, those who were tawny, others who were dark (-complexioned), others who were irascible and fond of picking up a quarrel and wielded big darts, mallets and clubs of iron, some with heads like those of a boar, deer, tiger, buffaloe, goat or fox, some with the feet of an elephant, camel or horse, and others with their heads sunk into their bosom (like Kabandha), some with a single hand and others with a single foot, some having ears of donkeys and others those of horses, some having the ears of a cow and others those of an elephant, and still others those of a lion, some having abnormally long noses and others having crooked noses, and yet others having no nose (at all), some having noses like the proboscis of an elephant and others having noses for respiration fixed in their foreheads, some having the feet of elephants and others those of kine, some having enormous feet and others having a tuft of hair growing on their feet, some having abnormally large heads and necks and others having exceptionally large breasts and bellies, some having unusually large mouths and eyes, some having long tongues in their mouths, (also) ogresses of terrible aspect having the heads of goats. elephants, cows or boars, horses, camels or donkeys, some carrying pikes and clubs in their hands, frightful ogresses who were irascible and fond of picking up quarrels, had smoke-coloured hair and deformed faces, who constantly drank wine and were ever fond of drink and meat, who lived on meat and blood and had their bodies smeared with meat and blood and whose (very) sight made one's hair stand on end and who were seated close to and round about that tree of beautiful trunk and boughs; and at the foot (of the same tree) he beheld that irreproachable and godlike princess. (9—18)

लक्षयामास लक्ष्मीवान् हनूमाञ्जनकात्मजाम् । निष्प्रभां शोकसंतप्तां मलसंकुलमूर्धजाम् ॥१९॥
क्षीणपुण्यां च्युतां भूमौ तारां निपतितामिव । चारित्रव्यपदेशाढ्यां भर्तृदर्शनदुर्गताम् ॥२०॥
भूषणैरुत्तमैर्हीनां भर्तृवात्सल्यभूषिताम् । राक्षसाधिपसंरुद्धां बन्धुभिश्च विनाकृताम् ॥२१॥
वियूथां सिंहसंरुद्धां बद्धां गजवधूमिव । चन्द्ररेखां पयोदान्ते शारदाभ्रैरिवावृताम् ॥२२॥
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम् । स तां भर्तृहिते युक्तामयुक्तां रक्षसां वशे ॥२३॥
अशोकवनिकामध्ये शोकसागरमाप्लुताम् । ताभिः परिवृतां तत्र सग्रहामिव रोहिणीम् ॥२४॥
ददर्श हनुमांस्तत्र लतामकुसुमामिव ।

The graceful Hanumān found Sīta (Janaka's daughter), who was shorn of lustre like a meteor fallen on the earth, its merits exhausted, was sore stricken with grief, her locks thick with dirt, and rich in fame for het (lofty) character, though deprived of the sight of her lord; who, though bereft of her excellent jewels, was (none the less) adorned with the affection of her husband, (nay) who, having been detained by Rāvaṇa (the suzerain lord of ogres) and (as such) disunited from her relations, resemble a female elephant separated from its herd, detained by a lion and tied with a cord of affection for her own herd, or the disc of the moon obscured by autumnal clouds at the end of the monsoon; who, through lack of contact with her husband had got faded in appearance like an **unplucked** vina and was reduced to a state not merited by her; (nay) who was devoted to the good of her husband and had fallen under the sway of ogres though not deserving it; who, though living in the midst of the Aśoka grove (consisting of trees which are supposed by their name to rid all who live in theit midst of all grief), was (none the less) plunged in grief and was surrounded there by ogresses (even) like the star Rohiṇī fallen under the sway of some unpropitious planet. Hanumān found her there like a creeper divested of its blooms.

सा मलेन च दिग्धाङ्गी वपुषा चाप्यलंकृता । मृणाली पङ्कदिग्धेव विभाति च न भाति च ॥२५॥
मलिनेन तु वस्त्रेण परिक्लिष्टेन भामिनीम् । संवृतां मृगशावाक्षीं ददर्श हनुमान् कपिः ॥२६॥
तां देवीं दीनवदनामदीनां भर्तृतेजसा । रक्षितां स्वेन शीलेन सीतामसितलोचनाम् ॥२७॥
तां दृष्ट्वा हनुमान् सीतां मृगशावनिभेक्षणाम् । मृगकन्यामिव त्रस्तां वीक्षमाणां समन्ततः ॥२८॥
दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः । संघातमिव शोकानां दुःखस्योर्मिमिवोत्थिताम् ॥२९॥
तां क्षामां सुविभक्ताङ्गीं विनाभरणशोभिनीम् । प्रहर्षमतुलं लेभे मारुतिः प्रेक्ष्य मैथिलीम् ॥३०॥
हर्षजानि च सोऽश्रूणि तां दृष्ट्वा मदिरेक्षणाम् । मुमोच हनुमांस्तत्र नमश्चक्रे च राघवम् ॥३१॥
नमस्कृत्वाथ रामाय लक्ष्मणाय च वीर्यवान् । सीतादर्शनसंहृष्टो हनुमान् संवृतोऽभवत् ॥३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तदशः सर्गः ॥ १७ ॥

Nay, graced with her body (which was clothed with a natural charm, even though unadorned), even though her limbs were stained with dirt, she looked charming as well as without charm like a lotus-fibre stained with mud. (19—25) The monkey, Hanumān, saw the dark-eyed young godlike belle. Sītā, with eyes like a fawn's and actually covered with a soiled and tattered cloth, wretched in appearance, though undepressed (in spirit), her confidence being restored by (the thought of) her husband's glory and protected by her own virtue. (26-27) Hanumān, son of the wind-god, derived immense and excessive joy on beholding the celebrated Sītā, that princess of Mithilā, who was lovely to look at, whose eyes resembled those of a fawn and who was looking all round (timidly) like a frightened fawn, who was burning as it were with her sighs the trees bearing leaves, (nay) who was a personification of griefs as it were and resembled a towering wave of sorrow, who was emaciated and had well-proportioned limbs and who looked charming (even) without ornaments. (28—30) Hanumān shed tears born of joy on beholding that lady with maddening eyes and saluted Śrī Rāma (a scion of Raghu) on that (happy) occasion. (31) Having bowed down to Śrī Rāma and Lakṣmaṇa, the powerful Hanumān, who was overjoyed at the sight of Sītā, then went into hiding (once more behind the boughs). (32)

Thus ends Canto Seventeen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śiṁśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself under the boughs in order to avoid observation.

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम् । विचिन्वतश्च वैदेहीं किंचिच्छेषा निशाभवत् ॥ १ ॥
षडङ्गवेदविदुषां क्रतुप्रवरयाजिनाम् । शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम् ॥ २ ॥
अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः । प्राबोध्यत महाबाहुर्दशग्रीवो महाबलः ॥ ३ ॥
विबुध्य तु महाभागो राक्षसेन्द्रः प्रतापवान् । स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयत् ॥ ४ ॥
भृशं नियुक्तस्तस्यां च मदनेन मदोत्कटः । न तु तं राक्षसः कामं शशाकात्मनि गूहितुम् ॥ ५ ॥
स सर्वाभरणैर्युक्तो बिभ्रच्छ्रियमनुत्तमाम् । तां नगैर्विविधैर्जुष्टां सर्वपुष्पफलोपगैः ॥ ६ ॥
वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम् । सदा मत्तैश्च विहगैर्विचित्रां परमाद्भुतैः ॥ ७ ॥
ईहामृगैश्च विविधैर्वृतां दृष्टिमनोहरैः । वीथीः सम्प्रेक्षमाणश्च मणिकाञ्चनतोरणाम् ॥ ८ ॥
नानामृगगणाकीर्णां फलैः प्रपतितैर्वृताम् । अशोकवनिकामेव प्राविशत् संततद्रुमाम् ॥ ९ ॥

While Hanumān was thus keenly observing the grove with its trees in blossom and looking for an opportunity to see more closely Sītā (a princess of the Videha territory), the night was well-nigh spent. (1) Towards the close of the night he heard the chanting of the Vedas in the dwellings of Brahman ogres well-versed in the Vedas including the six auxiliary sciences (*viz.*, grammar, prosody, etymology, phonetics, astronomy and the science of rituals) and conducting big sacrifices. (2) Presently the mighty-armed Rāvaṇa (the ten-headed monster), who was endowed with extraordinary strength, was awakened by means of musical instruments played upon on festive occasions as well as by means of praises ravishing the ears and mind. (3) Waking up, the glorious Rāvaṇa (the ruler of ogres) for his part, who was highly blessed and whose garlands and raiment were in disarray, thought of Sītā (a princess of the Videha territory). (4) Nay, irresistibly drawn towards her by passion, the ogre, who was intoxicated with drink, could not, however, suppress that passion in his mind. (5) Adorned with every kind of ornament and wearing an unsurpassed splendour, nay, duly observing the avenues (leading to the Aśoka grove), he deeply penetrated into the Aśoka grove itself, which was adorned with trees of all species bearing all kinds of flowers and fruit, and was surrounded by lotus-pools; (nay) which was graced with various flowers and rendered picturesque by most wonderful birds ever in heat, which was crowded with artificial deer ravishing the eyes and mind; which was decorated with archways of gold and gems, was filled with herds of deer of every species and carpeted with the fruit fallen from above and was ever full of trees, (8—9)

अङ्गनाः शतमात्रं तु तं व्रजन्तमनुव्रजन् । महेन्द्रमिव पौलस्त्यं देवगन्धर्वयोषितः ॥१०॥
दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः । वालव्यजनहस्ताश्च तालवृन्तानि चापराः ॥११॥
काञ्चनैश्चैव भृङ्गारैर्जह्रुः सलिलमग्रतः । मण्डलाग्रा बृसीश्चैव गृह्यान्याः पृष्ठतो ययुः ॥१२॥
काचिद् रत्नमयीं पात्रीं पूर्णां पानस्य भ्राजतीम् । दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना ॥१३॥
राजहंसप्रतीकाशं छत्रं पूर्णशशिप्रभम् । सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ ॥१४॥
निद्रामदपरीताक्ष्यो रावणस्योत्तमस्त्रियः । अनुजग्मुः पतिं वीरं घनं विद्युल्लता इव ॥१५॥
व्याविद्धहारकेयूराः समामृदितवर्णकाः । समागलितकेशान्ताः सस्वेदवदनास्तथा ॥१६॥
घूर्णन्त्यो मदशेषेण निद्रया च शुभाननाः । स्वेदक्लिष्टाङ्गकुसुमाः समाल्याकुलमूर्धजाः ॥१७॥
प्रयान्तं नैर्ऋतपतिं नार्यो मदिरलोचनाः । बहुमानाच्च कामाच्च प्रियभार्यास्तमन्वयुः ॥१८॥
स च कामपराधीनः पतिस्तासां महाबलः । सीतासक्तमना मन्दो मन्दाञ्चितगतिर्बभौ ॥१९॥

Only a hundred belles for their part followed that grandson of Pulastya as he walked (to the Aśoka grove), (even) as celestial and Gandharva women follow the mighty Indra wherever he goes. (10) Some women among them bore torches with gold handles, others carried chowries in their hands, while still others bore fans of palmyra leaves. (11) Some carried water in golden ewers ahead, while others followed in the rear taking cushions with circular ends. (12) Some compliant women held in her right hand alone on that occasion a shining pitcher made of jewels and filled with wine. (13) Yet another followed in the rear taking a canopy resembling a swan and shining brightly like the full moon, with a handle of gold. (14) Their eyes overcome with sleep and intoxication, the excellent consort of Rāvaṇa followed their valiant lord as flashes of lightning following a cloud. (15) Their necklaces and armlets got slightly displaced, their coat of sandal-paste got effaced, their looks got dishevelled and their faces got moistened with sweat. (16) Those women with lovely faces were staggering under the surviving trace of intoxication and sleep. The flowers on their person had got shrivelled by perspiration and their locks shook along with the wreaths that decorated them. (17) Actuated by great regard (for their husband) as well as by longing (so behold Sītā), the ladies, who were his beloved consorts, and who had intoxicating eyes, followed the aforesaid lord of ogres, who was going out (to meet Sītā). (18) And the evil-minded lord of theirs, who was the slave of his passion, though endowed with extraordinary might, and whose mind was attached to Sītā, looked charming as he proceeded in a slow-moving gait. (19)

ततः काञ्चीनिनादं च नूपुराणां च निःस्वनम् । शुश्राव परमस्त्रीणां कपिर्मारुतनन्दनः ॥२०॥
तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम् । द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः ॥२१॥
दीपिकाभिरनेकाभिः समन्तादवभासितम् । गन्धतैलावसिक्ताभिर्ध्रियमाणाभिरग्रतः ॥२२॥
कामदर्पमदैर्युक्तं जिह्मताम्रायतेक्षणम् । समक्षमिव कंदर्पमपविद्धशरासनम् ॥२३॥
मथितामृतफेनाभमरजोवस्त्रमुत्तमम् । सपुष्पमवकर्षन्तं विमुक्तं सक्तमङ्गदे ॥२४॥

At that time, Hanumān, the delight of the wind-god, heard the tinkling of the ornaments worn round the loins as well as of the anklets of those excellent women. (20) The monkey, Hanumān, also found arrived near the gate (of the Aśoka grove) Rāvaṇa,—who had accomplished unparalleled deeds and was endowed with inconceivable might and virility, who was illumined on all sides with numerous torches, fed with fragrant oil and being borne ahead, who was full of passion and vanity and intoxicated (too), who had large, oblique and coppery eyes and looked like Love himself bereft of his bow (of sugar cane), and was disengaging (and re-adjusting) his excellent and stainless (upper) garment, which was white as the foam of churned milk, decorated with flowers and superior pearls, and had got entangled with his armlet. (21—24)

तं पत्रविटपे लीनः पत्रपुष्पशतावृतः । समीपमुपसंक्रान्तं विज्ञातुमुपचक्रमे ॥२५॥
अवेक्षमाणस्तु तदा ददर्श कपिकुञ्जरः । रूपयौवनसम्पन्ना रावणस्य वरस्त्रियः ॥२६॥
ताभिः परिवृतो राजा सुरूपाभिर्महायशाः । तन्मृगद्विजसंघुष्टं प्रविष्टः प्रमदावनम् ॥२७॥
क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः । तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ॥२८॥
वृतः परमनारीभिस्ताराभिरिव चन्द्रमाः । तं ददर्श महातेजास्तेजोवन्तं महाकपिः ॥२९॥
रावणोऽयं महाबाहुरिति संचिन्त्य वानरः ।
सोऽयमेव पुरा शेते पुरमध्ये गृहोत्तमे । अवप्लुतो महातेजा हनूमान् मारुतात्मजः ॥३०॥
स तथाप्युग्रतेजाः स निर्धूतस्तस्य तेजसा । पत्रे गुह्यान्तरे सक्तो मतिमान् संवृतोऽभवत् ॥३१॥
स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम् । दिदृक्षुरसितापाङ्गीमुपावर्तत रावणः ॥३२॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Remaining hidden behind a leafy bough, Hanumān, who was covered with hundreds of leaves and flowers, strove to discover the identity of Rāvaṇa, who had (now) drawn near. (25) Looking round at that moment, Hanumān (an elephant among monkeys) also beheld the excellent consorts of Rāvaṇa, who were richly endowed with comeliness and youth. (26) Surrounded by those women of a charming exterior, the highly illustrious king (Rāvaṇa) deeply penetrated into that pleasance for the use of ladies, rendered noisy by deer and birds. (27) That suzerain ruler of ogres, son of Sage Viśravā, who was endowed with extraordinary might, was seen by Hanumān adorned with lovely jewels, drunk, distinguished by pointed (dart-like) ears, and surrounded by excellent women as the moon is by stars. The great monkey (Hanumān), who was endowed with extraordinary energy, (thus) beheld the glorious Rāvaṇa. Distinctly recalling that it was he who was lying asleep the previous night in a sumptuous apartment in the heart of the city, and concluding that he was (no other than) the mighty-armed Rāvaṇa, Hanūmān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, got down (from the bough on which he was perched). (28—30) Overshadowed by the brilliance of Rāvaṇa, though himself possessed of terrible energy, the sagacious Hanumān stood rooted and concealed behind a bough thick with leaves. (31) Keen to see Sītā of charming limbs and well-knit breasts, the ends of whose tresses were black and the corners of whose eyes were (also) dark, Rāvaṇa approached her. (32)

Thus ends Canto Eighteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Finding himself unable as it were to depict the mental state of Sītā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her.

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता । रूपयौवनसम्पन्नं भूषणोत्तमभूषितम् ॥ १ ॥
ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपम् । प्रावेपत वरारोहा प्रवाते कदली यथा ॥ २ ॥
ऊरुभ्यामुदरं छाद्य बाहुभ्यां च पयोधरौ । उपविष्टा विशालाक्षी रुदती वरवर्णिनी ॥ ३ ॥
दशग्रीवस्तु वैदेहीं रक्षितां राक्षसीगणैः । ददर्श दीनां दुःखार्तां नावं सन्नामिवार्णवे ॥ ४ ॥
असंवृतायामासीनां धरण्यां संशितव्रताम् । छिन्नां प्रपतितां भूमौ शाखामिव वनस्पतेः ॥ ५ ॥
मलमण्डनदिग्धाङ्गीं मण्डनार्हाममण्डनाम् । मृणाली पङ्कदिग्धेव विभाति न विभाति च ॥ ६ ॥
समीपं राजसिंहस्य रामस्य विनितात्मनः । संकल्पहयसंयुक्तैर्यान्तीमिव मनोरथैः ॥ ७ ॥
शुष्यन्तीं रुदतीमेकां ध्यानशोकपरायणाम् । दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम् ॥ ८ ॥
चेष्टमानामथाविष्टां पन्नगेन्द्रवधूमिव । धूप्यमानां ग्रहेणेव रोहिणीं धूमकेतुना ॥ ९ ॥
वृत्तशीले कुले जातामाचारवति धार्मिके । पुनः संस्कारमापन्नां जातामिव च दुष्कुले ॥१०॥

Thereupon the irreproachable princess, Sītā (a princess of the Videha territory) of excellent limbs began to shake like a plantain tree in a windy place as soon as she caught sight at that place and that very moment of Rāvaṇa, the suzerain ruler of ogres, richly endowed with comeliness and youth and decked with excellent ornaments. (1-2) Concealing her belly behind her thighs and her breasts with her arms, the large-eyed lady with an excellent complexion sat down weeping. (3) Rāvaṇa (the ten-headed monster) for his part gazed on Sītā (a princess of the Videha territory) of austere vows, who was guarded (in turns) by batches of ogresses and looked miserable and stricken with agony like a bark lying motionless in the sea; who was seated on the naked ground like the bough of a tree severed (from the trunk) and fallen flat on the ground; whose limbs were coated with dirt by way of decoration and was undecorated though deserving of decoration and who, like a lotus fibre stained with mud, looked charming as well as did not look charming; who was (constantly) seeking the presence of Śrī Rāma of well-known personality, a lion among sovereigns, in the chariot of her mind, drawn by the horses of thought; who was a lovely woman (ever) growing emaciated and, seeing no end to her grief, wept alone and remained absorbed in thought (of her beloved spouse) and grief, and who was devoted to Śrī Rāma; who was writhing like the female of the king of serpents under the spell of an incantation and was undergoing suffering like the constellation Rohiṇī when tormented by the smoke-coloured planet Ketu; and who, though born in a family distinguished for right conduct and noble disposition and (also) married in a pious family of good conduct, wore a shabby appearance like a woman born in an ignoble family. (4—10)

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम् । प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव ॥११॥
आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव । दीप्तामिव दिशं काले पूजामपहृतामिव ॥१२॥

पौर्णमासीमिव निशां तमोग्रस्तेन्दुमण्डलाम् । पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव ॥१३॥
प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम् । वेदीमिव परामृष्टां शान्तामग्निशिखामिव ॥१४॥
उत्कृष्टपर्णकमलां वित्रासितविहंगमाम् । हस्तिहस्तपरामृष्टामाकुलामिव पद्मिनीम् ॥१५॥
पतिशोकातुरां शुष्कां नदीं विस्रावितामिव । परया मृजया हीनां कृष्णपक्षे निशामिव ॥१६॥
सुकुमारीं सुजाताङ्गीं रत्नगर्भगृहोचिताम् । तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम् ॥१७॥
गृहीतामालितां स्तम्भे यूथपेन विनाकृताम् । निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव ॥१८॥
एकया दीर्घया वेण्या शोभमानामयत्नतः । नीलया नीरदापाये वनराज्या महीमिव ॥१९॥
उपवासेन शोकेन ध्यानेन च भयेन च । परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ॥२०॥
आयाचमानां दुःखार्तां प्राञ्जलिं देवतामिव । भावेन रघुमुख्यस्य दशग्रीवपराभवम् ॥२१॥
समीक्षमाणां रुदतीमनिन्दितां सुपक्ष्मताम्रायतशुक्ललोचनाम् ।
अनुव्रतां राममतीव मैथिलीं प्रलोभयामास वधाय रावणः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनविंशः सर्गः ॥ १९ ॥

Rāvaṇa, to his (own) destruction, sought to seduce Sīta (the princess of Mithilā), who resembled a great renown which has grown dim, a faith which has been treated with contempt, an understanding which has grown feeble, a hope which has been frustrated, a prospect which has been blasted, an order which has been flouted, a quarter appearing in flame at the time of some portentous phenomenon, a worship which has been tampered with, a full-moon night on which the orb of the moon has been eclipsed by the demon Rāhu (darkness personified), a lotus plant blighted (by a frost), an army whose warriors have been killed, sunlight that has been obscured by darkness, a stream which has become thin (due to drought), an altar desecrated (by an undesirable person), a flame which has gone out, a lotus pond whose lotuses with their leaves have been pulled up, whose birds have been scared away, (nay) which has been rendered turbid by the trunk of an elephant as well as stirred (by it); who was stricken with grief caused by separation from her lord and had grown lean and thin like a river whose water has been diverted (through canals etc. for irrigation purposes) and who, having been deprived of excellent washing, resembled a night during a dark fortnight; who was tender and possessed of charming limbs and was worth of (living in) an abode full of precious stones and looking like a lotus root dug out not long before and being baked in heat; who resembled the female of a lordly elephant disunited from the leader of the herd, (nay) captured and chained to a pillar and breathing hard, sore stricken with sorrow, who looked charming with a single long braid formed without effort, (even) as the earth covered with a dark row of trees at the end of a monsoon (when the clouds have disappeared); who had been wasted, emaciated and depressed through fasting, grief, brooding and fear, lived on a meagre diet and was rich in austerity; who was (constantly) asking her deity mentally as it were with joined palms for the discomfiture of Rāvaṇa (the ten-headed monster) at the hands of Śrī Rāma (the foremost of Raghus); who was looking round weeping, irreproachable as she was, had large reddish and white eyes with beautiful lashes and was excessively devoted to Śrī Rāma. (11—22)

Thus ends Canto Nineteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Seeking to seduce Sītā by means of coaxing words, Rāvaṇā implores her to accept him.

स तां परिवृतां दीनां निरानन्दां तपस्विनीम् । साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ॥ १ ॥
मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् । अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्छसि ॥ २ ॥
कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये । सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे ॥ ३ ॥
नेह किंचिन्मनुष्या वा राक्षसाः कामरूपिणः । व्यपसर्पतु ते सीते भयं मत्तः समुत्थितम् ॥ ४ ॥
स्वधर्मो रक्षसां भीरु सर्वदैव न संशयः । गमनं वा परस्त्रीणां हरणं सम्प्रमथ्य वा ॥ ५ ॥
एवं चैवमकामां त्वां न च स्प्रक्ष्यामि मैथिलि । कामं कामः शरीरे मे यथाकामं प्रवर्तताम् ॥ ६ ॥
देवि नेह भयं कार्यं मयि विश्वसिहि प्रिये । प्रणयस्व च तत्त्वेन मैवं भूः शोकलालसा ॥ ७ ॥
एकवेणी अधःशय्या ध्यानं मलिनमम्बरम् । अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते ॥ ८ ॥
विचित्राणि च माल्यानि चन्दनान्यगुरूणि च । विविधानि च वासांसि दिव्यान्याभरणानि च ॥ ९ ॥
महार्हाणि च पानानि शयनान्यासनानि च । गीतं नृत्यं च वाद्यं च लभ मां प्राप्य मैथिलि ॥१०॥

The aforesaid Rāvaṇa disclosed his mind in the following significant and sweet words to the poor and wretched Sītā, who was bereft of (all) joy and remained surrounded (all the time) by ogresses. (1) "Concealing your breasts and belly, O lady with thighs resembling the proboscis of an elephant, you want to keep yourself out of sight as it were through fear (of me). (2) I long for you, O large-eyed lady! (Pray) hold me in high esteem, O beloved one, who are richly endowed with all bodily excellences and ravish the mind of all people. (3) There are no men or ogres capable of changing form at will here. (And) let your fear born of me vanish for good, O Sītā! (4) It has always been the peculiar course of conduct prescribed for ogres, O timid one, to approach sexually the wives of others or to bear them away by force: there is no doubt about it. (5) Notwithstanding this, O princess of Mithilā, I will not touch you so long as you do not love me (in return). I would fain let passion hold sway at will over my body. (6) No fear should be entertained (by you) on this spot, O adorable lady! Have confidence in me, O beloved one! Make love to me in reality; don't get swayed by grief. (7) To wear a single plait, to lie on the ground, to remain brooding (all the time), to put on a soiled attire and to observe a fast even when there is no occasion (for it)—(all) these are not proper for you. (8) Having secured me (as your lover), enjoy garlands of diverse kinds as well as sandal-pastes and aloes, as also robes of various kinds and celestial ornaments too, nay, costly drinks, beds and seats, vocal and instrumental music and dancing, O princess of Mithila! (9-10)

स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम् । मां प्राप्य हि कथं वा स्यास्त्वमनर्हा सुविग्रहे ॥११॥
इत्थं ते चारु संजातं यौवनं ह्यतिवर्तते । यदतीतं पुनर्नैति स्रोतः स्रोतस्विनामिव ॥१२॥
त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वकृत् । नहि रूपोपमा ह्यन्या तवास्ति शुभदर्शने ॥१३॥
त्वां समासाद्य वैदेहि रूपयौवनशालिनीम् । कः पुनर्नातिवर्तेत साक्षादपि पितामहः ॥१४॥

यद् यत् पश्यामि ते गात्रं शीतांशुसदृशानने । तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते ॥१५॥
भव मैथिलि भार्या मे मोहमेतं विसर्जय । बह्वीनामुत्तमस्त्रीणां ममाग्रमहिषी भव ॥१६॥
लोकेभ्यो यानि रत्नानि सम्प्रमथ्याहृतानि मे । तानि ते भीरु सर्वाणि राज्यं चैव ददामि ते ॥१७॥
विजित्य पृथिवीं सर्वां नानानगरमालिनीम् । जनकाय प्रदास्यामि तव हेतोर्विलासिनि ॥१८॥

"You are a jewel among women; no longer (therefore) remain in this (shabby) condition. Wear ornaments on your limbs. Indeed, having had me (as your lover), how can you remain unadorned; O lady endowed with a lovely form? (11) This charming youth of yours, which has (now) fully developed, is actually passing away. What has (actually) passed never returns any more than the current of streams. (12) Having created you (as the paragon of beauty), I believe, the celebrated maker of the universe, who designed your form, has retired (from his duty of designing forms); for indeed there is no other women who can compare in comeliness with you, O lady of charming aspect! (13) Who, having come across you, O princess of the Videha territory, adorneded (as you are) with comeliness and (exuberant) youth, would not lose his balance of mind, even if he is Brahmā (the grandfather of the universe) himself? (14) My eye gets riveted, O lady of broad hips, on each of your limbs which I behold, O lady endowed with a moon-like countenance! (15) Give up this folly (in the form of fidelity to your husband) and become my consort, O princess of Mithilā! Become the foremost queen of my numerous excellent wives. (16) I offer you all the well-known jewels which have been brought by me by way of booty from the various worlds, as well as my kingdom, O timid one! (17) Having fully subjugated the entire globe with its chain of cities, O sportive lady, I will offer it to Janaka (your father) for your sake. (18)

नेह पश्यामि लोकेऽन्यं यो मे प्रतिबलो भवेत् । पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे ॥१९॥
असकृत् संयुगे भग्ना मया विमृदितध्वजाः । अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः ॥२०॥
इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम् । सुप्रभाण्यवसज्जन्तां तवाङ्गे भूषणानि हि ॥२१॥
साधु पश्यामि ते रूपं सुयुक्तं प्रतिकर्मणा । प्रतिकर्माभिसंयुक्ता दाक्षिण्येन वरानने ॥२२॥
भुङ्क्ष्व भोगान् यथाकामं पिब भीरु रमस्व च । यथेष्टं च प्रयच्छ त्वं पृथिवीं वा धनानि च ॥२३॥
ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च । मत्प्रसादाल्ललन्त्याश्च ललतां बान्धवस्तव ॥२४॥
ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशस्विनि । किं करिष्यसि रामेण सुभगे चीरवासिना ॥२५॥
निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः । व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ॥२६॥
नहि वैदेहि रामस्त्वां द्रष्टुं वाप्युपलभ्यते । पुरोबलाकैरसितैर्मेघैर्ज्योत्स्नामिवावृताम् ॥२७॥

"I do not find in the universe anyone else who may be my equal in might (you will) behold my extraordinary virility which knows no rival in combat. (19) Unable to stand in ranks hostile to me, the gods as well as the demons were more than once utterly routed in battle, their standards having been smashed. (20) (Therefore) be favourably disposed to me. Let you be exquisitely decorated today. Let exceptionally brilliant jewels fit close to your limbs. (21) Let me behold your excellent form profusely fitted with decorations. Be decorated by way of courtesy (to me), O lady endowed with a charming countenance! (22) Enjoy luxuries according to your pleasure; drink and revel, O timid one! And gift you land as well as riches (on others) as desired (by you). (23) Full of confidence in me, seek pleasures and boldly give orders to me. When you enjoy pleasures out of kindness to me, let your relatives (too) enjoy life. (24) Look at my affluence and prosperity, O blessed and illustrious lady! What will you do O lovely one, with Rāma, who remains clad in tatters? (25) Rāma has given up (all) hope of victory, has lost his fortune; dwells in the forest, is observing sacred vows and lies on the ground (without any cot). I am doubtful whether he (still) survives or not. (26) Surely Rāma will not be able even to see you, any more than moonshine veiled by dark clouds preceded by herons, O Sītā (a princess of the Videha territory)! (27)

न चापि मम हस्तात् त्वां प्राप्तुमर्हति राघवः । हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव ॥२८॥
चारुस्मिते चारुदति चारुनेत्रे विलासिनि । मनो हरसि मे भीरु सुपर्णः पन्नगं यथा ॥२९॥
क्लिष्टकौशेयवसनां तन्वीमप्यनलंकृताम् । त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम् ॥३०॥
अन्तःपुरनिवासिन्यः स्त्रियः सर्वगुणान्विताः । यावत्यो मम सर्वासामैश्वर्यं कुरु जानकि ॥३१॥
मम ह्यसितकेशान्ते त्रैलोक्यप्रवरस्त्रियः । तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा ॥३२॥
यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च । तानि लोकांश्च सुश्रोणि मया भुङ्क्ष्व यथासुखम् ॥३३॥
न रामस्तपसा देवि न बलेन च विक्रमैः । न धनेन मया तुल्यस्तेजसा यशसापि वा ॥३४॥
पिब विहर रमस्व भुङ्क्ष्व भोगान् धननिचयं प्रदिशामि मेदिनीं च ।
मयि लल ललने यथासुखं त्वं त्वयि च समेत्य ललन्तु बान्धवास्ते ॥ ३५ ॥
कुसुमिततरुजालसंततानि भ्रमरयुतानि समुद्रतीरजानि ।
कनकविमलहारभूषिताङ्गी विहर मया सह भीरु काननानि ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे विंशः सर्गः ॥ २० ॥

"Nor will Rāma (a scion of Raghu) be able to get you back from my hands any more than the demon Hiraṇyakaśipu was able to recover his glory which had passed into the hands of Indra. (28) You ravish my mind even as Garuḍa (who is noted for his charming wings) carries away a serpent, O sportive, yet timid lady distinguished by sweet smiles, lovely teeth and beautiful eyes! (29) Seeing you clad in a worn silk cloth, emaciated and unadorned, I find no delight even in my own (principal) consort (Mandodarī). (30) Hold sway, O daughter of Janaka, over all the women who dwell in my gynaeceum and are endowed with all excellences. (31) My celebrated consorts, who are most excellent in all the three worlds (heaven, earth and the intermediate region), will wait on you (even) as celestial nymphs attend on Lakṣmī (the goddess of fortune), O lady with dark looks! (32) Make use according to your pleasure of (all) the jewels and riches which (though won by me) exist in the possession of Kubera (son of Viśravā), O lady of charming brows and graceful limbe, and enjoy (the rulership of) the (three) worlds. (33) Neither in point of asceticism, nor in might nor in prowess nor in wealth nor in glory nor even in renown is Rāma equal to me. (34) (Therefore) drink, sport, revel and enjoy pleasures. Bestow (on your relatives) the (immense) store of wealth (that you will own from now onwards) as well as the earth (that will now be yours). Enjoy you life according to your pleasure, depending on me, O beloved one, and, reaching your presence, let your relatives (too) enjoy life. (35) Your person adorned with bright gold necklaces, range in my company, O timid one, the groves, appearing on the seashore, (nay) covered all over with clusters of trees in blossom and crowded with black bees." (36)

Thus ends Canto Twenty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the consequences of the latter befriending and antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender.

तस्य तद् वचनं श्रुत्वा सीता रौद्रस्य रक्षसः । आर्ता दीनस्वरा दीनं प्रत्युवाच ततः शनैः ॥ १ ॥
दुःखार्ता रुदती सीता वेपमाना तपस्विनी । चिन्तयन्ती वरारोहा पतिमेव पतिव्रता ॥ २ ॥
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता । निवर्तय मनो मत्तः स्वजने प्रीयतां मनः ॥ ३ ॥
न मां प्रार्थयितुं युक्तस्त्वं सिद्धिमिव पापकृत् । अकार्यं न मया कार्यमेकपत्न्या विगर्हितम् ॥ ४ ॥
कुलं सम्प्राप्तया पुण्यं कुले महति जातया । एवमुक्त्वा तु वैदेही रावणं तं यशस्विनी ॥ ५ ॥
रावणं पृष्ठतः कृत्वा भूयो वचनमब्रवीत् ।

Hearing the aforesaid speech of that terrible ogre, Sītā, who was (already) afflicted, now gently and sadly replied in piteous tones. (1) Placing a straw between herself and Rāvaṇa (in order to avoid direct contact with him), poor Sītā of excellent limbs and bright smiles, who was sobbing and shuddering, stricken with sorrow as she was, and, being devoted to her husband, was, (constantly) thinking of him alone, replied (in the following words):—"Withdraw your mind from me and let it be satisfied with your own consorts (alone). (2-3) You are not deserving of seeking to win me any more than a sinner deserves to seek perfection (in the form of final beatitude). An unworthy act which is deprecated by a devoted wife can never be done by me, who was born in a noble House and have joined a pious family (by virtue of marriage)." Having spoken thus to Rāvaṇa, who made his foes cry (in terror), and turning her back on him, the illustrious Sītā (a princess of the Videha territory) once more addressed the following words to him:—

नाहमौपयिकी भार्या परभार्या सती तव ॥ ६ ॥
साधु धर्ममवेक्षस्व साधु साधुव्रतं चर । यथा तव यथान्येषां रक्ष्या दारा निशाचर ॥ ७ ॥
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम् ।
अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम् । नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥ ८ ॥
इह सन्तो न वा सन्ति सतो वा नानुवर्तसे । यथा हि विपरीता ते बुद्धिराचारवर्जिता ॥ ९ ॥
वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः । राक्षसानामभावाय त्व न प्रतिपद्यसे ॥ १० ॥

अकृतात्मानमासाद्य राजानमनये रतम् । समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥११॥
तथैव त्वां समासाद्य लङ्का रत्नौघसंकुला । अपराधात् तवैकस्य नचिराद् विनशिष्यति ॥१२॥

"Being the virtuous wife of another, I cannot be your lawful consort. (4–6) Take into account the rule of conduct of the virtuous and duly follow the course of conduct of the virtuous. Others' wives (too) deserve to be protected (by you) in the same way as your own, O prowler of the night! (7) Making a model of yourself, take delight in your wife (alone). Others' wives lead to humiliation the fickle man of vagrant senses and reproachful understanding who is not contented with his own wife. (8) Either there are no pious men here or you do not follow them in that your mind is (so) perverse and has turned away from right conduct. (9) Or you do not listen to the wholesome advice tendered by the wise, your mind being set on the unreal, bent as you are on the destruction of ogres. (10) Having found as their ruler one who has not been able to control his mind and who is given to unrighteousness, (even) affluent kingdoms and cities go to ruin. (11) Even so, having got you as its ruler, Lankā, which is full of heaps of precious stones, will perish before long for the fault of one individual, *viz*, yourself. (12)

स्वकृतैर्हन्यमानस्य रावणादीर्घदर्शिनः । अभिनन्दन्ति भूतानि विनाशे पापकर्मणः ॥१३॥
एवं त्वां पापकर्माणं वक्ष्यन्ति निकृता जनाः । दिष्ट्यैतद् व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः ॥१४॥
शक्या लोभयितुं नाहमैश्वर्येण धनेन वा । अनन्या राघवेणाहं भास्करेण यथा प्रभा ॥१५॥
उपधाय भुजं तस्य लोकनाथस्य सत्कृतम् । कथ नामोपधास्यामि भुजमन्यस्य कस्यचित् ॥१६॥
अहमौपयिकी भार्या तस्यैव च धरापतेः । व्रतस्नातस्य विद्येव विप्रस्य विदितात्मनः ॥१७॥
साधु रावण रामेण मां समानय दुःखिताम् । वने वासितया सार्धं करेण्वेव गजाधिपम् ॥१८॥

"All beings rejoice over the destruction, O Rāvaṇa, of that short-sighted fellow who is given to sinful deeds and is being killed by his own doings. (13) In the same way people tormented by you will speak of you as a man of sinful deeds and, feeling rejoiced, will say: 'Luckily enough has the terrible being met with this reverse.' (14) I am not capable of being tempted with power or riches; I am undivided from Śrī Rāma (a scion of Raghu) even as sunlight is from the sun. (15) Having rested on the honoured arm of that lord of the people, how shall I actually rest on the arm of anyone else? (16) I am the lawful wife of that ruler of the globe alone (even) as knowledge of Veda (lawfully) belongs to a Brahman who has realized the Self and has had his ceremonial bath as a token of having completed his vow of celibacy. (17) Unite me straight with Śrī Rāma, wretched as I am, (even) as one would unite a lordly elephant with a female elephant in heat in a forest, O Rāvaṇa! (18)

मित्रमौपयिकं कर्तुं रामः स्थानं परीप्सता । बन्धं चानिच्छता घोरं त्वयासौ पुरुषर्षभः ॥१९॥
विदितः सर्वधर्मज्ञः शरणागतवत्सलः । तेन मैत्री भवतु ते यदि जीवितुमिच्छसि ॥२०॥
प्रसादयस्व त्वं चैनं शरणागतवत्सलम् । मां चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि ॥२१॥
एवं हि ते भवेत् स्वस्ति सम्प्रदाय रघूत्तमे । अन्यथा त्वं हि कुर्वाणः परां प्राप्स्यसि चापदम् ॥२२॥
वर्जयेद् वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम् । त्वद्विधं न तु संक्रुद्धो लोकनाथः स राघवः ॥२३॥

रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम् । शतक्रतुविसृष्टस्य निर्घोषमशनेरिव ॥२४॥
इह शीघ्रं सुपर्वाणो ज्वलितास्या इवोरगाः । इषवो निपतिष्यन्ति रामलक्ष्मणलक्षिताः ॥२५॥
रक्षांसि निहनिष्यन्तः पुर्यामस्यां न संशयः । असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः ॥२६॥
राक्षसेन्द्रमहासर्पान् स रामगरुडो महान् । उद्धरिष्यति वेगेन वैनतेय इवोरगान् ॥२७॥

"It would be (but) meet that that jewel among men, Śrī Rāma, be made friends with by you if you seek to preserve your fortress (Lankā) and if you do not wish to suffer terrible bondage. (19) He is a reputed knower of all virtues and fond of those who have sought shelter with him. Let your friendship be established with him if you seek to survive. (20) Nay, propitiate Śrī Rāma, who is fond of those who have sought protection with him. And, remaining restrained (throughout in your behaviour with me), be pleased to restore me to him. (21) Surely your welfare lies in thus restoring me to Śrī Rāma (the foremost of the Raghus). Acting otherwise you will undoubtedly meet with adversity. (22) The thunderbolt may spare a wrongdoer like you, even though discharged; Death (too) may ignore an offender like you for a long time. That scion of Raghu, the protector of the people, will not, however, leave you when enraged. (23) You will (soon) hear the twang of Śrī Rāma's bow, producing a great noise and resembling the crash of the thunderbolt hurled by Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existence as a condition precedent to his attainment of that exalted position). (24) Well-jointed arrows marked by the names of Śrī Rāma and Lakṣmaṇa will soon rain on this city like serpents with flaming jaws. (25) Descending on this city, the arrows decorated with the plumes of a buzzard, which are sure to exterminate the ogres, will leave no space uncovered by them; there is no doubt about it. (26) That great secretary-bird in the form of Śrī Rāma will speedily stamp out the mighty serpents in the form of the leaders of ogres in the same way as Garuḍa (the king of birds, son of Vinatā) would extirpate serpents. (27)

अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिंदमः । असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ॥२८॥
जनस्थाने हतस्थाने निहते रक्षसां बले । अशक्तेन त्वया रक्षः कृतमेतदसाधु वै ॥२९॥
आश्रमं तत्तयोः शून्यं प्रविश्य नरसिंहयोः । गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ॥३०॥
नहि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया । शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ॥३१॥
तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम् । वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ॥३२॥
क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह । तोयमल्पमिवादित्यः प्राणानादास्यते शरैः ॥३३॥
गिरिं कुबेरस्य गतोऽथवाऽऽलयं सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेर्विमोक्ष्यसे महाद्रुमः कालहतोऽशनेरिव ॥३४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकविंशः सर्गः ॥ २१ ॥

"My husband, the tamer of his foes, will soon recover me from you (even) as Lord Viṣṇu wrested the radiant sovereignty (of the three worlds) from the demons in the course of three strides. (28) The host of the ogres (stationed in Janasthāna) having been destroyed (by Śrī Rāma) and your foothold on Janasthāna having (consequently) been lost, this wicked deed (in the shape of my abduction) was actually perpetrated by you, impotent as you were (to avenge yourself on the destruction of the army in Janasthāna), O ogre! (29) I was borne away by you, O vile wretch, entering that lonely hermitage of the aforesaid two brothers, who are lions among men and who had gone out (a hunting). (30) It is not possible for you to stand within the sight of Śrī Rāma and Lakṣmaṇa even on smelling their presence, any more than a dog would tarry within the gaze of a pair of tigers. (31) Your victory in an encounter with them, situated as you are, is uncertain in the same way as on the part of a single arm of the demon Vṛtra in its encounter with both the arms of Indra (during the great war between gods and demons at the beginning of creation). (32) Soon shall that lord of mine, Śrī Rāma, with Lakṣmaṇa (son of Sumitrā), take away your life with his shafts (even) as the sun sucks up (with its rays) the shallow water (of a pool). (33) (Even) if you fly away (for protection) to the mountain (Kailāsa) constituting the abode of Kubera (the god of riches) or descend to the council-chamber of King Varuṇa (the deity presiding over water), you shall undoubtedly be deprived of your life by the arrows of Śrī Rāma (son of Daśaratha), killed as you (already) are by the Time-Spirit (even) as a huge tree felled by lightning." (34)

Thus ends Canto Twenty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of two months to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā along with his womenfolk.

सीताया वचनं श्रुत्वा परुषं राक्षसेश्वरः । प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम् ॥ १ ॥
यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा । यथा यथा प्रियं वक्ता परिभूतस्तथा तथा ॥ २ ॥
संनियच्छति मे क्रोधं त्वयि कामः समुत्थितः । द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः ॥ ३ ॥
वामः कामो मनुष्याणां यस्मिन् किल निबध्यते । जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ॥ ४ ॥
एतस्मात् कारणान्न त्वां घातयामि वरानने । वधार्हामवमानार्हां मिथ्या प्रव्रजने रताम् ॥ ५ ॥
परुषाणि हि वाक्यानि यानि यानि ब्रवीषि माम् । तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः ॥ ६ ॥

Hearing the sharp rebuff of Sītā, Rāvaṇa (the lord of ogres) then made the following unpalatable reply to Sītā of pleasing aspect:—(1) "The courteous a man is (to women) the more agreeable he becomes to them. (In your case, however, I find that) the more kind words I speak the more I am nubbed (by you). (2) The love which has sprung up (in my heart) for you restrains my anger even as a good charioteer controls the horses (of his chariot) running along a wrong path. (3) It is a well-known fact that compassion and affection are generated towards that individual on whom cruel love gets actually fastened. (4) (It is) on this account (that) I do not cause you to be put to death even though you are deserving of death and ignominy, devoted as you are to asceticism (the way of life of recluses) in vain, O lady of charming countenance! (5) Indeed for all those cutting remarks that you have uttered with reference to me violent capital punishment is proper for you, O princess of Mithilā!" (6)

एवमुक्त्वा तु वैदेहीं रावणो राक्षसाधिपः । क्रोधसंरम्भसंयुक्तः सीतामुत्तरमब्रवीत् ॥ ७ ॥
द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः । ततः शयनमारोह मम त्वं वरवर्णिनि ॥ ८ ॥
द्वाभ्यामूर्ध्वं तु मासाभ्यां भर्तारं मामनिच्छतीम् । मम त्वां प्रातराशार्थे सूदाश्छेत्स्यन्ति खण्डशः ॥ ९ ॥
तां भर्त्स्यमानां सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम् । देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः ॥१०॥
ओष्ठप्रकारैरपरा नेत्रैर्वक्त्रैस्तथापराः । सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा ॥११॥
ताभिराश्वासिता सीता रावणं राक्षसाधिपम् । उवाचात्महितं वाक्यं वृत्तशौटीर्यगर्वितम् ॥१२॥

Having spoken thus to Sītā (a princess of the Videha territory), Rāvaṇa, the suzerain lord of ogres, who was filled with excitement caused by anger, addressed the following reply to Sītā:—(7) "According to the time-limit (of twelve months)* which has been fixed by me I must wait for two months (that now remain). After that you must share my bed, O lady of excellent complexion! (8) My cooks will mince you for my morning repast in case you do not wish to have me for your husband even after two months (from now)." (9) Gazing on that daughter of Janaka being threatened by Rāvaṇa (the lord of ogres), those daughters of gods and Gandharvas (who had been forcibly borne away like Sītā) grew melancholy with troubled eyes. (10) Some (of them) reassured by the expression of their lips and others by their eyes and faces Sītā, who was menaced (as above) by that ogre. (11) Restored to confidence by them, Sītā addressed to Rāvaṇa, the suzerain lord of ogres, the following reply, which was in his own interest and which was full of pride for her (own) morality as well as for her husband's valour:—(12)

नूनं न ते जनः कश्चिदस्मिन्निःश्रेयसि स्थितः । निवारयति यो न त्वां कर्मणोऽस्माद् विगर्हिताम्॥१३॥
मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः । त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः ॥१४॥
राक्षसाधम रामस्य भार्याममिततेजसः । उक्तवानसि यत् पापं क्व गतस्तस्य मोक्ष्यसे ॥१५॥
यथा दृप्तश्च मातङ्गः शशश्च सहितौ वने । तथा द्विरदवद् रामस्त्वं नीच शशवत् स्मृतः ॥१६॥
स त्वमिक्ष्वाकुनाथं वै क्षिपन्निह न लज्जसे । चक्षुषो विषये तस्य न यावदुपगच्छसि ॥१७॥
इमे ते नयने क्रूरे विकृते कृष्णपिङ्गले । क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः ॥१८॥
तस्य धर्मात्मनः पत्नीं स्नुषां दशरथस्य च । कथं व्याहरतो मां ते न जिह्वा पाप शीर्यति ॥१९॥
असंदेशात्तु रामस्य तपसश्चानुपालनात् । न त्वां कुर्मि दशग्रीव भस्म भस्मार्हतेजसा ॥२०॥
नापहर्तुमहं शक्या तस्य रामस्य धीमतः । विधिस्तव वधार्थाय विहितो नात्र संशयः ॥२१॥
शूरेण धनदभ्रात्रा बलैः समुदितेन च । अपोह्य रामं कस्माच्चिद् दारचौर्यं त्वया कृतम् ॥२२॥

---

* *Vide* III. lvi. 24 on p. 805 of Vālmīki-Rāmāyaṇa Number—V.

"Surely in this city there is no man intent on your welfare, since no one deters you from this most reproachful act (in the shape of detaining another's wife without her concurrence). (13) Indeed who other than you in (all) the three worlds will seek even with his mind to have me, the consort of Śrī Rāma, who has set his mind on virtue, even as one would seek Śachī, the spouse of Indra (the husband of Śachī)? Going anywhere you will not escape the consequences of the sinful proposal you have made to the consort of Śrī Rāma, who is endowed with immense energy, O vile ogre! (14–15) Śrī Rāma is like an elephant, while you, O mean fellow, have been declared to be like a hare. If you two ever encounter each other in a combat, you will present the appearance of a proud elephant and a hare come to grips in a forest. (16) As such you do not evidently feel abashed while railing here (when he is not before you) at Śrī Rāma (the protector of the Ikṣwākus). You blab like this only so long as you do not fall within the range of his sight. (17) I wonder how these cruel, evil, dark-yellow eyes of yours did not drop on the ground (even) as you gazed on me (lustfully), O ignoble creature! (18) Why did your tongue not fall off (even) as you were talking (as you did) to me, the spouse of the aforesaid pious-minded soul and daughter-in-law of King Daśaratha? (19) I do not reduce you to ashes by dint of my glory, which (alone) is enough to reduce you to ashes, only because I do not have the mandate of Śrī Rāma (to do so) and (also) because I seek to preserve the power of my asceticism, O ten-headed monster! (20) Being the consort of that wise Śrī Rāma, I was not capable of being wrested (by you). My abduction is (only) a device ordained (by Providence) for bringing about your destruction: there is no doubt about it. (21) Wherefore was Śrī Rāma's consort (myself) stolen away by you after luring away Śrī Rāma (from the hermitage) heroic as you are, (nay) a (half-) brother of Kubera (the bestower of riches) and well-equipped with forces?" (22)

सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः । विवृत्य नयने क्रूरे जानकीमन्ववैक्षत ॥२३॥
नीलजीमूतसंकाशो महाभुजशिरोधरः । सिंहसत्त्वगतिः श्रीमान् दीप्तजिह्वोग्रलोचनः ॥२४॥
चलाग्रमुकुटप्रांशुश्चित्रमाल्यानुलेपनः । रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषणः ॥२५॥
श्रोणीसूत्रेण महता मेचकेन सुसंवृतः । अमृतोत्पादने नद्धो भुजंगेनेव मन्दरः ॥२६॥
ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः । शुशुभेऽचलसंकाशः शृङ्गाभ्यामिव मन्दरः ॥२७॥
तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः । रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ॥२८॥
स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् । श्मशानचैत्यप्रतिमो भूषितोऽपि भयंकरः ॥२९॥
अवेक्षमाणो वैदेहीं कोपसंरक्तलोचनः । उवाच रावणः सीतां भुजंग इव निःश्वसन् ॥३०॥
अनयेनाभिसम्पन्नमर्थहीनमनुव्रते । नाशयाम्यहमद्य त्वां सूर्यः संध्यामिवौजसा ॥३१॥

Turning his cruel eyes round (in anger) on hearing the reply of Sītā, the glorious Rāvaṇa, the suzerain lord of ogres, looked (askance) at the daughter of Janaka—Rāvaṇa, who resembled a dark cloud, had enormous arms and neck, possessed the courage and gait of a lion, had a flaming tongue and frightful eyes, who looked very tall with the crest of his diadem shaking (as a result of his anger), who was adorned with excellent garlands and smeared with exquisite sandal-paste and who wore a garland of red flowers and a red costume, was decked with brilliant armlets and encircled (at his waist) with a costly dark-blue girdle (obviously made of sapphires), (thus) presenting the appearance of Mount Mandara encompassed by the serpent (Vāsuki) at the time of the churning of the ocean (for extracting nectar). (23—26) With his two well-built arms of well-known might that lord of ogres, who was colossal as a mountain, looked charming like Mount Mandara with a pair of peaks. (27) Adorned with a pair of ear-rings resembling the rising sun (in hue), he looked like a mountain with a pair of Aśoka trees clothed with crimson leaves and flowers. (28) Though adorned like a wish-yielding tree or like spring incarnate, he was fearful like a funeral monument or pyramidal column containing the ashes of deceased persons and existing in a crematorium. (29) Gazing on Sītā (a princess of the Videha territory), his eyes bloodshot through anger, and hissing like a serpent, Rāvaṇa spoke to her (as follows):—(30) "O woman devoted to a man who is beset with ill luck and is devoid of resource, I shall get rid of you today by recourse to my glory (even) as the sun dispels the morning twilight by its brilliance." (31 ;

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः । संदिदेश ततः सर्वा राक्षसीर्घोरदर्शनाः ॥३२॥
एकाक्षीमेककर्णीं च कर्णप्रावरणां तथा । गोकर्णीं हस्तिकर्णीं च लम्बकर्णीमकर्णिकाम् ॥३३॥
हस्तिपद्यश्वपद्यौ च गोपदीं पादचूलिकाम् । एकाक्षीमेकपादीं च पृथुपादीमपादिकाम् ॥३४॥
अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् । अतिमात्रास्यनेत्रां च दीर्घजिह्वानखामपि ॥३५॥
अनासिकां सिंहमुखीं गोमुखीं सूकरीमुखीम् । यथा मद्वशगा सीता क्षिप्रं भवति जानकी ॥३६॥
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य वा । प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ॥३७॥
आवर्जयत वैदेहीं दण्डस्योद्यमनेन च ।

Having threatened Sītā (a princess of Mithila) as aforesaid, King Rāvaṇa, who made his enemies cry (in terror), commanded (as follows) all the ogresses of formidable appearance (stationed there to guard Sītā), who were either one-eyed or with one ear (only) or with ears wide enough to cover their body, or with ears resembling those of a cow or those of an elephant, or with long ears or devoid of ears or with the feet of an elephant, horse or cow or with feet having a tuft of hair or with a single eye or single foot or enormous feet or no feet (at all), with their head and neck of inordinate size, with enormous breasts and belly, with a disproportionately large mouth and eyes, with a long tongue and nails, noseless or having the head of a lion, cow or boar :—"Act promptly in such a way, severally or jointly, O ogresses, that Sītā, Janaka's daughter, soon submits to my will. Reduce Sītā (a princess of the Videha territory) to submission by acting conformably or contrary to her will, by causing disaffection (in her mind to her husband) after persuasion and gifts have failed, and (also) by attempting coercion (if necessary)." (32—37)

इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ॥३८॥
काममन्युपरीतात्मा जानकीं प्रति गर्जत । उपगम्य ततः क्षिप्रं राक्षसी धान्यमालिनी ॥३९॥
परिष्वज्य दशग्रीवमिदं वचनमब्रवीत् । मया क्रीड महाराज सीतया किं तवानया ॥४०॥
विवर्णया कृपणया मानुष्या राक्षसेश्वर । नूनमस्यां महाराज न देवा भोगसत्तमान् ॥४१॥
विदधत्यमरश्रेष्ठास्तव बाहुबलार्जितान् । अकामां कामयानस्य शरीरमुपतप्यते ॥४२॥
इ कामयानस्य प्रीतिर्भवति शोभना ।

एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली । प्रहसन् मेघसंकाशो राक्षसः स न्यवर्तत ॥४३॥
प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् । ज्वलद्भास्करसंकाशं प्रविवेश निवेशनम् ॥४४॥
देवगन्धर्वकन्याश्च नागकन्याश्च तास्ततः । परिवार्य दशग्रीवं प्रविशुस्ता गृहोत्तमम् ॥४५॥
स मैथिलीं धर्मपरामवस्थितां प्रवेपमानां परिभर्त्स्य रावणः ।
विहाय सीतां मदनेन मोहितः स्वमेव वेश्म प्रविवेश रावणः ॥४६॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Having commanded the ogresses in these words again and again, Rāvaṇa (the lord of ogres), whose mind was seized with passion and anger, roared at Sītā (Janaka's daughter). Approaching Rāvaṇa (the ten-headed monster) speedily and embracing him (with a view to preventing him from striking Sītā), Mandodarī as well as Dhanyamālinī (Rāvaṇa's juniormost consort) thereupon spoke to him as follows:—"Sport with me, O great king! What purpose of yours will be served by Sītā, this pale and wretched human creature, O lord of ogres! Surely, O great monarch, gods (like Brahmā and Indra), who are the foremost of immortals, have not assigned to her lot the exquisite luxuries that have been won by the might of your arms. The body of one who loves a woman not loving him (in return) reaps suffering (alone); while extreme delight falls to the lot of the man loving a woman who pines for him." Spoken to in these words and drawn away from that place by Mandodarī, that mighty ogre (Rāvaṇa), for his part, who fully resembled a cloud, turned back heartily laughing. (38—43) Having left that place as though causing the earth to shake, that ten-headed monster duly entered his abode fully resembling the blazing sun. (44) Surrounding Rāvaṇa, the aforesaid daughters of gods and Gandharvas as well as those of Nāgas thereupon penetrated deep into that excellent abode. (45) Having unsparingly threatened Sītā, the princess of Mithila, who was devoted to virtue and stood rooted (where she was), though shaking from top to bottom, and letting her alone, the aforesaid Rāvaṇa, who made people cry (in terror) and was distracted with passion, duly entered his own abode. (46)

Thus ends Canto Twenty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Extolling Rāvaṇa, Ekajaṭā and other ogresses posted in the Aśoka grove coax her to accept his proposal.

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः । संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह ॥ १ ॥
निष्क्रान्ते राक्षसेन्द्रे तु पुनरन्तःपुरं गते । राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः ॥ २ ॥
ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्च्छिताः । परं परुषया वाचा वैदेहीमिदमब्रुवन् ॥ ३ ॥
पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः । दशग्रीवस्य भार्यात्वं सीते न बहु मन्यसे ॥ ४ ॥
ततस्त्वेकजटा नाम राक्षसी वाक्यमब्रवीत् । आमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम् ॥ ५ ॥

प्रजापतीनां षण्णां तु चतुर्थोऽयं प्रजापतिः । मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः ॥ ६ ॥
पुलस्त्यस्य तु तेजस्वी महर्षिर्मानसः सुतः । नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः ॥ ७ ॥
तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः । तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ॥ ८ ॥
मयोक्तं चारुसर्वाङ्गि वाक्यं किं नानुमन्यसे । ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत् ॥ ९ ॥
विवृत्य नयने कोपान्मार्जारसदृशेक्षणा ।

Having threatened Sītā (a princess of Mithilā) and instructed all the ogresses as aforesaid, Rāvaṇa, who made his enemies cry (in terror) sallied forth from that grove so the tradition goes. (1) Rāvaṇa (the king of ogres) having left (the Aśoka grove) and returned to the gynaeceum, the aforesaid ogresses of hideous appearance for their part ran up in a body to Sītā. (2) Approaching Sītā, the princess of the Videha territory, the ogresses, who were distracted with anger, spoke to her as follows in exceedingly harsh tones:—(3) "Don't you prize, O Sītā, the wifehood of the high-souled and pre-eminent Rāvaṇa, a scion of Sage Pulastya, who is endowed with ten heads ?" (4) Then, addressing Sītā, whose belly could be spanned with the palm, an ogress named Ekajatā, for her part, her eyes bloodshot with anger, spoke to her as follows:—(5) "There is a mind-born son of Brahmā (the creator) widely known by the name of Pulastya. Of the six Prajāpatis,* (lords of created beings entrusted with the work of creation by Brahmā), he is indeed the fourth Prajāpati. (6) The glorious mind-born son of Pulastya, again, is an eminent Ṛṣi, Viśravā by name, who, they say, equals the Prajāpatis in glory. (7) Rāvaṇa, who makes his enemies cry (in terror), is a son of Viśravā. You deserve to be a wife of the aforesaid lord of ogres. O large-eyed one ! (8) Why don't you acquiesce in this proposal put forward by me, O lady charming of every limb ?" Dilating her eyes, which resembled a cat's, an ogress, Harijaṭā by name, then angrily spoke as follows:—

येन देवास्त्रयस्त्रिंशद् देवराजश्च निर्जितः ॥ १० ॥
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।
वीर्योत्सिक्तस्य शूरस्य संग्रामेष्वनिवर्तिनः । बलिनो वीर्ययुक्तस्य भार्यात्वं किं न लिप्ससे ॥११॥
प्रियां बहुमतां भार्यां त्यक्त्वा राजा महाबलः । सर्वासां च महाभागां त्वामुपैष्यति रावणः ॥१२॥
समृद्धं स्त्रीसहस्रेण नानारत्नोपशोभितम् । अन्तःपुरं तदुत्सृज्य त्वामुपैष्यति रावणः ॥१३॥

"You deserve to be a wife of that king of ogres by whom were vanquished (all) the thirty-three (principal) deities (viz, the twelve Ādityas, the eleven Rudras, the eight Vasus and the twin Aświnīkumāras) and (even) Indra (the ruler of gods). Why don't you seek the wifehood of Rāvaṇa, who is heroic and mighty, full of valour and proud of his prowess; and who never turns his back on the fields of battle ? (9-11) Renouncing his beloved wife (Mandodarī), who is much esteemed by all (his wives) and is highly blessed, Rāvaṇa will betake himself to you. (12) (Nay) leaving alone his well-known gynaeceum, enriched by thousands of women and decked with various jewels, Rāvaṇa will go to you." (13)

---

*Their names in the order of seniority are:—Marīchi, Atri, Angirā, Pulastya, Pulaha and Kratu—

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।

अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् ।
असकृद् भीमवीर्येण नागा गन्धर्वदानवाः । निर्जिताः समरे येन स ते पार्श्वमुपागतः ॥१४॥
तस्य सर्वसमृद्धस्य रावणस्य महात्मनः । किमर्थं राक्षसेन्द्रस्य भार्यात्वं नेच्छसेऽधमे ॥१५॥

Another ogress, Vikaṭā by name, for her part, addressed the following words (to Sītā):—"He has come by your side, by whom of terrible prowess the Nāgas, Gandharvas and demons were routed more than once on the battle-field. (14) Why don't you solicit the wifehood of the aforesaid ruler of ogres, the high-souled Rāvaṇa, who is full in every way, O vile woman ?" (15)

ततस्तां दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
यस्य सूर्यो न तपति भीतो यस्य स मारुतः । न वाति स्मायतापाङ्गि किं त्वं तस्य न तिष्ठसे ॥१६॥
पुष्पवृष्टिं च तरवो मुमुचुर्यस्य वै भयात् । शैलाः सुस्रुवुः पानीयं जलदाश्च यदेच्छति ॥१७॥
तस्य नैर्ऋतराजस्य राजराजस्य भामिनि । किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि ॥१८॥
साधु ते तत्त्वतो देवि कथितं साधु भामिनि । गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Then another ogress, Durmukhī by name, spoke as follows:—"Why don't you yield to Rāvaṇa, in fear of whom the sun does not shine brightly nor does the wind blow (violently), O lady with long-cornered eyes ? (16) Why don't you really make up your mind, O lovely woman, to become the wife of that Rāvaṇa, the lord of ogres and the king of kings, in fear of whom the trees rain down flowers, mountains and clouds loose their water whenever he wills ? (17-18) Accept cheerfully, O lovely lady with sweet smiles, the advice which has been tendered to you in good spirit and in accordance with facts; or else you shall die" (19)

Thus ends Canto Twenty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Citing the examples of Śachī, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanumān silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping.

ततः सीतां समस्तास्ता राक्षस्यो विकृताननाः । परुषं परुषानर्हामूचुस्तद्वाक्यमप्रियम् ॥ १ ॥
किं त्वमन्तःपुरे सीते सर्वभूतमनोरमे । महार्हशयनोपेते न वासमनुमन्यसे ॥ २ ॥
मानुषी मानुषस्यैव भार्यात्वं बहु मन्यसे । प्रत्याहर मनो रामान्नैवं जातु भविष्यति ॥ ३ ॥
त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् । भर्तारमुपसंगम्य विहरस्व यथासुखम् ॥ ४ ॥
मानुषी मानुषं तं तु राममिच्छसि शोभने । राज्याद् भ्रष्टमसिद्धार्थं विक्लवन्तमनिन्दिते ॥ ५ ॥

Thereupon all those ogresses of loathsome appearance addressed the following harsh and unpalatable words to Sītā, who did not merit such harsh words:—(1) "Why don't you consent to dwell, O Sītā, in the gynaeceum (of Rāvaṇa), ravishing the soul of all created beings and furnished with costly conches ? (2) A human being that you are, you prize the wifehood of a human being alone. (Pray) withdraw your mind from Rāma; (for) if you continue to love Rāma, you will never survive. (3) Approaching for union as a husband Rāvaṇa, the lord of ogres, who enjoys the riches of (all) the three worlds, sport happily (with him). (4) Merely because you are a human being, O good lady of irreproachable charm, you pant for Rāma, who has been deprived of his kingdom, whose object has not been accomplished and (as such) who remains (ever) agitated (in mind) !" (5)

राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा । नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत् ॥ ६ ॥
यदिदं लोकविद्विष्टमुदाहरत संगताः । नैतन्मनसि वाक्यं मे किल्बिषं प्रतितिष्ठति ॥ ७ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति । कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ८ ॥
दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः । तं नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला ॥ ९ ॥
यथा शची महाभागा शक्रं समुपतिष्ठति । अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा ॥१०॥
लोपामुद्रा यथागस्त्यं सुकन्या च्यवनं यथा । सावित्री सत्यवन्तं च कपिलं श्रीमती यथा ॥११॥
सौदासं मदयन्तीव केशिनी सगरं यथा । नैषधं दमयन्तीव भैमी पतिमनुव्रता ॥१२॥
तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता ।

Hearing the exhortation of the ogresses, Sītā of lotus-like eyes replied as follows with eyes full of tears:—(6) "This cheap and sinful advice, which you have jointly tendered and which is repugnant in the eyes of the world, does not stand in my mind (even for a moment). (7) A human lady ought not to become the wife of an ogre. Devour me all if you will; I will never follow your advice. (8) Destitute or deprived of his kingdom, he who is my husband is my adorable deity. I am ever devoted to him (even) as Suvarchalā (consort of the sun-god) is to the sun-god. (9) I am devoted to my husband, Śrī Rāma, the foremost of the Ikṣwākus, in the same way as the highly blessed Śachī waits upon Indra (the ruler of gods), as does Arundhatī upon Sage Vasiṣtha and Rohiṇī (the foremost of the twenty-seven spouses of the moon-god, presiding over the same number of constellations appearing in the heavens) on the moon-god, as does Lopāmudrā upon Sage Agastya and Sukanyā did upon Sage Chyavana, as Sāvitrī did upon Satyavān and Śrimatī upon Lord Kapila, as Madayantī did upon King Saudāsa and Keśinī upon King Sagara, and as Damayantī, daughter of Bhīma, was devoted to her husband, Nala (a king of the Niṣadhas)."

सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्च्छिताः । भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः ॥१३॥
अवलीनः स निर्वाक्यो हनुमाञ्शिंशपाद्रुमे । सीतां संतर्जयन्तीस्ता राक्षसीरशृणोत् कपिः ॥१४॥
तामभिक्रम्य संरब्धा वेपमानां समन्ततः । भृशं संलिलिहुर्दीप्तान् प्रलम्बान् दशनच्छदान् ॥१५॥
ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान् । नेयमर्हति भर्तारं रावणं राक्षसाधिपम् ॥१६॥
सा भर्त्स्यमाना भीमाभी राक्षसीभिर्वराङ्गना । सा बाष्पमपमार्जन्ती शिंशपां तामुपागमत् ॥१७॥
ततस्तां शिंशपां सीता राक्षसीभिः समावृता । अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता ॥१८॥

तां कृशां दीनवदनां मलिनाम्बरवासिनीम् । भर्त्सयांचक्रिरे भीमा राक्षस्यस्ताः समन्ततः ॥१९॥
ततस्तु विनता नाम राक्षसी भीमदर्शना । अब्रवीत् कुपिताकारा कराला निर्णतोदरी ॥२०॥

Filled with anger on hearing the reply of Sītā, the ogresses began to intimidate her with harsh words, as ordered by Rāvaṇa (while he left their presence):—(10—13) Remaining hidden in the Aśoka tree without uttering a word, the monkey, Hanumān, listened to those ogresses threatening Sītā. (14) Assailing on all sides Sītā, who was trembling (with fear), enraged as they were, they licked their protruding and glowing lips again and again. (15) Nay, quickly holding up their axes, highly enraged (as they were), they said, "She does not deserve to have Rāvaṇa, the suzerain lord of ogres, for her husband." (16) While that lovely lady was being overawed by the terrible ogresses, she approached that Aśoka tree, wiping away her tears. (17) Reaching (the foot of) that Śiṃśapā tree, the large-eyed Sītā then stood overwhelmed with grief, surrounded as she was by the ogresses. (18) Standing around her, the hideous ogresses reproached the emaciated Sītā, who wore a wretched appearance and was clad in a soiled garment. (19) Thereupon a fearful and grim-visaged ogress, Vinatā by name, who wore angry looks and had a sunken belly, spoke (as follows):—(20)

सीते पर्याप्तमेतावद् भर्तुः स्नेहः प्रदर्शितः । सर्वत्रातिकृतं भद्रे व्यसनायोपकल्पते ॥२१॥
परितुष्टास्मि भद्रं ते मानुषस्ते कृतो विधिः । ममापि तु वचः पथ्यं ब्रुवन्त्याः कुरु मैथिलि ॥२२॥
रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् । विक्रान्तं रूपवन्तं च सुरेशमिव वासवम् ॥२३॥
दक्षिणं त्यागशीलं च सर्वस्य प्रियवादिनम् । मानुषं कृपणं रामं त्यक्त्वा रावणमाश्रय ॥२४॥
दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता । अद्यप्रभृति लोकानां सर्वेषामीश्वरी भव ॥२५॥
अग्नेः स्वाहा यथा देवी शची वेन्द्रस्य शोभने । किं ते रामेण वैदेहि कृपणेन गतायुषा ॥२६॥
एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि । अस्मिन् मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम् ॥२७॥

"This much of affection which has been shown (by you) for your husband is enough, O Sītā! (But) anything carried to excess leads to adversity everywhere, O good lady! (21) I am highly pleased (with you), O princess of Mithilā! May good betide you! The rule of conduct enjoined upon human beings has been followed by you. Now (please) also carry out the advice tendered by me, who speak (only) that which is wholesome (to you). (22) Take for your husband Rāvaṇa, the protector of all ogres, who is valiant and possessed of a comely exterior like Indra, the ruler of gods. (23) Leaving the mortal and wretched Rāma, betake yourself to Rāvaṇa, who is clever and munificent and speaks kindly to all. (24) Using celestial cosmetics and adorned with excellent ornaments, O princess of the Videha territory, become you from this day the sovereign of all the (three) worlds like Swāhā, the consort of the god of fire, or like Goddess Śachī, the spouse of Indra, O charming lady! What purpose of yours will be served by the wretched Rāma, whose life has now ebbed, O princess of the Videha territory! (25-26) If, on the other hand, you will not act up to this advice tendered by me, we shall all devour you at this (very) hour." (27)

अन्या तु विकटा नाम लम्बमानपयोधरा । अब्रवीत् कुपिता सीतां मुष्टिमुद्यम्य तर्जती ॥२८॥
बहून्यप्रतिरूपाणि वचनानि सुदुर्मते । अनुक्रोशान्मृदुत्वाच्च सोढानि तव मैथिलि ॥२९॥

न च नः कुरुषे वाक्यं हितं कालपुरस्कृतम् । आनीतासि समुद्रस्य पारमन्यैर्दुरासदम् ॥३०॥
रावणान्तःपुरे घोरे प्रविष्टा चासि मैथिलि । रावणस्य गृहे रुद्धा अस्माभिस्त्वभिरक्षिता ॥३१॥
न त्वां शक्तः परित्रातुमपि साक्षात् पुरंदरः । कुरुष्व हितवादिन्या वचनं मम मैथिलि ॥३२॥
अलमश्रुनिपातेन त्यज शोकमनर्थकम् । भज प्रीतिं प्रहर्षं च त्यजन्ती नित्यदैन्यताम् ॥३३॥
सीते राक्षसराजेन परिक्रीड यथासुखम् । जानीमहे यथा भीरु स्त्रीणां यौवनमध्रुवम् ॥३४॥
यावन्न ते व्यतिक्रामेत् तावत् सुखमवाप्नुहि । उद्यानानि च रम्याणि पर्वतोपवनानि च ॥३५॥
सह राक्षसराजेन चर त्वं मदिरेक्षणे । स्त्रीसहस्राणि ते देवि वशे स्थास्यन्ति सुन्दरि ॥३६॥
रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् । उत्पाट्य वा ते हृदयं भक्षयिष्यामि मैथिलि ॥३७॥
यदि मे व्याहृतं वाक्यं न यथावत् करिष्यसि ।

Then clenching her fist and menacing Sītā, another ogress with hanging breasts, Vikatā by name, angrily spoke (as follows) :—(28) "Many unseemly remarks of yours (uttered with reference to Rāvaṇa) have been endured (by us) out of compassion and tenderness, O grossly stupid princess of Mithilā ! (29) (It is a pity that) you do not even then abide by our wholesome and opportune advice. (You must remember that) you have been transported to the other shore of the sea, which is difficult of access to others. (30) Again you have found your way into the dreadful gynaeceum of Rāvaṇa, O princess of Mithilā ! (Nay) you have been detained in the abode of Rāvaṇa and are guarded on all sides by us. (31) Not even Indra (the destroyer of strongholds) himself is capable of rescuing you. (Therefore) act up to the advice of mine, who am tendering friendly counsel (to you), O princess of Mithilā ! (32) Cease from shedding tears. Give up grief, which is of no avail. Shaking off perpetual depression, embrace cheerfulness and experience excessive delight. (33) Sport with Rāvaṇa happily, O Sītā, since we (all) know the youth of all women to be transitory, O timid lady ! (34) Enjoy happiness as long as your youth does not pass. Nay range you the lovely gardens as well as mountains and groves along with Rāvaṇa (the king of ogres), O lady with maddening eyes ! Thousands of women will remain at your beck and call, O charming lady ! (35-36) Accept as your consort Rāvaṇa; the lord of all ogres. Tearing out your heart, on the other hand I shall feast on it, O princess of Mithila, if you will not duly follow the advice tendered by me."

ततश्चण्डोदरी नाम राक्षसी क्रूरदर्शना ॥ ३८ ॥
भ्रामयन्ती महच्छूलमिदं वचनमब्रवीत् । इमां हरिणशावाक्षीं त्रासोत्कम्पपयोधराम् ॥३९॥
रावणेन हृतां दृष्ट्वा दौर्हृदो मे महानयम् । यकृत् प्लीहं महत् क्रोडं हृदयं च सबन्धनम् ॥४०॥
गात्राण्यपि तथा शीर्षं खादेयमिति मे मतिः । ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत् ॥४१॥
कण्ठमस्या नृशंसायाः पीडयामः किमास्यते । निवेद्यतां ततो राज्ञे मानुषी सा मृतेति ह ॥४२॥
नात्र कश्चन संदेहः खादतेति स वक्ष्यति । ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत् ॥४३॥
विशस्येमां ततः सर्वान् समान् कुरुत पिण्डकान् । विभजाम ततः सर्वा विवादो मे न रोचते ॥४४॥
पेयमानीयतां क्षिप्रं माल्यं च विविधं बहु । ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत् ॥४५॥
अजामुखया यदुक्तं वै तदेव मम रोचते । सुरा चानीयतां क्षिप्रं सर्वशोकविनाशिनी ॥४६॥
मानुषं मांसमास्वाद्य नृत्यामोऽथ निकुम्भिलाम् ।

एवं निर्भर्त्स्यमाना सा सीता सुरसुतोपमा । राक्षसीभिर्विरूपाभिर्धैर्यमुत्सृज्य रोदिति ॥४७॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्विंशः सर्गः ॥ २४ ॥

Brandishing a huge dart, an ogress of ferocious looks, Chaṇḍodarī by name, then spoke as follows:—"At the sight of this woman with eyes resembling those of a fawn and with her breasts shaking through fear, borne away (to Lankā) by Rāvaṇa, this great longing sprang up in my heart that I should feast on her liver and spleen, her swollen breast as well as her heart including its stem (consisting of veins and arteries), nay (all) her limbs and head (too). Such is my mind (even now)." Then an ogress, Praghasā by name, for her part spoke as follows:—(37—41) "We shall (presently) squeeze the neck of this heartless woman; why do we tarry? Let it then be reported to the king that the human lady in question has breathed her last, they say. (42) (Hearing this news) he will say, 'Devour her. There is no doubt about it.'" Thereupon an ogress, Ajāmukhī by name, spoke as follows:—(43) "Having hacked her, make all pieces equal then. We shall after that all divide them (among ourselves). Disputation does not find favour with me. (44) Let drink (also) be brought speedily as well as many garlands of various kinds." Then an ogress, Śūrpaṇakhā by name, spoke as follows:—(45) "That alone which has been suggested by (my friend) Ajāmukhī appeals to me as well. Let wine too, which dispels all grief, be brought soon. (46) Having enjoyed human flesh, we shall then dance in the presence of Goddess Bhadrakālī installed in the western quarter of Lankā (known by the name of Nikumbhilā)." Losing her patience while being threatened thus by the monstrous ogresses, the said Sītā, who resembled the daughter of a god, began to cry. (47)

Thus ends Canto Twenty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail.

अथ तासां वदन्तीनां परुषं दारुणं बहु । राक्षसीनामसौम्यानां रुरोद जनकात्मजा ॥ १ ॥
एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी । उवाच परमत्रस्ता बाष्पगद्गदया गिरा ॥ २ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति । कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ३ ॥
सा राक्षसीमध्यगता सीता सुरसुतोपमा । न शर्म लेभे शोकार्ता रावणेनेव भर्त्सिता ॥ ४ ॥
वेपते स्माधिकं सीता विशन्तीवाङ्गमात्मनः । वने यूथपरिभ्रष्टा मृगी कोकैरिवार्दिता ॥ ५ ॥
सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम् । चिन्तयामास शोकेन भर्तारं भग्नमानसा ॥ ६ ॥
सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः । चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति ॥ ७ ॥
सा वेपमाना पतिता प्रवाते कदली यथा । राक्षसीनां भयत्रस्ता विवर्णवदनाभवत् ॥ ८ ॥
तस्याः सा दीर्घबहुला वेपन्त्याः सीतया तदा । ददृशे कम्पिता वेणी व्यालीव परिसर्पती ॥ ९ ॥

In the midst of those repellent ogresses, who were uttering many (such) unkind and cruel remarks, the daughter of Janaka now fell a weeping. (1) Greatly alarmed when threatened thus by the ogresses, Sītā (a princess of the Videha territory) of firm resolve, for her part, spoke (as follows) in a voice choked with tears:—(2) A mortal woman is not fit to become the wife of an ogre. Devour me all, if you will; I shall never follow your counsel." (3) Surrounded by ogresses, stricken with grief as it were due to her having been reproached by Rāvaṇa, the aforesaid Sītā, who resembled the daughter of a god, did not find rest. (4) Shrinking into her own person as it were (through fear), Sītā shook violently as a doe which has strayed away from its herd and is tormented by wolves in a forest. (5) Laying hold of a big bough of an Aśoka tree, which was rich in blossom, frustrated as she was in mind through grief, Sītā for her part thought of her lord. (6) Bathing her large breasts with the streams of her tears and brooding (over her miserable plight) she saw no end to her grief at that moment. (7) Shaking like a plantain tree exposed to a stormy wind, seized as she was with the fear of the ogresses, Sītā looked pale-faced. (8) That swinging braid of Sītā, long and thick, while she was shaking (from head to foot), looked like a gliding serpent at that time. (9)

सा निःश्वसन्ती शोकार्ता कोपोपहतचेतना । आर्ता व्यसृजदश्रूणि मैथिली विललाप च ॥१०॥
हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च । हा श्वश्रूर्मम कौसल्ये हा सुमित्रेति भामिनी ॥११॥
लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः । अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥१२॥
यत्राहमाभिः क्रूराभी राक्षसीभिरिहार्दिता । जीवामि हीना रामेण मुहूर्तमपि दुःखिता ॥१३॥
एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत् । समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता ॥१४॥
भर्तारं तमपश्यन्ती राक्षसीवशमागता । सीदामि खलु शोकेन कूलं तोयहतं यथा ॥१५॥
तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम् । धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम् ॥१६॥
सर्वथा तेन हीनाया रामेण विदितात्मना । तीक्ष्णं विषमिवास्वाद्य दुर्लभं मम जीवनम् ॥१७॥
कीदृशं तु महापापं मया देहान्तरे कृतम् । तेनेदं प्राप्यते घोरं महादुःखं सुदारुणम् ॥१८॥
जीवितं त्यक्तुमिच्छामि शोकेन महता वृता । राक्षसीभिश्च रक्ष्यन्त्या रामो नासाद्यते मया ॥१९॥
धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् । न शक्यं यत् परित्यक्तुमात्मच्छन्देन जीवितम् ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

Drawing deep audible breaths, miserable and stricken with grief as she was, that lovely young lady, the princess of Mithilā, whose understanding had been clouded through anger and who was afflicted with agony, began to shed tears and wailed—"O Rāma," and again, "O Lakṣmaṇa, O Kausalyā, my mother-in-law, O Sumitrā! (10-11) There is this popular saying uttered by the wise that the death of a woman or of a man is difficult to have before time inasmuch as, even though I am tormented by these fierce ogresses here and stand separated from Śrī Rāma and afflicted, I am able to survive even for a while. (13) Of poor merit and wretched that I am, I shall perish like a forlorn creature, (even) as a bark fully loaded and buffeted by the blasts of a tempest would flounder in the ocean. (14) Unable to see my celebrated husband and fallen into the clutches of ogresses, I am wasting away through grief even as a river bank undermined by the current. (15)

(Only) the fortunate are able to look on my aforesaid lord, who has eyes resembling the petals of an expanded lotus and walks with the gait of a lion, who is alive to the services rendered (to him) and speaks kind words (to all). (16) My life, now that I have been separated from the aforesaid Śrī Rāma, a knower of the Self, is hard to sustain (even) as for one who has swallowed a virulent poison. (17) What kind of major sin was actually perpetrated by me in another body (in a previous existence) ? Due to that this terrible and most cruel major sorrow is being experienced by me. (18) Beset (that I am) with this intense grief, I long to give up the ghost; for Śrī Rāma can naver be reached by me so long as I am being guarded by the ogresses. (19) Shame indeed be upon the human state and shame be upon dependence on others, due to which it is not possible for me (even) to yield up life of my own (free) will !" (20)

Thus ends Canto Twenty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sitā wails in various ways.

प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा । अधोगतमुखी बाला विलप्तुमुपचक्रमे ॥ १ ॥
उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती । उपावृत्ता किशोरीव विचेष्टन्ती महीतले ॥ २ ॥
राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा । रावणेन प्रमथ्याहमानीता क्रोशती बलात् ॥ ३ ॥
राक्षसीवशमापन्ना भर्त्स्यमाना च दारुणम् । चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे ॥ ४ ॥
नहि मे जीवितेनार्थो नैवार्थैर्न च भूषणैः । वसन्त्या राक्षसीमध्ये विना रामं महारथम् ॥ ५ ॥
अश्मसारमिदं नूनमथवाप्यजरामरम् । हृदयं मम येनेदं न दुःखेन विशीर्यते ॥ ६ ॥
धिङ्मामनार्यामसतीं याहं तेन विना कृता । मुहूर्तमपि जीवामि जीवितं पापजीविका ॥ ७ ॥

While speaking as aforesaid and grieving, tears rolling down her face, her head bent low, as though she were possessed, distracted or bewildered in mind, and wallowing on the earth's surface like a colt which rolls (habitually) about (in order to shake off its fatigue), the youthful daughter of Janaka for her part began to wail (as follows):—(1-2) "Though living under the protection of Śrī Rāma (a scion of Raghu), who (having been lured away from my presence by Mārīcha) had grown heedless (about me), I was forcibly borne away screaming after being overpowered by the ogre Rāvaṇa, who is able to change his form at will. (3) Fallen (that I am) into the clutches of ogresses and am being ruthlessly threatened (by them), and remain (constantly) brooding and sore stricken with sorrow, I dare not survive (any longer). (4) I have no use whatsoever for life, nor even for riches nor for jewels, as long as I am living in the midst of ogresses apart from Śrī Rāma, a great car-warrior. (5) This heart of mine is surely like iron or proof against age and death in that it does not get riven even through agony. (6) Woe be to me, ignoble and vile that I am, inasmuch as I preserve my life even for a while, though separated from him and leading (as I do) a sinful existence. (7)

चरणेनापि सव्येन न स्पृशेयं निशाचरम् । रावणं किं पुनरहं कामयेयं विगर्हितम् ॥८॥
प्रत्याख्यानं न जानाति नात्मानं नात्मनः कुलम् । यो नृशंसस्वभावेन मां प्रार्थयितुमिच्छति ॥९॥
छिन्ना भिन्ना प्रभिन्ना वा दीप्ता वाग्नौ प्रदीपिता । रावणं नोपतिष्ठेयं किं प्रलापेन वश्चिरम् ॥१०॥
ख्यातः प्राज्ञः कृतज्ञश्च सानुक्रोशश्च राघवः । सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात् ॥११॥
राक्षसानां जनस्थाने संहस्राणि चतुर्दश । एकेनैव निरस्तानि स मां किं नाभिपद्यते ॥१२॥
निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा । समर्थः खलु मे भर्ता रावणं हन्तुमाहवे ॥१३॥
विराधो दण्डकारण्ये येन राक्षसपुंगवः । रणे रामेण निहतः स मां किं नाभिपद्यते ॥१४॥

"I would not touch the ogre Rāvaṇa even with my left foot, much less love the despicable fellow. (8) He does not heed my refusal nor does he cognize himself not his own race. Due to his cruel nature (on the other hand) he seeks to win me over. (9) I would not betake myself to Rāvaṇa even if I am transfixed, cut asunder, hacked to pieces, roasted in fire or burnt. What shall be gained by your raving for a long time? (10) I fear Śrī Rāma (a scion of Raghu), who was well-known as a wise man, alive to the services rendered (to him), nay, merciful and a man of excellent morals, has become pitiless due to complete loss of my good fortune. (Otherwise) why dose he, by whom alone (as many as) fourteen thousand ogres were killed in Janasthāna, not come to me? (12) (What a pity that) I have been detained by Rāvaṇa an ogre of poor strength, although my husband is surely able to kill Rāvaṇa in combat. (13) Why does Śrī Rāma, by whom Virādha, the foremost of ogres, was slain in the Daṇḍaka forest, not run up to me? (14)

कामं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा । न तु राघवबाणानां गतिरोधो भविष्यति ॥१५॥
किं नु तत् कारणं येन रामो दृढपराक्रमः । रक्षसापहृतां भार्यामिष्टां यो नाभिपद्यते ॥१६॥
इहस्थां मां न जानीते शङ्के लक्ष्मणपूर्वजः । जानन्नपि स तेजस्वी धर्षणां मर्षयिष्यति ॥१७॥
हृतेति मां योऽधिगत्य राघवाय निवेदयेत् । गृध्रराजोऽपि स रणे रावणेन निपातितः ॥१८॥
कृतं कर्म महत् तेन मां तथाभ्यवपद्यता । तिष्ठता रावणवधे वृद्धेनापि जटायुषा ॥१९॥
यदि मामिह जानीयाद् वर्तमानां हि राघवः । अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम् ॥२०॥
निर्दहेच्च पुरीं लङ्कां निर्दहेश्च महोदधिम् । रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ॥२१॥

"Granted that, situated as it is in mid ocean, this Lanka is difficult to storm, the flight of the arrows of Śrī Rāma (a scion of Raghu), however, will meet with no obstruction (here). (15) What on earth can be the reason why Śrī Rāma of unyielding prowess does not run to (the rescue of) his beloved wife borne away by an ogre? (16) I fear that Śrī Rāma (an elder brother of Lakṣmaṇa) does not know me to be here. Knowing that I am here, will he (be able to) put up with the outrage, powerful that he is? (17) That king of vultures too, who having come to know that I had been borne away, could have reported the matter to Śrī Rāma (a scion of Raghu), was killed by Rāvaṇa in an encounter. (18) A prodigious feat was accomplished by the aforesaid Jaṭāyu, who though old, strove to get rid of Rāvaṇa in order to deliver me at the moment. (19) If Śrī Rāma (a scion of Raghu, really knew to me to be present here he would in the fury rid the world of ogres with his shafts today. (20) Nay, he would reduce the city of Lankā to ashes and burn up the ocean. He would also blot out the fame as well as the name of the despicable Rāvaṇa. (21)

ततो निहतनाथानां राक्षसीनां गृहे गृहे । यथाहमेवं रुदती तथा भूयो न संशयः ॥२२॥
अन्विष्य रक्षसां लङ्कां कुर्याद् रामः सलक्ष्मणः । नहि ताभ्यां रिपुर्दृष्टो मुहूर्तमपि जीवति ॥२३॥
चिताधूमाकुलपथा गृध्रमण्डलमण्डिता । अचिरेणैव कालेन श्मशानसदृशी भवेत् ॥२४॥
अचिरेणैव कालेन प्राप्स्याम्येनं मनोरथम् । दुष्प्रस्थानोऽयमाभाति सर्वेषां वो विपर्ययः ॥२५॥
यादृशानि तु दृश्यन्ते लङ्कायामशुभानि तु । अचिरेणैव कालेन भविष्यति हतप्रभा ॥२६॥
नूनं लङ्का हते पापे रावणे राक्षसाधिपे । शोषमेष्यति दुर्धर्षा प्रमदा विधवा यथा ॥२७॥
पुण्योत्सवसमृद्धा च नष्टभर्त्री सराक्षसा । भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ॥२८॥

"Then, even as I stand weeping thus, more so would be heard in every house wails of the ogresses whose lords would have been slain: there is no doubt (about it). (22) Having searched out Lankā, he with Lakṣmaṇa will encompass the destruction of ogres. An enemy seen by them would not survive even for a while. (23) With its streets obscured by the smoke of funeral piles and graced with wreaths of vultures, Lankā will at no distant date look like a crematorium. (24) I shall at no distant time attain the object of my desire; for this evil conduct of you all (in the shape of my abduction and oppression) means your annihilation. (25) The type of ill omens which are actually seen here in Lankā lead one to conclude that the city will at no distant date be shorn of its splendour. (26) Surely when the sinful Rāvaṇa, the suzerain ruler of ogres, is slain, Lankā, which is difficult to storm (now), will wither up like a young widow. (27) Abounding in festive ceremonies (at present), the city of Lankā, when its ruler is dead and gone with the ogres (inhabiting it), will look like a widow. (28)

नूनं राक्षसकन्यानां रुदतीनां गृहे गृहे । श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम् ॥२९॥
सान्धकारा हतद्योता हतराक्षसपुङ्गवा । भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ॥३०॥
यदि नाम स शूरो मां रामो रक्तान्तलोचनः । जानीयाद् वर्तमानां यां राक्षसस्य निवेशने ॥३१॥
अनेन तु नृशंसेन रावणेनाधमेन मे । समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः ॥३२॥
स च मे विहितो मृत्युरस्मिन् दुष्टेन वर्तते । अकार्यं ये न जानन्ति नैर्ऋताः पापकारिणः ॥३३॥
अधर्मात् तु महोत्पातो भविष्यति हि साम्प्रतम् । नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः ॥३४॥
ध्रुवं मां प्रातराशार्थे राक्षसः कल्पयिष्यति । साहं कथं करिष्यामि तं विना प्रियदर्शनम् ॥३५॥

"I shall assuredly hear before long the cry (of distress) of ogre maids stricken with sorrow and weeping in every dwelling here. (29) Consumed by Śrī Rāma's shafts, Lankā with its principal ogres slain and its splendour dissipated will look gloomy, if only that heroic Śrī Rāma, the corners of whose eyes are red, comes to know of my being present in the abode of Rāvaṇa (an ogre). (30-31) The expiry of that time-limit (of twelve months) which was actually fixed by this cruel and vile Rāvaṇa (for my death) has well-nigh arrived (as it is coming only two months hence). (32) Again, the aforesaid death of mine has been ordained in the near future by the wicked fellow in the presence of (these) sinful ogres, who have no idea of what should not be perpetrated. (33) A great calamity indeed will presently follow from the injustice (which is being done to me). These flesh-eating ogres (however) attach no value to virtue. (34) The ogre will undoubtedly cut me into slices for his morning repast. As such what shall I do in the absence of Śrī Rāma of pleasing aspect? (35)

रामं रक्तान्तनयनमपश्यन्ती सुदुःखिता । क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना ॥३६॥
नाज्ञानाज्जीवतीं रामः स मां भरतपूर्वजः । जानन्तौ तु न कुर्यातां नोर्व्यां हि परिमार्गणम् ॥३७॥
नूनं ममैव शोकेन स वीरो लक्ष्मणाग्रजः । देवलोकमितो यातस्त्यक्त्वा देहं महीतले ॥३८॥
धन्या देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । मम पश्यन्ति ये वीरं रामं राजीवलोचनम् ॥३९॥
अथवा नहि तस्यार्थो धर्मकामस्य धीमतः । मया रामस्य राजर्षेर्भार्यया परमात्मनः ॥४०॥
दृश्यमाने भवेत् प्रीतिः सौहृदं नास्त्यदृश्यतः । नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति ॥४१॥
किं वा मय्यगुणाः केचित् किं वा भाग्यक्षयो हि मे । या हि सीता वरार्हेण हीना रामेण भामिनी ॥४२॥

"Unable to see Śrī Rāma, the corners of whose eyes are red, and therefore sore distressed, I shall soon see God Yama (the god of death, son of the sun-god) in the absence of my husband. (36) Śrī Rāma, that elder brother of Bharata, does not know me to be living, nor does Lakṣmaṇa. Had they known it, it cannot be imagined that they would not prosecute their search all over the globe. (37) Leaving his body on the earth's surface precisely through grief caused by separation from me, that gallant elder brother of Lakṣmaṇa has surely departed to the heavenly world from this globe. (38) Happy are the gods as well as the Gandharvas, the Siddhas and the eminent Ṛṣis who are able to look on my husband, the heroic Śrī Rāma of lotus-like eyes (in heaven). (39) Or that royal sage, the sagacious Śrī Rāma, who seeks religious merit (alone) and has become one with the Supreme Spirit, has no longer any use for me, his wife. (40) Love sticks to one remaining before one's eyes, while it no longer exists for one who is out of sight. But the ungrateful alone spurn love; Śrī Rāma would never do so. (41) Or, are there any shortcomings in me or perhaps it is loss of fortune in my case due to which I, Sitā, a young lady (deserving his protection), stand separated from Śrī Rāma, who is worthy of excellent possessions. (42)

श्रेयो मे जीवितान्मर्तुं विहीनाया महात्मना । रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात् ॥४३॥
अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशनौ । भ्रातरौ हि नरश्रेष्ठौ चरन्तौ वनगोचरौ ॥४४॥
अथवा राक्षसेन्द्रेण रावणेन दुरात्मना । छद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ ॥४५॥
साहमेवंविधे काले मर्तुमिच्छामि सर्वतः । न च मे विहितो मृत्युरस्मिन् दुःखेऽतिवर्तति ॥४६॥
धन्याः खलु महात्मानो मुनयः सत्यसम्मताः । जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥४७॥
प्रियान्न सम्भवेद् दुःखमप्रियादधिकं भवेत् । ताभ्यां हि ते वियुज्यन्ते नमस्तेषां महात्मनाम् ॥४८॥
साहं त्यक्ता प्रियेणैव रामेण विदितात्मना । प्राणांस्त्यक्ष्यामि पापस्य रावणस्य गता वशम् ॥४९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षड्विंशः सर्गः ॥ २६ ॥

Death is preferable to life for me, who stand disunited from the high-souled and heroic Śrī Rāma, who is unwearied in maintaining his character and who is capable of exterminating his foes. (43) Or those two brothers (Śrī Rāma and Lakṣmaṇa), the foremost of men, roaming as they do in the forest as dwellers in the forest and living on roots and fruits (alone) have actually given up their arms (and taken a vow of non-violence). (44) Or the two gallant brothers, Śrī Rāma and Lakṣmaṇa, have been caused to be killed through some trick by the evil-minded Rāvaṇa, the lord of ogres. (45) Situated as I am, I wish to die by all means at such a juncture; my death, however, is not ordained even in my present extreme agony. (46) Happy indeed are the magnanimous and highly blessed hermits by whom the (highest) Reality has been fully recognized as their (very) self and who have subdued the self and in whose eyes the pleasing and the displeasing do not exist. (47) To them sorrow does not follow from the pleasing being snatched away nor does it grow intense through the displeasing being met with inasmuch as they are rid of joy and sorrow. Hail to those high-souled ones ! (48) Situated as I am, I, who have been forsaken by my beloved Śrī Rāma himself, a knower of the Self, and have fallen into the clutches of the sinful Rāvaṇa, shall give up the ghost." (49)

Thus ends Canto Twenty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sītā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā.

इत्युक्ताः सीतया घोरं राक्षस्यः क्रोधमूर्च्छिताः । काश्चिज्जग्मुस्तदाख्यातुं रावणस्य दुरात्मनः ॥ १ ॥
ततः सीतामुपागम्य राक्षस्यो भीमदर्शनाः । पुनः परुषमेकार्थमनर्थार्थमथाब्रुवन् ॥ २ ॥
अद्येदानीं तवानार्ये सीते पापविनिश्चये । राक्षस्यो भक्षयिष्यन्ति मांसमेतद् यथासुखम् ॥ ३ ॥
सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा । राक्षसी त्रिजटा वृद्धा प्रबुद्धा वाक्यमब्रवीत् ॥ ४ ॥
आत्मानं खादतानार्या न सीतां भक्षयिष्यथ । जनकस्य सुतामिष्टां स्नुषां दशरथस्य च ॥ ५ ॥
स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः । राक्षसानामभावाय भर्तुरस्या भवाय च ॥ ६ ॥
एवमुक्तास्त्रिजटया राक्षस्यः क्रोधमूर्च्छिताः । सर्वा एवाब्रुवन् भीतास्त्रिजटां तामिदं वचः ॥ ७ ॥
कथयस्व त्वया दृष्टः स्वप्नोऽयं कीदृशो निशि । तासां श्रुत्वा तु वचनं राक्षसीनां मुखोद्गतम् ॥ ८ ॥
उवाच वचनं काले त्रिजटा स्वप्नसंश्रितम् ।

Distracted through anger when told by Sītā of her violent intention, some ogresses proceeded to communicate it to the evil-minded Rāvaṇa. (1) Approaching Sītā, the ogresses of hideous aspect then spoke (to her) again the following harsh words, which harped on the same point and spelt disaster (to them):—(2) "O wretched Sītā of sinful resolve, the ogresses will feast at pleasure on this flesh of yours this (very) moment today." (3) Seeing Sītā intimidated (as above) by those vile women at that moment, an aged ogress, Trijaṭā, who had (just) risen from sleep, spoke as follows:—(4) "Devour yourselves, O wretches (if you will); you will not be able to feast on Sītā, Janaka's daughter and beloved daughter-in-law of Daśaratha. (5) A horrible dream, which makes my hair stand on end, has actually been seen by me today to the annihilation of ogres and to the well-being of her husband." (6) Seized with fright when spoken to as aforesaid by Trijaṭā, all the ogresses, who were distracted through anger (only a minute ago), spoke as follows to the aforesaid Trijaṭā:—(7) "Speak out what kind of dream was seen by you this night." Hearing the request that had escaped from the lips of the ogresses, Trijaṭā for her part made (the following) answer bearing on the dream seen by her, during the (morning) twilight:—

गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम् ॥ ९ ॥
युक्तां वाजिसहस्रेण स्वयमास्थाय राघवः । शुक्लमाल्याम्बरधरो लक्ष्मणेन समागतः ॥१०॥
स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता । सागरेण परिक्षिप्तं श्वेतपर्वतमास्थिता ॥११॥
रामेण संगता सीता भास्करेण प्रभा यथा । राघवश्च पुनर्दृष्टश्चतुर्दन्तं महागजम् ॥१२॥
आरूढः शैलसंकाशं चकास सहलक्ष्मणः । ततस्तु सूर्यसंकाशौ दीप्यमानौ स्वतेजसा ॥१३॥
शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ । ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः ॥१४॥
भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता । भर्तुरङ्कात् समुत्पत्य ततः कमललोचना ॥१५॥
चन्द्रसूर्यौ मया दृष्टा पाणिभ्यां परिमार्जती ।
ततस्ताभ्यां कुमाराभ्यामास्थितः स गजोत्तमः । सीतया च विशालाक्ष्या लङ्काया उपरि स्थितः ॥१६॥
पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम् । इहोपयातः काकुत्स्थः सीतया सह भार्यया ॥१७॥
शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः । ततोऽन्यत्र मया दृष्टो रामः सत्यपराक्रमः ॥१८॥
लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् । आरुह्य पुष्पकं दिव्यं विमानं सूर्यसंनिभम् ॥१९॥
उत्तरां दिशमालोक्य प्रस्थितः पुरुषोत्तमः । एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः ॥२०॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया । न हि रामो महातेजाः शक्यो जेतुं सुरासुरैः ॥२१॥
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव ।

"Mounting a celestial palanquin made of ivory and coursing through the air, (nay) drawn by a thousand horses, Śrī Rāma himself, clad in a white raiment and wearing a white garland, has duly come (here) with Lakṣmaṇa. (8—10) Clad in white robes, Sītā too was seen by me in the dream today perched on a white mountain surrounded by sea. (11) (Nay) Sītā was seen (re-) united with Śrī Rāma as light is with the sun. Śrī Rāma (a scion of Raghu), who shone brightly with Lakṣmaṇa, was further beheld (by me) as mounted on a huge elephant*, closely resembling a hill, with (as many as) four tusks. Wearing white garlands and clad in white robes and ablaze with their own effulgence, nay, shining brightly like the sun, the two brothers for their part then stood by the side of Sītā (Janaka's daughter). Thereupon Sītā (Janaka's daughter) actually mounted the shoulders of that tusker led by her husband and standing in the air in front of the aforesaid (white) hill. Springing up from the lap of her husband, the lotus-eyed lady was then seen by me gently touching the moon and the sun[†] with her hands. Then that jewel among elephants, ridden by the aforesaid two brothers as well as by the large-eyed Sītā, took its stand on Lankā. (I saw in another dream that) wearing a white garland and clad in a white robe, Śrī Rāma (a scion of Kakutstha) himself came here along with his consort, Sītā, in a chariot drawn by eight white bullocks and was accompanied by Lakṣmaṇa (too). Then in another dream the valiant Śrī Rāma of unfailing prowess, a jewel among men was seen (by me) on the move towards a northerly direction having ascended the celestial aerial car, Puṣpaka, shining brightly as the sun. In this way was Śrī Rāma, who vies with Lord Viṣṇu in prowess, seen by me in a dream along with his (younger half-) brother, Lakṣmaṇa, and his wife, Sītā. Surely Śrī Rāma, who is endowed with extraordinary energy, is incapable of being conquered by gods and demons or even by ogres or by still others, (even) as heaven cannot be won by sinful men.

---

* We read in "Svapnādhyāya" (a treatise on dreams):—

आरोहणं गोवृषकुञ्जराणां प्रासादशैलाग्रवनस्पतीनाम् ।
विष्ठानुलेपो रुदितं मृतं च स्वप्नेष्वगम्यागमनं च धन्यम् ॥

"To mount on the back of a cow, a bull or an elephant, to climb up a mansion, the top of a mountain or a tree, to get bedaubed with excrement, weeping and death as well as copulation with a woman not fit for intercourse in dreams are looked upon as auspicious"

रावणश्च मया दृष्टो मुण्डस्तैलसमुक्षितः ॥२२॥
रक्तवासाः पिबन्मत्तः करवीरकृतस्रजः । विमानात् पुष्पकादद्य रावणः पतितः क्षितौ ॥२३॥
कृष्यमाणः स्त्रिया मुण्डो दृष्टः कृष्णाम्बरः पुनः । रथेन खरयुक्तेन रक्तमाल्यानुलेपनः ॥२४॥
पिबंस्तैलं हसन्नृत्यन् भ्रान्तचित्ताकुलेन्द्रियः । गर्दभेन ययौ शीघ्रं दक्षिणां दिशमास्थितः ॥२५॥
पुनरेव मया दृष्टो रावणो राक्षसेश्वरः । पतितोऽवाक्शिरा भूमौ गर्दभाद् भयमोहितः ॥२६॥
सहसोत्थाय सम्भ्रान्तो भयार्तो मदविह्वलः । उन्मत्तरूपो दिग्वासा दुर्वाक्यं प्रलपन् बहु ॥२७॥
दुर्गन्धं दुस्सहं घोरं तिमिरं नरकोपमम् । मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः ॥२८॥
प्रस्थितो दक्षिणामाशां प्रविष्टोऽकर्दमं ह्रदम् । कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी ॥२९॥
काली कर्दमलिप्ताङ्गी दिशं याम्यां प्रकर्षति ।

"Rāvaṇa too was seen by me (in a dream) today with a shaven head, (nay) bathed in oil, attired in red, drunken and (still) drinking, adorned with garlands of oleander flowers and fallen on the earth from the aerial car, Puṣpaka. (12—23) He was seen (in a dream) once more with a shaven head and robed in black, wearing a red garland and smeared with red sandal-paste and being pulled by a woman on a chariot drawn by asses. (24) Quaffing oil, laughing and dancing, his mind confused and senses obscured, he sped on (the back of) an ass in a southerly direction. (25) Rāvaṇa, the lord of ogres, was again seen by me fallen headlong from (the back of) the ass, confused through fear. (26) Leaping up suddenly, utterly bewildered, terror-stricken, overpowered with intoxication, looking like a madman, and sky-clad, he was seen uttering many abusive words. (27) Entering a fearful gloom, resembling hell (itself), emitting a foul smell and difficult to bear, nay, full of filth and mire, the aforesaid Rāvaṇa soon disappeared into it. (28) (Again,) having set out in a southerly direction, he entered a (dry) lake even without mud. Tying the ten-headed monster round his neck, a dark young woman clad in red, her limbs besmeared with mud, was dragging him in a southerly direction.

[†] We further read in "S vapnādhyāya":—

आदित्यमण्डलं वापि चन्द्रमण्डलमेव वा ।
स्वप्ने गृह्णाति हस्ताभ्यां महद्राज्यं समाप्नुयात् ॥

"Whoever touches with one's hand the orb of the sun or that of the moon bids fair to attain a large dominion."

एवं तत्र मया दृष्टः कुम्भकर्णो महाबलः ॥ ३० ॥
रावणस्य सुताः सर्वे मुण्डास्तैलसमुक्षिताः । वराहेण दशग्रीवः शिशुमारेण चेन्द्रजित् ॥३१॥
उष्ट्रेण कुम्भकर्णश्च प्रयातो दक्षिणां दिशम् । एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः ॥३२॥
शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः । शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलंकृतः ॥३३॥
आरुह्य शैलसंकाशं मेघस्तनितनिःस्वनम् । चतुर्दन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥३४॥
चतुर्भिः सचिवैः सार्धं वैहायसमुपस्थितः ॥ ३५ ॥
समाजश्च महान् वृत्तो गीतवादित्रनिःस्वनः । पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम् ॥३६॥
लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा । सागरे पतिता दृष्टा भग्नगोपुरतोरणा ॥३७॥
लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता । दग्धा रामस्य दूतेन वानरेण तरस्विना ॥३८॥
पीत्वा तैलं प्रमत्ताश्च प्रहसन्त्यो महास्वनाः । लङ्कायां भस्मरूक्षायां सर्वा राक्षसयोषितः ॥३९॥
कुम्भकर्णादयश्चेमे सर्वे राक्षसपुङ्गवाः । रक्तं निवसनं गृह्य प्रविष्टा गोमयहृदम् ॥४०॥

"(Rāvaṇa's younger brother) Kumbhakarṇa of extraordinary might was likewise seen by me in that dream. (29-30) All the sons of Rāvaṇa (too) were seen (by me) with shaven heads and bathed in oil. (Nay) Rāvaṇa (the ten-headed monster) departed in a southerly direction on (the back of) a boar, (his eldest son) Meghanāda (the conqueror of Indra) too on (the back of) a dolphin and Kumbhakarṇa on (tha back of) a camel. In that dream Vibhīṣaṇa (Rāvaṇa's youngest brother) alone was seen by me shaded with a white canopy, dressed in white and wearing a white garland, (nay) smeared with white sandal paste. Hailed with blasts of conch-shells and the beating of kettle-drums as well as with dances and songs, Vibhīṣaṇa stood there in the air mounted on a four-tusked celestial elephant closely resembling a hill and trumpeting like thunder, with four ministers. (31-35) A large assemblage, distinguished by the sound of vocal and instrumental music, of ogres, clad in red and adorned with red garlands and drinking oil, had also collected. (36) Nay, this enchanting city of Lankā, horses, chariots and elephants and all, was seen (by me) fallen into the sea, its gateways and arches shattered. (37) Though protected on all sides by Rāvaṇa, Lankā was (further) seen by me in a (different) dream burnt up by an agile monkey acting as an envoy of Śrī Rāma. (38) All the ogresses in Lankā, (now) arid with ashes, were seen drunk with oil and laughing heartily with great noise. (39) Putting on a red attire of inferior quality all these jewels among the ogres; Kumbhakarṇa and other, disappeared into a pool of cowdung. (40)

अपगच्छत पश्यध्वं सीतामाप्नोति राघवः । घातयेत् परमाम ृष्मान् सार्धं हि राक्षसैः ॥४१॥
प्रियां बहुमतां भार्यां वनवासमनुव्रताम् । भर्त्सितां तर्जित ं नानुमंस्यति राघवः ॥४२॥

तदलं क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम् । अभियाचाम वैदेहीमेतद्धि मम रोचते ॥४३॥
यस्या ह्येवंविधः स्वप्नो दुःखितायाः प्रदृश्यते । सा दुःखैर्बहुभिर्मुक्ता प्रियं प्राप्नोत्यनुत्तमम् ॥४४॥
भर्त्सितामपि याचध्वं राक्षस्यः किं विवक्षया । राघवाद्धि भयं घोरं राक्षसानामुपस्थितम् ॥४५॥
प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा । अलमेषा परित्रातुं राक्षस्यो महतो भयात् ॥४६॥

"(Therefore) get away (from this place) and watch how Śrī Rāma (a scion of Raghu) recovers Sītā. Supremely intolerant (by nature), he will undoubtedly kill you (all) along with the ogres. (41) Śrī Rāma (a scion of Raghu) would never suffer his beloved and highly esteemed wife, who had followed him in his exile, to be reproached or threatened (by you). (42) Therefore have done with cruel words and let conciliatory words alone be spoken (to her). Let us crave her forgiveness; for this (alone) appeals to me. (43) Rid of her numerous woes, that wretched lady about whom such a dream has been vividly seen (by me) will undoubtedly attain her beloved and highest object. (44) Beseech her forgiveness Oo gresses, even though she has been menaced by you. What will be gained through your anxiety to discuss the subject (any more); for a terrible danger from Śrī Rāma (a scion of Raghu) threatens the ogres. (45) Sītā (a princess of Mithilā), daughter of Janaka, will get pleased with prostration alone. She is capable of shielding you from a terrible danger, O ogresses ! (46)

अपि चास्या विशालाक्ष्या न किंचिदुपलक्षये । विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम् ॥४७॥
छायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम् । अदुःखार्हामिमां देवीं वैहायसमुपस्थिताम् ॥४८॥
अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम् । राक्षसेन्द्रविनाशं च विजयं राघवस्य च ॥४९॥
निमित्तभूतमेतत् तु श्रोतुमस्या महत् प्रियम् । दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम् ॥५०॥
ईषद्धि हृषितो वास्या दक्षिणाया ह्यदक्षिणः । अकस्मादेव वैदेह्या बाहुरेकः प्रकम्पते ॥५१॥
करेणुहस्तप्रतिमः सव्यश्चोरुरनुत्तमः । वेपन् कथयतीवास्या राघवं पुरतः स्थितम् ॥५२॥
पक्षी च शाखानिलयं प्रविष्टः पुनः पुनश्चोत्तमसान्त्ववादी ।
सुस्वागतां वाचमुदीरयाणः पुनः पुनश्चोदयतीव हृष्टः ॥५३॥
ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता । अवोचद् यदि तत् तथ्यं भवेयं शरणं हि वः ॥५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

"Furthermore, I do not notice in the limbs of this large-eyed lady any inauspicious mark, however minute, (which may give indication of any mishap to her). (47) I for my part suspect that misfortune has befallen this godlike lady,—who does not merit adversity and who mounted an aerial car (in the dream seen by me),—only in the shape of diminution of splendour (occasioned by want of bath, toilet etc.). (48) I for my part visualize the accomplishment of purpose of Sītā (a princess of the Videha territory) to be at hand, as also the destruction of Rāvaṇa (the lord of ogres) and the triumph of Śrī Rāma (a scion of Raghu). (49) Nay, her (left) eye, large as a lotus petal, is seen throbbing. This is surely a prognostication of her hearing a most pleasing news. (50) Again, slightly thrilled, the left arm alone of this amiable lady, Sītā (a princess of the Videha territory), is palpitating without any (visible) cause at all. (51) Her most shapely left thigh, resembling the proboscis of an elephant, which is also pulsating announces as it were (the presence of) Śrī Rāma (a scion of Raghu) standing in front of her. (52) Nay, uttering excellent sweet notes again and again after entering its nest on the branch of a tree, a delighted bird is repeatedly urging Sītā as it were to rejoice, uttering (as it did) a note announcing the advent of an auspicious hour." (53) Rejoiced at the prospect of her husband's triumph, that shy youthful lady thereupon said, "If that comes out to be true, I shall undoubtedly be your protector." (54)

Thus ends Canto Twenty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, a propitious omen never seen before appears on her person.

सा राक्षसेन्द्रस्य वचो निशम्य तद् रावणस्य प्रियमप्रियार्ता ।
सीता वितत्रास यथा वनान्ते सिंहाभिपन्ना गजराजकन्या ॥ १ ॥
सा राक्षसीमध्यगता च भीरुर्वाग्भिर्भृशं रावणतर्जिता च ।
कान्तारमध्ये विजने विसृष्टा बालेव कन्या विललाप सीता ॥ २ ॥
सत्यं बतेदं प्रवदन्ति लोके नाकालमृत्युर्भवतीति सन्तः ।
यत्राहमेवं परिभर्त्स्यमाना जीवामि यस्मात् क्षणमप्यपुण्या ॥ ३ ॥
सुखाद् विहीनं बहुदुःखपूर्णमिदं तु नूनं हृदयं स्थिरं मे ।
विदीर्यते यन्न सहस्रधाद्य वज्राहतं शृङ्गमिवाचलस्य ॥ ४ ॥
नैवास्ति नूनं मम दोषमत्र वध्याहमस्याप्रियदर्शनस्य ।
भावं न चास्याहमनुप्रदातुमलं द्विजो मन्त्रमिवाद्विजाय ॥ ५ ॥
तस्मिन्ननागच्छति लोकनाथे गर्भस्थजन्तोरिव शल्यकृन्तः ।
नूनं ममाङ्गान्यचिरादनार्यः शस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः ॥ ६ ॥

Recalling the aforesaid unpalatable threat of Rāvaṇa, the lord of ogres, the celebrated Sītā, who was already afflicted with separation from her beloved husband, got terrified even as the female calf of a lordly elephant fallen into the clutches of a lion on the edge of a forest (1) Encircled by the ogresses and repeatedly intimidated with threats by Rāvaṇa, that timid lady, Sītā began to wail (as follows) like a young girl abandoned in the heart of a lonely and thick forest:—(2) "Truly do the wise affirm that death does not come in the world before the appointed hour, since I, devoid of merit that I am, survive even for a moment, though being reproached unsparingly in this way. (3) Though bereft of joy and full of great agony, my heart must be hard indeed in that it does not break into a thousand pieces this day like the crest of a mountain struck by lightning. (4) Surely no blame whatsoever will attach to me if I give up the ghost at this juncture; (for) I stand sentenced to death at the hands of this ogre of odious appearance. In any case I am unable voluntarily to bestow my affection on him any more than a member of the twice-born classes would impart Vedic knowledge to one not belonging to the twice-born classes. (5) (Even) before Śrī Rāma (that ruler of the world) arrives (here) the vile Rāvaṇa (the lord of ogres) will as surely cut my limbs to pieces in no time with his sharpened weapons (even) as a surgeon would cut the limbs of a (lifeless) foetus (in order to facilitate its extraction from the womb under extraordinary circumstances when other contrivances to force it out prove abortive). (6)

दुःखं बतेदं ननु दुःखिताया मासौ चिरायाभिगमिष्यतो द्वौ ।
बद्धस्य वध्यस्य यथा निशान्ते राजोपरोधादिव तस्करस्य ॥ ७ ॥
हा राम हा लक्ष्मण हा सुमित्रे हा राममातः सह मे जनन्यः ।
एषा विपद्याम्यहमल्पभाग्या महार्णवे नौरिव मूढवाता ॥ ८ ॥
तरस्विनौ धारयता मृगस्य सत्त्वेन रूपं मनुजेन्द्रपुत्रौ ।
नूनं विशस्तौ मम कारणात् तौ सिंहर्षभौ द्वाविव वैद्युतेन ॥ ९ ॥
नूनं स कालो मृगरूपधारी मामल्पभाग्यां लुलुभे तदानीम् ।
यत्रार्यपुत्रौ विससर्ज मूढा रामानुजं लक्ष्मणपूर्वजं च ॥ १० ॥
हा राम सत्यव्रत दीर्घबाहो हा पूर्णचन्द्रप्रतिमानवक्त्र ।
हा जीवलोकस्य हितः प्रियश्च वध्यां न मां वेत्सि हि राक्षसानाम् ॥ ११ ॥
अनन्यदेवत्वमियं क्षमा च भूमौ च शय्या नियमश्च धर्मे ।
पतिव्रतात्वं विफलं ममेदं कृतं कृतघ्नेष्विव मानुषाणाम् ॥ १२ ॥

Alas, it is painful indeed that two months (on the expiry of which I am going to be killed by Rāvaṇa) will before long slip away past me, afflicted for long, (even) as the night at the end of which a thief placed in fetters under the detention orders of a king is to be executed passes away in his case. (7) O Rāma, O Lakṣmaṇa, O Sumitrā, O Kausalyā (Śrī Rāma's mother) and along with these my (own) mothers (too), I, a woman of scanty fortune, am going to perish like a bark caught in a whirlwind in mid ocean. (8) Like a pair of excellent lions killed by a stroke of lightning, those two agile princes (Śrī Rāma and Lakṣmaṇa) were undoubtedly killed on my account by the being who had assumed the guise of a deer. (9) It was surely the Time-Spirit who, having assumed the form of a deer, beguiled me, a woman of scanty fortune (that I am), at that time and to whom I, a stupid woman, despatched the two sons of my father-in-law, Lakṣmaṇa (a younger half-brother of Śrī Rāma) and Śrī Rāma (the eldest half-brother of Lakṣmaṇa). (10) O Śrī Rāma of unfailing vows and long arms, whose countenance resembles the full moon, you, who are friendly to and beloved of the world of living beings, do not actually know me to have been sentenced to death by the ogres. (11) My devotion to a single deity (in the form of my husband) and this forbearance, nay, my reposing on the ground, and my observing rules of righteousness and loyalty to my husband—(all) this has proved futile like the service rendered by human beings to ungrateful men. (12)

मोघं हि धर्मश्चरितो ममायं तथैकपत्नीत्वमिदं निरर्थकम् ।
या त्वां न पश्यामि कृशा विवर्णा हीना त्वया संगमने निराशा ॥१३॥
पितुर्निदेशं नियमेन कृत्वा वनान्निवृत्तश्चरितव्रतश्च ।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभिः संरंस्यसे वीतभयः कृतार्थः ॥१४॥
अहं तु राम त्वयि जातकामा चिरं विनाशाय निबद्धभावा ।
मोघं चरित्वाथ तपो व्रतं च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम् ॥१५॥
संजीवितं क्षिप्रमहं त्यजेयं विषेण शस्त्रेण शितेन वापि ।
विषस्य दाता न तु मेऽस्ति कश्चिच्छस्त्रस्य वा वेश्मनि राक्षसस्य ॥१६॥
शोकाभितप्ता बहुधा विचिन्त्य सीताथ वेणीग्रथनं गृहीत्वा ।
उद्बद्ध्य वेण्युद्ग्रथनेन शीघ्रमहं गमिष्यामि यमस्य मूलम् ॥१७॥
उपस्थिता सा मृदुसर्वगात्री शाखां गृहीत्वा च नगस्य तस्य ।
तस्यास्तु रामं परिचिन्तयन्त्या रामानुजं स्वं च कुलं शुभाङ्गयाः ॥१८॥
तस्या विशोकानि तदा बहूनि धैर्यार्जितानि प्रवराणि लोके ।
प्रादुर्निमित्तानि तदा बभूवुः पुरापि सिद्धान्युपलक्षितानि ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टाविंशः सर्गः ॥ २८ ॥

"Only in vain has this virtue been practised by me and this exclusive devotion (of mine) to my husband has also proved futile in that I do not behold you and, separated from you, have grown pale and emaciated and lost all hope of being (re-) united with you. (13) When, having carried out the behest of your father according to rules and completed your vow (of celibacy), you return from the forest, rid of (all) fear and accomplished of purpose, you for your part will, I believe, revel with (many) large-eyed women (after marrying them). (14) Having practised austerities and observed holy vows for nothing (as they did not prove effective in reuniting me with you.), I for myself, O Śrī Rāma, in whom was aroused a longing for you and whose affection has been fastened in you for long to my mortal agony, I shall presently give up the ghost now. Woe to me of scanty fortune ! (15) I would shortly part with my life through poison or even by means of a sharpened weapon. In the abode of Rāvaṇa, an ogre, however, there is none to give me poison or a weapon." (16) Reflecting on various lines and (then) seizing the string that tied her hair, Sītā, who was tormented with grief, now thought (within herself):—"Tying my neck with the fillet that ties my braid, I shall proceed to the presence of Yama." (17) Taking hold of a branch of the aforesaid (Siṃśapā) tree, that lady, who was delicate of all limbs, stood near that tree. While that lady of charming limbs was thinking deeply of Śrī Rāma and Lakṣmaṇa (Śrī Rāma's younger brother) as also of her own (royal) House, many omens,—which were well-known in the world as dispellers of grief and restoring confidence, and which had been found (by her) even before as predictive of success presently appeared on her person. (18-19)

Thus ends Canto Twenty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sītā experiences great joy.

तथागतां तां व्यथितामनिन्दितां व्यतीतहर्षां परिदीनमानसाम् ।
शुभां निमित्तानि शुभानि भेजिरे नरं श्रिया जुष्टमिवोपसेविनः ॥ १ ॥
तस्याः शुभं वाममरालपक्ष्मराज्या वृतं कृष्णविशालशुक्लम् ।
प्रास्पन्दतैकं नयनं सुकेश्या मीनाहतं पद्ममिवाभिताम्रम् ॥ २ ॥
भुजश्च चार्वञ्चितवृत्तपीनः परार्ध्यकालागुरुचन्दनार्हः ।
अनुत्तमेनाध्युषितः प्रियेण चिरेण वामः समवेपताशु ॥ ३ ॥
गजेन्द्रहस्तप्रतिमश्च पीनस्तयोर्द्वयोः संहतयोस्तु जातः ।
प्रस्पन्दमानः पुनरूरुरस्या रामं पुरस्तात् स्थितमाचचक्षे ॥ ४ ॥

Like willing attendants flocking round a man favoured by the goddess of fortune, auspicious omens appeared on the person of the aforesaid blessed lady, who, though beyond reproach, was (nevertheless) agonized, utterly bereft of joy and sore distressed in mind, and had reached the (Śiṁśapā) tree as aforesaid. (1) The charming left eye alone, of that lady of lovely locks,—which was screened with rows of slanting eyelashes, was dark (in the middle), large and white (all round) and coppery at the edge,—began repeatedly to throb like a lotus struck gently by a fish. (2) Her charming, graceful, rounded and fleshy left arm too, which deserved to be painted with excellent black aloe and sandalwood paste and had been used for long (before this) as a pillow by her most excellent darling (Śrī Rāma), at once began to palpitate. (3) Again, of her well-knit thighs, the left one, which was fleshy and beautiful, nay, which resembled the proboscis of a lordly elephant and was visibly throbbing,—announced (as it were) the presence of Śrī Rāma standing in front of her. (4)

शुभं पुनर्हेमसमानवर्णमीषद्रजोध्वस्तमिवातुलाक्ष्याः ।
वासः स्थितायाः शिखराग्रदन्त्याः किंचित् परिस्रंसत चारुगात्र्याः ॥ ५ ॥
एतैर्निमित्तैरपरैश्च सुभ्रूः संचोदिता प्रागपि साधुसिद्धैः ।
वातातपक्लान्तमिव प्रणष्टं वर्षेण बीजं प्रतिसंजहर्ष ॥ ६ ॥
तस्याः पुनर्बिम्बफलोपमोष्ठं स्वक्षिभ्रुकेशान्तमरालपक्ष्म ।
वक्त्रं बभासे सितशुक्लदंष्ट्र राहोर्मुखाच्चन्द्र इव प्रमुक्तः ॥ ७ ॥
सा वीतशोका व्यपनीततन्द्रा शान्तज्वरा हर्षविबुद्धसत्त्वा ।
अशोभतार्या वदनेन शुक्ले शीतांशुना रात्रिरिवोदितेन ॥ ८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

Moreover, the covering of Sītā standing there, of matchless eyes and charming limbs, whose teeth resembled the ends of the seeds of a pomegranate,—which was of golden hue and was slightly soiled as it were with dust,—

slipped a bit (from her person) in a way which augered well (for her). (5) Reassured by these and other omens (as well), which had come out perfectly true even before, Sītā (of shapely brows) greatly rejoiced even as a seed blighted by the wind and the sun comes back to life through a shower. (6) Again, her countenance with its lips resembling a (ripe) Bimba fruit (in colour) and its beautiful eyes, shapely brows, lovely locks, curved eyelashes and set white teeth shone like the (full) moon released from the mouth of (the demon) Rāhu. (7) Completely rid of grief, her exhaustion fully relieved, her fever allayed and her mind illumined through joy, the noble lady (Sītā) looked charming with her countenance as a night with the moon having risen during the bright fortnight. (8)

Thus ends Canto Twenty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment.

हनुमानपि विक्रान्तः सर्वं शुश्राव तत्त्वतः । सीतायास्त्रिजटायाश्च राक्षसीनां च तर्जितम् ॥ १ ॥
अवेक्षमाणस्तां देवीं देवतामिव नन्दने । ततो बहुविधां चिन्तां चिन्तयामास वानरः ॥ २ ॥
यां कपीनां सहस्राणि सुबहून्ययुतानि च । दिक्षु सर्वासु मार्गन्ते सेयमासादिता मया ॥ ३ ॥
चारेण तु सुयुक्तेन शत्रोः शक्तिमवेक्षता । गूढेन चरता तावदवेक्षितमिदं मया ॥ ४ ॥
राक्षसानां विशेषश्च पुरी चेयं निरीक्षिता । राक्षसाधिपतेरस्य प्रभावो रावणस्य च ॥ ५ ॥
यथा तस्याप्रमेयस्य सर्वसत्त्वदयावतः । समाश्वासयितुं भार्यां पतिदर्शनकाङ्क्षिणीम् ॥ ६ ॥
अहमाश्वासयाम्येनां पूर्णचन्द्रनिभाननाम् । अदृष्टदुःखां दुःखस्य न ह्यन्तमधिगच्छतीम् ॥ ७ ॥

The valiant Hanumān too correctly heard everything including the lamentation of Sītā, the dream of Trijaṭā and the threats of the ogresses. (1) Looking intently on that lady, who resembled a heavenly being in the Nandana grove (forming part of Indra's paradise), the monkey thereupon indulged in speculation of various kinds. (2) (He said to himself:) "The lady found by me here is the same (Sītā) whom many thousands, nay, myriads of monkeys have been seeking in all the quarters. (3) By me, thoughtfully appointed (by my master) as a spy and moving about incognito in my attempt to ascertain the enemy's strength, for my part, the following information has been gathered. (4) The relative position (in regard to power and resources) of the ogres (*per se*) as well as (the topography of) this city (of Laṅkā) as also the glory of this Rāvaṇa, the suzerain lord of ogres, has been scrutinized by me. (5) It is opportune for me duly to comfort the spouse, longing to see her husband, of Śrī Rāma, who is immeasurably great and full of compassion for all beings. (6) I shall (presently) console this lady, whose countenance resembles the full moon, who had never experienced sorrow (before) and yet who is not reaching the end of her suffering. (7)

यदि ह्यहं सतीमेनां शोकोपहतचेतनाम् । अनाश्वास्य गमिष्यामि दोषवद् गमनं भवेत् ॥८॥
गते हि मयि तत्रेयं राजपुत्री यशस्विनी । परित्राणमपश्यन्ती जानकी जीवितं त्यजेत् ॥९॥
यथा च स महाबाहुः पूर्णचन्द्रनिभाननः । समाश्वासयितुं न्याय्यः सीतादर्शनलालसः ॥१०॥

"If I actually return without reassuring this virtuous lady, whose understanding has been clouded by grief, my departure will be (regarded as) blameworthy. (8) Perceiving no (means of) deliverance (from her calamity), when I have actually left for Kiṣkindhā (without meeting her), this illustrious princess, the daughter of Janaka, may yield up her life. (9) (Even) as the long-armed Śrī Rāma, whose countenance resembles the full moon, and who is (equally) eager to behold Sītā, deserves to be comforted (with the tidings of Sītā), Sītā too deserves to be comforted (with the news of Śrī Rāma). (10)

निशाचरीणां प्रत्यक्षमक्षमं चाभिभाषितम् । कथं नु खलु कर्तव्यमिदं कृच्छ्रगतो ह्यहम् ॥११॥
अनेन रात्रिशेषेण यदि नाश्वास्यते मया । सर्वथा नास्ति संदेहः परित्यक्ष्यति जीवितम् ॥१२॥
रामस्तु यदि पृच्छेन्मां किं मां सीताब्रवीद् वचः । किमहं तं प्रतिब्रूयामसम्भाष्य सुमध्यमाम् ॥१३॥
सीतासंदेशरहितं मामितस्त्वरया गतम् । निर्दहेदपि काकुत्स्थः क्रोधतीव्रेण चक्षुषा ॥१४॥
यदि वोद्योजयिष्यामि भर्तारं रामकारणात् । व्यर्थमागमनं तस्य ससैन्यस्य भविष्यति ॥१५॥

"To speak (with her) within the sight of the ogresses is, however, not advisable. How, I wonder, can this be actually done? I am really placed in a dilemma. (11) If by the end of this night she is not restored to confidence by me, she will by all means give up the ghost: there is no doubt about it. (12) If Śrī Rāma for his part inquires of me as to what message Sītā gave to me, what reply shall I make to him without having spoken to Sītā (of slender waist)? (13) Śrī Rāma (a scion of Kakutstha) may even consume me with his glance violent through anger if I return from this place in haste without (taking) any message from Sītā. (14) (Even) if I prevail on my master (Sugrīva) to exert himself in the cause of Śrī Rāma, his expedition (to Lankā) with an army will go in vain (in that Sītā will have given up the ghost long before his arrival). (15)

अन्तरं त्वहमासाद्य राक्षसीनामवस्थितः । शनैराश्वासयाम्यद्य संतापबहुलामिमाम् ॥१६॥
अहं ह्यतितनुश्चैव वानरश्च विशेषतः । वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम् ॥१७॥
यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् । रावणं मन्यमाना मां सीता भीता भविष्यति ॥१८॥
अवश्यमेव वक्तव्यं मानुषं वाक्यमर्थवत् । मया सान्त्वयितुं शक्या नान्यथेयमनिन्दिता ॥१९॥

(Therefore) snatching some (suitable) opportunity (when the ogresses are inattentive), even though stationed in the midst of the ogresses, I shall this (very) day slowly console Sītā, who is full of agony. (16) I am indeed not only exceedingly small (in size) but am a monkey to boot. I shall, however, speak on this occasion the Sanskrit language as spoken by humans. (17) (But) if I utter the Sanskrit language like a Brahman, Sītā will get frightened thinking me to be Rāvaṇa. (18) The human language alone (as spoken near about Ayodhyā), which will convey my meaning (to her), needs must be used (by me). This irreproachable lady cannot otherwise be restored to confidence. (19)

सेयमालोक्य मे रूपं जानकी भाषितं तथा । रक्षोभिस्त्रासिता पूर्वं भूयस्त्रासमुपैष्यति ॥२०॥
ततो जातपरित्रासा शब्दं कुर्यान्मनस्विनी । जानाना मां विशालाक्षी रावणं कामरूपिणम् ॥२१॥
सीतया च कृते शब्दे सहसा राक्षसीगणः । नानाप्रहरणो घोरः समेयादन्तकोपमः ॥२२॥
ततो मां सम्परिक्षिप्य सर्वतो विकृताननाः । वधे च ग्रहणे चैव कुर्युर्यत्नं महाबलाः ॥२३॥
तं मां शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम् । दृष्ट्वा च परिधावन्तं भवेयुः परिशङ्किताः ॥२४॥
मम रूपं च सम्प्रेक्ष्य वने विचरतो महत् । राक्षस्यो भयवित्रस्ता भवेयुर्विकृतस्वराः ॥२५॥
ततः कुर्युः समाह्वानं राक्षस्यो रक्षसामपि । राक्षसेन्द्रनियुक्तानां राक्षसेन्द्रनिवेशने ॥२६॥

Beholding my (monkey) form and hearing my (human) speech (however), this celebrated daughter of Janaka, already terrorized by the ogres, will give way to fear all the more. (20) Seized with terror knowing me to be Rāvaṇa, who is able to change his form at will, the sensitive and large-eyed lady will then raise a cry. (21) Nay, on a cry being raised by Sītā, the (whole) host of ogresses, armed with various weapons and terrible as Death, will flock together all at once. (22) Surrounding me from all sides, the ogresses of loathsome appearance and endowed with extraordinary might will make an effort to kill or capture me. (23) Again, they will get alarmed to see me as such leaping on the boughs and branches as well as on the trunks of the tallest trees. (24) Nay, sore stricken with terror to perceive my gigantic form (even) as I move about in the forest, the ogresses will begin to scream (in terror). (25) The ogresses will then summon (to their aid) the ogres too posted (on duty) by Rāvaṇa (the lord of ogres) at his (own) palace. (26)

ते शूलशरनिस्त्रिंशविविधायुधपाणयः । आपतेयुर्विमर्देऽस्मिन् वेगेनोद्वेगकारणात् ॥२७॥
संरुद्धस्तैस्तु परितो विधमे राक्षसं बलम् । शक्नुयां न तु सम्प्राप्तुं परं पारं महोदधेः ॥२८॥
मां वा गृह्णीयुरावृत्य बहवः शीघ्रकारिणः । स्यादियं चागृहीतार्था मम च ग्रहणं भवेत् ॥२९॥
हिंसाभिरुचयो हिंस्युरिमां वा जनकात्मजाम् । विपन्नं स्यात् ततः कार्यं रामसुग्रीवयोरिदम् ॥३०॥
उद्देशे नष्टमार्गेऽस्मिन् राक्षसैः परिवारिते । सागरेण परिक्षिप्ते गुप्ते वसति जानकी ॥३१॥
विशस्ते वा गृहीते वा रक्षोभिर्मयि संयुगे । नान्यं पश्यामि रामस्य सहायं कार्यसाधने ॥३२॥
विमृशंश्च न पश्यामि यो हते मयि वानरः । शतयोजनविस्तीर्णं लङ्घयेत महोदधिम् ॥३३॥
कामं हन्तुं समर्थोऽस्मि सहस्राण्यपि रक्षसाम् । न तु शक्ष्याम्यहं प्राप्तुं परं पारं महोदधेः ॥३४॥
असत्यानि च युद्धानि संशयो मे न रोचते । कश्च निस्संशयं कार्यं कुर्यात् प्राज्ञः ससंशयम् ॥३५॥

"Due to excitement in this commotion they will rush with impetuosity taking darts, arrows, swords and various other weapons in hand. (27) Surrounded on all sides by them, I can no doubt exterminate the army of ogres; but I shall not (in that case) be able to reach the other end of the ocean. (28) Or (it is also possible that) surrounding me, many agile ogres may capture me. In that case Sītā will remain unacquainted with my mission and my capture too will be effected. (29) Alternatively the ogres, who take delight in bloodshed, may dispose of this daughter of Janaka. The present object of Śrī Rāma and Sugrīva will in that case be defeated. (30) Sītā (Janaka's daughter) lives in this obscure sea-girt region, whose approaches are unknown and which is surrounded by ogres. (31) In the event of my being either killed or captured by the ogres in an encounter. I do not find anyone else who can assist Śrī Rāma in accomplishing this task (of seeing Śītā and conveying her message to Śrī Rāma). (32) Even on taxing my brain I do not see any monkey who should be able, when I am dead to leap across the vast sea a hundred Yojanas (eight-hundred miles) wide. (33) Although I am capable of killing thousands of ogres, I shall not, however, be able to reach the other end of the ocean (due to exhaustion caused by the combat). (34) Conflicts are (always) dubious and uncertainty does not find favour with me. And what wise man would embark on a dubious undertaking without (any) demur? (35)

एष दोषो महान् हि स्यान्मम सीताभिमाषणे । प्राणत्यागश्च वैदेह्या भवेदनभिभाषणे ॥३६॥
भूताश्चार्था विरुध्यन्ति देशकालविरोधिताः । विक्लवं दूतमासाद्य तमः सूर्योदये यथा ॥३७॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते । घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥३८॥
न विनश्येत् कथं कार्यं वैक्लव्यं न कथं मम । लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत् ॥३९॥
कथं नु खलु वाक्यं मे शृणुयान्नोद्विजेत च । इति संचिन्त्य हनुमांश्चकार मतिमान् मतिम् ॥४०॥
राममक्लिष्टकर्माणं सुबन्धुमनुकीर्तयन् । नैनामुद्वेजयिष्यामि तद्बन्धुगतचेतनाम् ॥४१॥
इक्ष्वाकूणां वरिष्ठस्य रामस्य विदितात्मनः । शुभानि धर्मयुक्तानि वचनानि समर्पयन् ॥४२॥
श्रावयिष्यामि सर्वाणि मधुरां प्रब्रुवन् गिरम् । श्रद्धास्यति यथा सीता तथा सर्वं समादधे ॥४३॥

इति स बहुविधं महाप्रभावो जगतिपतेः प्रमदामवेक्षमाणः ।
मधुरमवितथं जगाद वाक्यं द्रुमविटपान्तरमास्थितो हनूमान् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः ॥ ३० ॥

"Indeed this will constitute a great error on my part if I openly talk with Sītā. And the death (by self-slaughter) of Sītā (a princess of the Videha territory) will follow if I do not talk with her. (36) (Even) as darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place. (37) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger). Indeed messengers fancying themselves clever (but really not so) bring to nought all undertakings (on such occasions). (38) How should I act to ensure that the purpose may not be frustrated? How should I guard against thoughtlessness? And how, I wonder, should I ensure that my leaping across the sea does not go in vain? (39) How indeed should I ensure that Sītā listens to my speech and does not get perturbed?" Pondering thus, the wise Hanumān made the following resolve:—(40) "Singing the praises of her praiseworthy relation, Śrī Rāma of unwearied action, I shall take care not to frighten her, her mind being absorbed in her aforesaid lord. (41) Delivering (to her) the beautiful message, conformable to righteousness, of Śrī Rāma, the foremost of the Ikṣwākus and a knower of the Self, I shall convey it fully, uttering sweet words, and shall make everything so intelligible that Sītā will give credence to it." (43) Addressing himself to the young wife of Śrī Rāma (the lord of the earth), and remaining seated in the midst of the boughs of the tree (occupied by him), the celebrated Hanūmān, who was possessed of great valour, made the following variously-worded sweet and truthful speech—(44)

Thus ends Canto Thirty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanumān remaining perched on the Śiṃśapā tree, and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṃśapā tree beneath which she stood.

एवं बहुविधां चिन्तां चिन्तयित्वा महामतिः । संश्रवे मधुरं वाक्यं वैदेह्या व्याजहार ह ॥ १ ॥
राजा दशरथो नाम रथकुञ्जरवाजिमान् । पुण्यशीलो महाकीर्तिरिक्ष्वाकूणां महायशाः ॥ २ ॥
राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः । चक्रवर्तिकुले जातः पुरंदरसमो बले ॥ ३ ॥
अहिंसारतिरक्षुद्रो घृणी सत्यपराक्रमः । मुख्यस्येक्ष्वाकुवंशस्य लक्ष्मीवाँल्लक्ष्मिवर्धनः ॥ ४ ॥
पार्थिवव्यञ्जनैर्युक्तः पृथुश्रीः पार्थिवर्षभः । पृथिव्यां चतुरन्तायां विश्रुतः सुखदः सुखी ॥ ५ ॥

Having indulged in speculation of various kinds as aforesaid, Hanumān (who was endowed with extraordinary intelligence), they say, made the following sweet speech within the hearing of Sītā (a princess of the Videha territory):—(1) "In the line of the Ikṣwakus there was a highly illustrious and greatly renowned king named Daśaratha, who was given to meritorious deeds and owned excellent chariots, elephants and horses. (2) Born in a line of universal monarchs, he was the foremost of royal sages in point of virtues, vied with seers in asceticism and was a compeer of Indra (the ruler of gods) in might. (3) That jewel among monarchs took delight in harmlessness, was magnanimous, compassionate and distinguished by unfailing prowess. He enhanced the glory of the (already) distinguished line of Ikṣwaku, was full of prosperity, adorned with all the bodily marks distinguishing a ruler of the earth, was endowed with a vast splendour and well-known all over the earth bounded by the four seas (in the four quarters), and was not only happy (himself) but conferred happiness on others too. (4-5)

तस्य पुत्रः प्रियो ज्येष्ठस्ताराधिपनिभाननः । रामो नाम विशेषज्ञः श्रेष्ठः सर्वधनुष्मताम् ॥ ६ ॥
रक्षिता स्वस्य वृत्तस्य स्वजनस्यापि रक्षिता । रक्षिता जीवलोकस्य धर्मस्य च परंतपः ॥ ७ ॥
तस्य सत्याभिसंधस्य वृद्धस्य वचनात् पितुः । सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ॥ ८ ॥
तेन तत्र महारण्ये मृगयां परिधावता । राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ९ ॥
जनस्थानवधं श्रुत्वा निहतौ खरदूषणौ । ततस्त्वमर्षापहृता जानकी रावणेन तु ॥ १० ॥
वञ्चयित्वा वने रामं मृगरूपेण मायया ।

"His favourite eldest son, whose countenance resembled the (full) moon, (the lord of stars), (nay) who was skilled in archery and the foremost of all bowmen, was known by the name of Rāma. (6) Śrī Rāma (the scourge of his foes) was a (zealous) upholder of his (own) character, the protector also of his own people, (nay) the protector of the (whole) world of living beings and the defender of righteousness. (7) In deference to the (plighted) word (given to his own stepmother) of his aforesaid father, who was aged and true to his promise, the hero, accompanied by his consort and his (younger half-) brother, proceeded in exile to the forest. (8) By him, while chasing game in that vast forest, were slain many gallant ogres, able to change their form at will. (9) Having put Śrī Rāma off the scent in the forest through one disguised as a deer by recourse to a conjuring trick on hearing of the destruction of Janasthāna (a part of the Daṇḍaka forest inhabited by ogres) as well as of the death of (his younger half-brothers) Khara and Dūṣaṇa, Sītā (Janaka's daughter) for her part was then borne away in indignation by Rāvaṇa. (10)

स मार्गमाणस्तां देवीं रामः सीतामनिन्दिताम् ॥ ११ ॥
आससाद् वने मित्रं सुग्रीवं नाम वानरम् । ततः स वालिनं हत्वा रामः परपुरंजयः ॥१२॥
आयच्छत् कपिराज्यं तु सुग्रीवाय महात्मने । सुग्रीवेणाभिसंदिष्टा हरयः कामरूपिणः ॥१३॥
दिक्षु सर्वासु तां देवीं विचिन्वन्तः सहस्रशः । अहं सम्पातिवचनाच्छतयोजनमायतम् ॥१४॥
तस्या हेतोर्विशालाक्ष्याः समुद्रं वेगवान् प्लुतः । यथारूपां यथावर्णां यथालक्ष्मवतीं च ताम् ॥१५॥
अश्रौषं राघवस्याहं सेयमासादिता मया । विररामैवमुक्त्वा स वाचं वानरपुंगवः ॥१६॥

"While searching for that godlike and irreproachable lady, Sītā, he found in the forest a friend in a monkey named Sugrīva. Having made short work of Vālī (Sugrīva's elder brother), Śrī Rāma, capable of conquering hostile cities, for his part thereupon bestowed the kingship of monkeys on the high-souled Sugrīva. Commanded by Sugrīva, monkeys able to change their form at will set out in thousands in all (the four) quarters, searching for that godlike lady. Full of impetuosity I took a leap across the sea (streching between the island of Lankā and the mainland and), extending to (a distance of) a hundred Yojanas (or eight hundred miles) at the instance of Sampāti (the king of birds and the elder brother of Jaṭāyu) for the sake of that large-eyed lady. She has been found by me here endowed with a comeliness, complexion and bodily marks similar to those of which I had heard from the mouth of Śrī Rāma (a scion of Raghu)." Having delivered the aforesaid speech, that bull among monkeys fell silent. (10-16)

जानकी चापि तच्छ्रुत्वा विस्मयं परमं गता ।
ततः सा वक्रकेशान्ता सुकेशी केशसंवृतम् । उन्नम्य वदनं भीरुः शिंशपामन्ववैक्षत ॥१७॥
निशम्य सीता वचनं कपेश्च दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।
स्वयं प्रहर्षं परमं जगाम सर्वात्मना राममनुस्मरन्ती ॥ १८ ॥
सा तिर्यगूर्ध्वं च तथा ह्यधस्तान्निरीक्षमाणा तमचिन्त्यबुद्धिम् ।
ददर्श पिङ्गाधिपतेरमात्यं वातात्मजं सूर्यमिवोदयस्थम् ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Sītā (Janaka's daughter) herself was struck with supreme wonder to hear that speech. Raising her face screened with (dishevelled) hair, that timid lady with charming curly locks thereupon looked up into the Śiṃśapā tree (on which Hanumān was perched) (17) Hearing the monkey's speech and looking inquiringly into all the (four) quarters as well as into the intermediate points, Sītā experienced supreme rapture thinking (all the time) of Śrī Rāma with all her being. (18) Glancing from side to side as well as up and down, she espied the aforesaid Hanumān (son of the wind-god) of inconceivable intelligence, a minister of Sugrīva (the suzerain ruler of monkeys), and resembling the sun risen on the eastern mountain. (19)

Thus ends Canto Thirty-one of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true.

ततः शाखान्तरे लीनं दृष्ट्वा चलितमानसा । वेष्टितार्जुनवस्त्रं तं विद्युत्संघातपिङ्गलम् ॥ १ ॥
सा ददर्श कपिं तत्र प्रश्रितं प्रियवादिनम् । फुल्लाशोकोत्कराभासं तप्तचामीकरेक्षणम् ॥ २ ॥
साथ दृष्ट्वा हरिश्रेष्ठं विनीतवदवस्थितम् । मैथिली चिन्तयामास विस्मयं परमं गता ॥ ३ ॥
अहो भीममिदं सत्त्वं वानरस्य दुरासदम् । दुर्निरीक्ष्यमिदं मत्वा पुनरेव मुमोह सा ॥ ४ ॥
विललाप भृशं सीता करुणं भयमोहिता । रामरामेति दुःखार्ता लक्ष्मणेति च भामिनी ॥ ५ ॥
रुरोद सहसा सीता मन्दमन्दस्वरा सती ।
साथ दृष्ट्वा हरिवरं विनीतवदुपागतम् । मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी ॥ ६ ॥

Then, beholding Hanumān, clad in white and tawny like a series of flashes of lightning, concealed under cover of boughs, Sītā felt disturbed in mind. (1) She noticed there a monkey, meek and kind in speech, shining like a cluster of expanded Aśoka flowers and with eyes bright as refined gold. (2) Struck with extreme wonder to see Hanumān (the foremost of monkeys) sitting in a humble posture, the aforesaid princess of Mithila now reflected (as follows):—(3) "Ah, (how) terrible is this being of the monkey family!" (Nay) regarding it as difficult to approach and hideous to behold, she fainted once more (suspecting it to be illusory). (4) Distracted with fear and stricken with agony, the lovely Sītā piteously cried again and again: "Rāma! O Rāma! O Lakṣmaṇa!" (5) (Nay) the virtuous Sītā fell a sobbing all at once in faint accents. Seeing Hanumān (the foremost of monkeys come near in a humble mien in the meantime, the lovely Sītā (a princess of Mithila) thought that it must be a dream (6)

सा वीक्षमाणा पृथुभुग्नवक्त्रं शाखामृगेन्द्रस्य यथोक्तकारम् ।
ददर्श पिङ्गप्रवरं महार्हं वातात्मज बुद्धिमतां वरिष्ठम् ॥ ७ ॥
सा तं समीक्ष्यैव भृशं विपन्ना गतासुकल्पेव बभूव सीता ।
चिरेण संज्ञां प्रतिलभ्य चैवं विचिन्तयामास विशालनेत्रा ॥ ८ ॥
स्वप्नो मयायं विकृतोऽद्य दृष्टः शाखामृगः शास्त्रगणैर्निषिद्धः ।
स्वस्त्यस्तु रामाय सलक्ष्मणाय तथा पितुर्मे जनकस्य राज्ञः ॥ ९ ॥
स्वप्नो हि नायं नहि मेऽस्ति निद्रा शोकेन दुःखेन च पीडितायाः ।
सुखं हि मे नास्ति यतो विहीना तेनेन्दुपूर्णप्रतिमाननेन ॥ १० ॥

Looking round, (in order to make sure that the ogresses were not looking at her or at the monkey) she beheld Hanumān (sun of the wind-god), a jewel among the monkeys, adored even of the great, the foremost of the wise, who was obedient to Sugrīva (the ruler of monkeys) and who had big jaws, one of which had been broken (by means of the thunderbolt hurled by Indra to arrest his progress towards the sun to devour the solar orb). (7) Getting utterly unconscious at the very sight of Hanumān, the aforesaid Sītā became like one lifeless. Nay, regaining consciousness after a long time, the large-eyed lady began to reflect (as follows):—(8) "This hideous dream has been seen by me today. The vision of a monkey has been condemned by the scriptures. May good luck attend on Śrī Rāma with Lakṣmaṇa as well as on my father, King Janaka. (9) Surely this cannot be a dream; for sleep does not come to me, stricken as I am with grief and sorrow. Nor indeed is there any joy for me, separated as I am from that prince whose countenance resembles the full moon (10)

रामेति रामेति सदैव बुद्ध्या विचिन्त्य वाचा ब्रुवती तमेव ।
तस्यानुरूपं च कथां तदर्थामेवं प्रपश्यामि तथा शृणोमि ॥ ११ ॥
अहं हि तस्याद्य मनोभवेन सम्पीडिता तद्गतसर्वभावा ।
विचिन्तयन्ती सततं तमेव तथैव पश्यामि तथा शृणोमि ॥ १२ ॥
मनोरथः स्यादिति चिन्तयामि तथापि बुद्ध्यापि वितर्कयामि ।
किं कारणं तस्य हि नास्ति रूपं सुव्यक्तरूपश्च वदत्ययं माम् ॥ १३ ॥
नमोऽस्तु वाचस्पतये सवज्रिणे स्वयम्भुवे चैव हुताशनाय ।
अनेन चोक्तं यदिदं ममाग्रतो वनौकसा तच्च तथास्तु नान्यथा ॥ १४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः ॥ ३२ ॥

"Pondering with my mind at all times on the concept conveyed by the word 'Rāma' and speaking of the same Rāma with my tongue, I hear as well a talk corresponding to the same thought and likewise visualize the talk heard (by me) in conformity with the same theme. (11) Constantly thinking (as I do) of him alone, tormented as I am by a longing for him, my whole affection being fastened on him, I likewise behold him and hear of him alone. (12) I speculate that what I am seeing may be a (mere) image; yet I reflect with my mind as to what can be the cause of this apparition; for a conceptual image has no (concrete) form, while this monkey (appearing before me) has a distinct form and is also talking to me. (13) Let my salutation be to Sage Bṛhaspati (the master of speech) along with Indra (who is armed with a thunderbolt), to Brahmā (the self-born creator) as well as to the god of fire (the deity presiding over the organ of speech)! May (all) that which has been uttered now in my presence by this monkey (*lit.*, a denizen of the forest) prove true and not otherwise. (14)

Thus ends Canto Thirty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

XXXIII

Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself.

सोऽवतीर्य द्रुमात् तस्माद् विद्रुमप्रतिमाननः । विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ॥ १ ॥
तामब्रवीन्महातेजा हनूमान् मारुतात्मजः । शिरस्यञ्जलिमाधाय सीतां मधुरया गिरा ॥ २ ॥
का नु पद्मपलाशाक्षि क्लिष्टकौशेयवासिनि । द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिते ॥ ३ ॥
किमर्थं तव नेत्राभ्यां वारि स्रवति शोकजम् । पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकम् ॥ ४ ॥
सुराणामसुराणां च नागगन्धर्वरक्षसाम् । यक्षाणां किंनराणां च का त्वं भवसि शोभने ॥ ५ ॥
का त्वं भवसि रुद्राणां मरुतां वा वरानने । वसूनां वा वरारोहे देवता प्रतिभासि मे ॥ ६ ॥

Slipping down from the aforesaid (Śiṃśapā) tree, bowing down and approaching Sītā, (nay) placing his joined palms on his head, Hanūmān, son of the wind-god, whose face resembled (a lump of) coral (in hue), who was attired in a humble guise, was endowed with extraordinary energy and appeared distressed (at the sight of Sītā's sad plight), spoke to her (as follows) in gentle tones:—(1-2) "Who are you, O irreproachable lady with eyes resembling a lotus petal and clad in a worn silken garment, who stand holding a branch of this tree? (3) Wherefore are tears born of grief trickling from your eyes like (drops of) water falling from a pair of lotus leaves? (4) Who are you among the gods and demons, the Nāgas, Gandharvas and ogres, the Yakṣas and the Kinnaras, O charming one? (5) Who are you among the (eleven) Rudras (the gods of destruction), the (forty-nine) wind-gods and the (eight) Vasus, O lady of exquisite features? (For) to me you appear to be a goddess O lady of excellent limbs! (6)

किं नु चन्द्रमसा हीना पतिता विबुधालयात् । रोहिणी ज्योतिषां श्रेष्ठा श्रेष्ठा सर्वगुणाधिका ॥ ७ ॥

कोपाद् वा यदि वा मोहाद् भर्तारमसितेक्षणे । वसिष्ठं कोपयित्वा त्वं वासि कल्याण्यरुन्धती ॥ ८ ॥
को नु पुत्रः पिता भ्राता भर्ता वा ते सुमध्यमे । अस्माल्लोकादमुं लोकं गतं त्वमनुशोचसि ॥ ९ ॥
रोदनादतिनिःश्वासाद् भूमिसंस्पर्शनादपि । न त्वां देवीमहं मन्ये राज्ञः संज्ञावधारणात् ॥ १० ॥
व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये । महिषी भूमिपालस्य राजकन्या च मे मता ॥ ११ ॥
रावणेन जनस्थानाद् बलात् प्रमथिता यदि । सीता त्वमसि भद्र ते तन्ममाचक्ष्व पृच्छतः ॥ १२ ॥
यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् । तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ॥ १३ ॥

"Or are you Rohiṇī, the foremost of lunar mansions and superior in all excellent virtues, separated from the moon and fallen from heaven (the abode of celestials)? (7) Or are you, O dark-eyed one, the blessed Arundhatī, fallen (from the heavenly world) on having angered your husband, Sage Vasiṣṭha, through resentment or error? (8) Who is it, your son, father, brother or husband, O lady with slender waist, for whom, departed from this world, to the other you are grieving? (9) From your crying, drawing deep and audible breaths, touching the ground and taking the name of a king I do not consider you to be a goddess. (10) Indeed on the strength of the limbs of your body as well as from the marks on your person which I perceive you are believed by me to be the consort of a ruler of the earth and the daughter of a king. (11) If you are Sītā stolen away forcibly by Rāvaṇa from Janasthāna, (kindly) reveal it to me, who am inquisitive (about it). May prosperity attend you! (12) Indeed the sad plight, the ethereal beauty and the garb marked with asceticism, the like of which are seen in you, lead me to conclude that you are undoubtedly the consort of Śrī Rāma." (13)

सा तस्य वचनं श्रुत्वा रामकीर्तनहर्षिता । उवाच वाक्यं वैदेही हनूमन्तं द्रुमाश्रितम् ॥ १४ ॥

Delighted at the mention of Śrī Rāma on hearing the utterance of the monkey, that princess of the Videha territory spoke as follows to Hanūmān standing beneath the tree:— (14)

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः । स्नुषा दशरथस्याहं शत्रुसैन्यप्रणाशिनः ॥ १५ ॥
दुहिता जनकस्याहं वैदेहस्य महात्मनः । सीतेति नाम्ना चोक्ताहं भार्या रामस्य धीमतः ॥ १६ ॥
समा द्वादश तत्राहं राघवस्य निवेशने । भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी ॥ १७ ॥
ततस्त्रयोदशे वर्षे राज्ये चेक्ष्वाकुनन्दनम् । अभिषेचयितुं राजा सोपाध्यायः प्रचक्रमे ॥ १८ ॥
तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने । कैकेयी नाम भर्तारमिदं वचनमब्रवीत् ॥ १९ ॥
न पिबेयं न खादेयं प्रत्यहं मम भोजनम् । एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ २० ॥
यत् तदुक्तं त्वया वाक्यं प्रीत्या नृपतिसत्तम । तच्चेन्न वितथं कार्यं वनं गच्छतु राघवः ॥ २१ ॥
स राजा सत्यवाग् देव्या वरदानमनुस्मरन् । मुमोह वचनं श्रुत्वा कैकेय्याः क्रूरमप्रियम् ॥ २२ ॥
ततस्तं स्थविरो राजा सत्यधर्मे व्यवस्थितः । ज्येष्ठं यशस्विनं पुत्रं रुदन् राज्यमयाचत ॥ २३ ॥

"I am a daughter-in-law of Daśaratha, the foremost of lions among kings on earth, who is a knower of the Self and the exterminator of hostile forces. (15) (Nay) I am a daughter of the high-souled King Janaka, a ruler of the Videha territory, and the consort of the wise Śrī Rāma, and I am called by the name of Sītā. (16) Enjoying human luxuries and endowed with an abundance of all enjoyments I dwelt in the well-known abode of Śrī Rāma (a scion of Raghu) for twelve years. (17) Then in the thirteenth year the king with his preceptor (Sage Vasiṣṭhā) proceeded to install Śrī Rāma (the delight of the Ikṣwākus) on the throne (as Prince Regent). (18) While preparations for the said installation (as Prince Regent) of Śrī Rāma (a scion of Raghu) were being carried on, Kaikeyī (a stepmother of Śrī Rāma), they say, spoke as follows to her husband:—(19) 'I shall no longer drink nor partake of my repast from day to day. (Nay) this (installation) will (prove to) be the end of my existence if Rāma is installed (on the throne). (20) If that well-known pledge which was lovingly given by you, O jewel among the protectors of men, is not going to be dishonoured, let Rāma (a scion of Raghu) proceed to the forest.' (21) Recalling the (dual) boon granted (by him long before) in favour of the queen (Kaikeyī), the aforesaid king, who was true to his word, fainted on hearing the cruel and unpalatable demand of Kaikeyī. (22) Then (on regaining consciousness) the aged king, who stood firmly by the vow of truthfulness, begged the sovereignty (of Ayodhyā in favour of Bharata) of his aforesaid eldest and illustrious son (Śrī Rāma). (23)

स पितुर्वचनं श्रीमानभिषेकात् परं प्रियम् । मनसा पूर्वमासाद्य वाचा प्रतिगृहीतवान् ॥२४॥
दद्यान्न प्रतिगृह्णीयात् सत्यं ब्रूयान्न चानृतम् । अपि जीवितहेतोर्हि रामः सत्यपराक्रमः ॥२५॥
स विहायोत्तरीयाणि महार्हाणि महायशाः । विसृज्य मनसा राज्यं जनन्यै मां समादिशत् ॥२६॥
साहं तस्याग्रतस्तूर्णं प्रस्थिता वनचारिणी । नहि मे तेन हीनाया वासः स्वर्गेऽपि रोचते ॥२७॥
प्रागेव तु महाभागः सौमित्रिर्मित्रनन्दनः । पूर्वजस्यानुयात्रार्थे कुशचीरैरलंकृतः ॥२८॥
ते वयं भर्तुरादेशं बहुमान्य दृढव्रताः । प्रविष्टाः स्म पुरादृष्टं वनं गम्भीरदर्शनम् ॥२९॥
वसतो दण्डकारण्ये तस्याहममितौजसः । रक्षसापहृता भार्या रावणेन दुरात्मना ॥३०॥
द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः । ऊर्ध्वं द्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम् ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयस्त्रिंशः सर्गः ॥ ३३ ॥

"Having bowed first with his mind to the command of his father, which was dearer to him than his (own) installation (on the throne as Prince Regent), the glorious Śrī Rāma accepted it (even) with his words. (24) Śrī Rāma of unfailing prowess would (only) give and not accept gifts. He would speak the truth and never utter a falsehood even for his life. (25) Casting off his costly upper garments and renouncing the kingdom with his mind, that highly illustrious prince gave me into his mother's keeping. (26) Resolved to range in the forest (with my husband), I, however, immediately marched (to the forest) in front of him; for living apart from him even in heaven would not find favour with me. (27) Clad in robes of Kuśa grass and tattered clothes, the highly fortunate Lakṣmaṇa (son of Sumitrā) too, the delight of his friends, got ready to accompany his eldest brother even before (me). (28) Highly respecting the command of our lord, and steadfast in our vows, we the aforesaid (three) penetrated deep into the forest, which had never been seen (by us) before and which was impervious to look at. (29) The consort of the aforesaid prince, who is endowed with immense strength, I was borne away, while the latter was sojourning in the Daṇḍaka forest, by the evil-minded ogre, Rāvaṇa. (30) A period of two months has been allowed to me by him to live on sufferance. After the said two months, however, I shall give up the ghost." (31)

Thus ends Canto Thirty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeat the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words.

तस्यास्तद् वचनं श्रुत्वा हनूमान् हरिपुंगवः । दुःखाद् दुःखाभिभूतायाः सान्त्वमुत्तरमब्रवीत् ॥ १ ॥
अहं रामस्य संदेशाद् देवि दूतस्तवागतः । वैदेहि कुशली रामः स त्वां कौशलमब्रवीत् ॥ २ ॥
यो ब्राह्ममस्त्रं वेदांश्च वेद वेदविदां वरः । स त्वां दाशरथी रामो देवि कौशलमब्रवीत् ॥ ३ ॥
लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः । कृतवाञ्छोकसंतप्तः शिरसा तेऽभिवादनम् ॥ ४ ॥
सा तयोः कुशलं देवी निशम्य नरसिंहयोः । प्रतिसंहृष्टसर्वाङ्गी हनूमन्तमथाब्रवीत् ॥ ५ ॥
कल्याणी बत गाथेयं लौकिकी प्रतिभाति मां । एति जीवन्तमानन्दो नरं वर्षशतादपि ॥ ६ ॥
तयोः समागमे तस्मिन् प्रीतिरुत्पादिताद्भुता । परस्परेण चालापं विश्वस्तौ तौ प्रचक्रतुः ॥ ७ ॥
तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः । सीतायाः शोकतप्तायाः समीपमुपचक्रमे ॥ ८ ॥
यथा यथा समीपं स हनूमानुपसर्पति । तथा तथा रावणं सा तं सीता परिशङ्कते ॥ ९ ॥
अहो धिग् धिक्कृतमिदं कथितं हि यदस्य मे । रूपान्तरमुपागम्य स एवायं हि रावणः ॥१०॥
तामशोकस्य शाखां तु विमुक्त्वा शोककर्शिता । तस्यामेवानवद्याङ्गी धरण्यां समुपाविशत् ॥११॥
अवन्दत महाबाहुस्ततस्तां जनकात्मजाम् । सा चैनं भयसंत्रस्ता भूयो नैनमुदैक्षत ॥१२॥

Hearing the aforesaid speech of Sītā, who was overwhelmed with sorrow after sorrow, Hanūmān, the foremost of monkeys, uttered the following re-assuring reply:—(1) "I have sought your presence, O godlike lady, as an envoy carrying a message sent by Śrī Rāma. Śrī Rāma, O princess of the Videha territory, is doing well. He has communicated his (own) welfare to you. (2) (Nay) Śrī Rāma, the celebrated son of Daśaratha, and the foremost of the knowers of Veda, who knows the use of the mystic missile presided over by Brahmā (the creator) as well as (the import of) the Vedas, O godlike lady, has (also) inquired of you about your (own) welfare. (3) Endowed with extraordinary energy, Lakṣmaṇa too, a beloved servant of your husband, has saluted you with his head bent low, tormented as he is with grief." (4) Thrilled all over her body to hear about the welfare of those two lions among men, that godlike lady now replied (as follows) to Hanūmān.—(5) "Ah, the following popular adage that 'joy comes to a surviving man, even though (it be) at the end of a hundred years' appears true to me." (6) Consequent on that meeting of Hanumān and Sītā a strange delight came over them. And restored to confidence, the two began to converse with one another. (7) Hearing the aforesaid reply of Sītā, who was stricken with grief, Hanumān, son of the wind-god, endeavoured to draw nearer to her. (8) The nearer did the celebrated Hanumān draw (to her) the more did that Sītā suspect him to be Rāvaṇa. (9) (She said to herself:) "Oh, shame ! What a pity that I held (all) this converse with him. Indeed he is the same Rāvaṇa who has come here assuming another guise." (10) Letting go that branch of the Aśoka tree, Sītā, for her part, of faultless limbs, sank down on that very ground (on which she stood), exhausted as she was through grief. (11) Thereupon Hanumān (of mighty arms) saluted the aforesaid daughter of Janaka. Sore stricken as she was with fear, Sītā, however, no longer raised her eyes to him. (12)

तं दृष्ट्वा वन्दमानं च सीता शशिनिभानना । अब्रवीद् दीर्घमुच्छ्वस्य वानरं मधुरस्वरा ॥१३॥
मायां प्रविष्टो मायावी यदि त्वं रावणः स्वयम् । उत्पादयसि मे भूयः संतापं तन्न शोभनम् ॥१४॥
स्वं परित्यज्य रूपं यः परिव्राजकरूपवान् । जनस्थाने मया दृष्टस्त्वं स एव हि रावणः ॥१५॥
उपवासकृशां दीनां कामरूप निशाचर । संतापयसि मां भूयः संतापं तन्न शोभनम् ॥१६॥
अथवा नैतदेवं हि यन्मया परिशङ्कितम् । मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात् ॥१७॥
यदि रामस्य दूतस्त्वमागतो भद्रमस्तु ते । पृच्छामि त्वां हरिश्रेष्ठ प्रिया रामकथा हि मे ॥१८॥
गुणान् रामस्य कथय प्रियस्य मम वानर । चित्तं हरसि मे सौम्य नदीकूलं यथा रयः ॥१९॥
अहो स्वप्नस्य सुखता याहमेव चिराहृता । प्रेषितं नाम पश्यामि राघवेण वनौकसम् ॥२०॥
स्वप्नेऽपि यद्यहं वीरं राघवं सहलक्ष्मणम् । पश्येयं नावसीदेयं स्वप्नोऽपि मम मत्सरी ॥२१॥
नाहं स्वप्नमिमं मन्ये स्वप्ने दृष्ट्वा हि वानरम् । न शक्योऽभ्युदयः प्राप्तुं प्राप्तश्चाभ्युदयो मम ॥२२॥
किं नु स्याच्चित्तमोहोऽयं भवेद् वातगतिस्त्वियम् । उन्मादजो विकारो वा स्यादयं मृगतृष्णिका ॥२३॥
अथवा नायमुन्मादो मोहोऽप्युन्मादलक्षणः । सम्बुध्ये चाहमात्मानमिमं चापि वनौकसम् ॥२४॥

Drawing a deep (audible) breath on seeing him bowing down (to her), Sītā, however, whose countenance resembled the (full) moon, spoke to the monkey in sweet accents (as follows):—(13) "If you are Rāvaṇa himself, given to conjuring tricks and, having entered a deceitful form, are causing agony to me once more, it is not good. (14) Surely you are the same Rāvaṇa who, having assumed the guise of a vagrant recluse, abandoning your native form, were seen by me in Janasthāna. (15) It is not right, O ranger of the night, able to change form at will, that you should once more torment me, emaciated through fasting and miserable as I am. (16) Or that which is feared by me may not at all be true; for delight has sprung up in my heart at your sight. (17) If (on the other hand) you have (really) come as a messenger of Śrī Rāma, may good betide you. (In that case) I make inquiries of you (about Śrī Rāma); for talk about Śrī Rāma is pleasing to me, O jewel among the monkeys ! (18) Recount the virtues of my beloved Śrī Rāma, O gentle monkey ! (Even) as the current of a river wears away its bank, you are luring my mind (with the prospect of delighting me with the news of Śrī Rāma). (19) Oh the sweetness of the dream (presented to me), in which the selfsame I, who was borne away (by Rāvaṇa) long since, see with my own eyes a monkey sent by Śrī Rāma (a scion of Raghu) ! (20) If I could see the heroic Śrī Rāma (a scion of Raghu) accompanied by Lakṣmaṇa, even in a dream, I would not feel disheartened; but even a dream is proving niggardly in my case. (21) I do not believe this to be a dream; for good fortune cannot be attained on seeing a monkey in a dream; while placidity of mind (which is a harbinger of good fortune) has been attained by me. (22) Can this (meeting of mine with a monkey) be a delusion of my mind ? Or it may be a delusion caused by my being possessed by a ghost (clothed with an aerial body). Or (again) it may be a malady born of insanity or it may be (only) an optic illusion. (23) Or this may not be (a case of) insanity, nor even delusion showing symptoms similar to those of insanity; for I am conscious of my own self as well as of this monkey." (24)

इत्येवं बहुधा सीता सम्प्रधार्य बलाबलम् । रक्षसां कामरूपत्वान्मेने तं राक्षसाधिपम् ॥२५॥
एतां बुद्धिं तदा कृत्वा सीता सा तनुमध्यमा । न प्रतिव्याजहाराथ वानरं जनकात्मजा ॥२६॥
सीताया निश्चितं बुद्ध्वा हनूमान् मारुतात्मजः । श्रोत्रानुकूलैर्वचनैस्तदा तां सम्प्रहर्षयन् ॥२७॥

Having thus duly considered in many ways the strength of ogres and the weakness of monkeys (who cannot be expected to leap across a vast sea), and (also) considering the fact that the ogres are able to change their form at will, Sītā concluded Hanūmān to be Rāvaṇa (the suzerain ruler of ogres). (25) Having arrived at this conclusion at that time that lady of slender waist, Sītā, Janaka's daughter, did not speak any more to the monkey. (26) Coming to know the decision of Sītā, Hanūmān, sprung from the loins of the wind-god, spoke (as follows) bringing excessive joy to her with his words, which were delightful to the ear:— (27)

आदित्य इव तेजस्वी लोककान्तः शशी यथा । राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ॥२८॥
विक्रमेणोपपन्नश्च यथा विष्णुर्महायशाः । सत्यवादी मधुरवाग् देवो वाचस्पतिर्यथा ॥२९॥
रूपवान् सुभगः श्रीमान् कंदर्प इव मूर्तिमान् । स्थानक्रोधे प्रहर्ता च श्रेष्ठो लोके महारथः ॥३०॥
बाहुच्छायामवष्टब्धो यस्य लोको महात्मनः । अपक्रम्याश्रमपदान्मृगरूपेण राघवम् ॥३१॥
शून्ये येनापनीतासि तस्य द्रक्ष्यसि तत्फलम् ।

"Glorious as the sun, (nay) beloved of the world as the moon, Śrī Rāma brings delight to the entire universe (by bestowing riches and foodgrains on all) as the god Kubera (son of Sage Viśravā). (28) He is endowed with prowess like the highly illustrious Lord Viṣṇu and utters truthful and sweet words like the celestial Sage Bṛhaspati. (29) He is rich in comeliness, graceful and full of splendour as Love incarnate. He punishes (only) him who deserves anger and is the foremost car-warrior in the world. (30) The (whole) world depends on the protection of the arms of that exalted soul. You will see (for yourself) the consequence of the sinful act of Rāvaṇa, by whom you were borne away in a state of (utter) desolation after diverting Śrī Rama (a scion of Raghu) from the site of his hermitage through an ogre disguised as a deer.'

अचिराद् रावणं संख्ये यो वधिष्यति वीर्यवान् ॥३२॥
क्रोधप्रमुक्तैरिषुभिर्ज्वलद्भिरिव पावकैः । तेनाहं प्रेषितो दूतस्त्वत्सकाशमिहागतः ॥३३॥
त्वद्वियोगेन दुःखार्तः स त्वां कौशलमब्रवीत् । लक्ष्मणश्च महातेजा सुमित्रानन्दवर्धनः ॥३४॥
अभिवाद्य महाबाहुः स त्वां कौशलमब्रवीत् । रामस्य च सखा देवि सुग्रीवो नाम वानरः ॥३५॥
राजा वानरमुख्यानां स त्वां कौशलमब्रवीत् । नित्यं स्मरति ते रामः ससुग्रीवः सलक्ष्मणः ॥३६॥
दिष्ट्या जीवसि वैदेहि राक्षसीवशमागता । नचिराद् द्रक्ष्यसे रामं लक्ष्मणं च महारथम् ॥३७॥

मध्ये वानरकोटीनां सुग्रीवं चामितौजसम् । अहं सुग्रीवसचिवो हनूमान् नाम वानरः ॥३८॥
प्रविष्टो नगरीं लङ्कां लङ्घयित्वा महोदधिम् । कृत्वा मूर्ध्नि पदन्यासं रावणस्य दुरात्मनः ॥३९॥
त्वां द्रष्टुमुपयातोऽहं समाश्रित्य पराक्रमम् ।
नाहमस्मि तथा देवि यथा मामवगच्छसि । विशङ्का त्यज्यतामेषा श्रद्धत्स्व वदतो मम ॥४०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुस्त्रिंशः सर्गः ॥ ३४ ॥

"I have sought your presence here as an envoy despatched by that powerful prince who will before long kill Rāvaṇa in a combat with his shafts resembling blazing flames and discharged in anger. (31-33) Stricken with agony caused by separation from you, he has made inquiries of you about your welfare. Greeting you, the mighty-armed and celebrated Lakṣmaṇa, the enhancer of Sumitrā's joy, who is endowed with extraordinary energy, has also made inquiries of you about your welfare. Śrī Rāma's friend, the celebrated monkey named Sugrīva, the ruler of the foremost of monkeys, has also made inquiries of you about your welfare, O godlike lady ! Śrī Rāma along with Sugrīva and Lakṣmaṇa always remembers you. (34—36) By good luck, O princess of the Videha territory, you survive, though fallen into the clutches of ogresses. Before long you will see Śrī Rāma and the great car-warrior, Lakṣmaṇa, as also Sugrīva of immeasurable strength in the midst of crores of (other) monkeys. I am a monkey named Hanūmān, a minister of Sugrīva. (37-38) Having leapt across the vast sea (dividing the mainland from Lankā) I penetrated deep into the city of Lankā, setting my foot (as it were) on the head of the evil-minded Rāvaṇa. (39) Relying on my own prowess I have come to see you. I am not what you suppose me to be, O godlike lady ! Let this misgiving be shaken off and (pray) believe my words as I speak."

Thus ends Canto Thirty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Interrogated by Sītā, who was anxious to ascertain the *bonafides* of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva and ending with his sight of Sītā.

तां तु रामकथां श्रुत्वा वैदेही वानरर्षभात् । उवाच वचनं सान्त्वमिदं मधुरया गिरा ॥ १ ॥
क्व ते रामेण संसर्गः कथं जानासि लक्ष्मणम् । वानराणां नराणां च कथमासीत् समागमः ॥ २ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर । तानि भूयः समाचक्ष्व न मां शोकः समाविशेत् ॥ ३ ॥
कीदृशं तस्य संस्थानं रूपं तस्य च कीदृशम् । कथमूरू कथं बाहू लक्ष्मणस्य च शंस मे ॥ ४ ॥

Hearing the aforesaid story of Śrī Rāma from (the lips of) Hanumān (the foremost of monkeys), Sītā (a princess of the Videha territory) for her part spoke the following reassuring words in sweet accents:—(1) "Where did your contact with Śrī Rāma come about (and) how do you know Lakṣmaṇa ? And how did a meeting take place between monkeys and human beings ? (2) Describe in detail once more those distinctive marks which exist on the person of Śrī Rāma as well as on that of Lakṣmṇa, O monkey, so that grief may not take possession of me. (3) Tell me what the shape and form of Śrī Rāma as well as of Lakṣmaṇa are like. What are their thighs and arm like ?" (4)

एवमुक्तस्तु वैदेह्या हनूमान् मारुतात्मजः । ततो रामं यथातत्त्वमाख्यातुमुपचक्रमे ॥ ५ ॥
जानन्ती बत दिष्ट्या मां वैदेहि परिपृच्छसि । भर्तुः कमलपत्राक्षि संस्थानं लक्ष्मणस्य च ॥ ६ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै । लक्षितानि विशालाक्षि वदतः शृणु तानि मे ॥ ७ ॥

Questioned thus by Sītā (a princess of the Videha territory), Hanūmān, sprung from the loins of the wind-god, for his part forthwith proceeded to describe Śrī Rāma in accordance with facts (as follows):—(5) (He said) "Luckily (enough for me), O princess of the Videha territory, whose eyes resemble a lotus petal, you inquire in detail of me about the disposition of limbs of your husband as well as of Lakṣmaṇa, even though knowing them. (6) Hear from me (even), as I speak. O large-eyed lady, of those (distinctive) marks which have been actually noticed by me on the person of Śrī Rāma as well as on that of Lakṣmaṇa. (7)

रामः कमलपत्राक्षः पूर्णचन्द्रनिभाननः । रूपदाक्षिण्यसम्पन्नः प्रसूतो जनकात्मजे ॥ ८ ॥
तेजसाऽऽदित्यसंकाशः क्षमया पृथिवीसमः । बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः ॥ ९ ॥
रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता । रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः ॥१०॥
रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता । मर्यादानां च लोकस्य कर्ता कारयिता च सः ॥११॥
अर्चिष्मानर्चितोऽत्यर्थं ब्रह्मचर्यव्रते स्थितः । साधूनामुपकारज्ञः प्रचारज्ञश्च कर्मणाम् ॥१२॥
राजनीत्यां विनीतश्च ब्राह्मणानामुपासकः । ज्ञानवाञ्शीलसम्पन्नो विनीतश्च परंतपः ॥१३॥
यजुर्वेदविनीतश्च वेदविद्भिः सुपूजितः । धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः ॥१४॥

"Śrī Rāma has eyes resembling a lotus petal; his countenance resembles the full moon, O daughter of Janaka ! He is richly endowed with charm and pliancy from his birth. (8) He vies with the sun in effulgence, with the earth in forbearance, with Sage Bṛhaspati (the preceptor of gods) in intelligence and with Indra in renown. (9) He is a protector of the (entire) world of living beings as well as of his own people. (Nay) he guards his own character and is a vindicator of virtue and the scourge of his enemies. (10) Śrī Rāma, O lovely lady, is a protector of the world and the preserver of the four grades of society. Nay, (as the Creator and Protector of the universe) he has fixed the bounds of propriety to be observed by the people and has inspired the Ṛṣis and others to do so. (11) He is full of splendour and is greatly adored (by all) and is steadfast in his vow of chastity. He is (keenly) alive to the services of holy men and knows how to popularize right actions. (12) He is well-versed in politics and a worshipper of Brahmans, is full of wisdom and richly endowed with amiability, has subdued his passions and is the torment of his foes. (13) He is well-versed in Yajurveda and is highly respected by the knowers of Veda. He is highly proficient in the science of archery as well as in the Vedas as also in the sciences auxiliary to the Vedas. (14)

विपुलांसो महाबाहुः कम्बुग्रीवः शुभाननः । गूढजत्रुः सुताम्राक्षो रामो नाम जनैः श्रुतः ॥१५॥
दुन्दुभिस्वननिर्घोषः स्निग्धवर्णः प्रतापवान् । समश्च सुविभक्ताङ्गो वर्णं श्यामं समाश्रितः ॥१६॥
त्रिस्थिरस्त्रिप्रलम्बश्च त्रिसमस्त्रिषु चोन्नतः । त्रिताम्रस्त्रिषु च स्निग्धो गम्भीरस्त्रिषु नित्यशः ॥१७॥
त्रिवलीमांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान् । चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुस्समः ॥१८॥
चतुर्दशसमद्वन्द्वश्चतुर्दंष्ट्रश्चतुर्गतिः । महोष्ठहनुनासश्च पञ्चस्निग्धोऽष्टवंशवान् ॥१९॥
दशपद्मो दशबृहत्त्रिभिर्व्याप्तो द्विशुक्लवान् । षडुन्नतो नवतनुस्त्रिभिर्व्याप्नोति राघवः ॥२०॥
सत्यधर्मरतः श्रीमान् संग्रहानुग्रहे रतः । देशकालविभागज्ञः सर्वलोकप्रियंवदः ॥२१॥

"He has broad shoulders, mighty arms, a conch-shaped neck, a charming countenance and coppery eyes; he has his clavicle concealed (behind muscles) and is known by the people by the name of Rāma. (15) He has a voice (deep) like the sound of a kettledrum and a glossy skin, is full of glory, square-built and of well-proportioned limbs and is endowed with a dark-brown complexion. (16) He is ever stiff in three limbs[1] (*viz*, the breast, wrist and fist), long in three[2] (*viz*, the eyebrows, arms and the scrotum), uniform in three[3] (*viz*, his locks, testicles and knees), elevated in three[4] (*viz*, the breast, the rim of the navel and the abdomen), coppery in three[5] (*viz*, the rims of his eyes, nails and the palms as well as the soles), soft in three[6] (*viz*, the end of the *membrum virile*, the lines on his soles and the hair), and deep in three[7] (*viz*, the voice, gait and the navel). (17) He has three folds (in the skin of his neck and belly), is depressed at three places (*viz*, the middle of his soles, the lines on his soles, and the nipples), undersized at four places[8] (*viz*, the neck, *membrum virile*, the back and the shanks), endowed with three[9] spirals in the hair of his head, four lines at the root of his thumbs [10] (indicating his knowledge of all the four Vedas) and four lines[11] on his forehead (indicating longevity), is four cubits high, and has four pairs of limbs (*viz*, the cheeks, arms, shanks and knees) equally matched.[12] He has fourteen (other) pairs of limbs (*viz*, the eyebrows, nostrils, eyes, ears, the lips, nipples, elbows, wrists, the knees, the testicles, the loins, the hands, the feet and the thighs) equally matched.[13] The four large teeth

---

1. We read in works on Physiognomy:—

   उरश्च मणिबन्धश्च मुष्टिश्च नृपतेः स्थिराः ।

2. प्रलम्बा यस्य स धनी त्रयो भ्रूमुष्कबाहवः ।
3, केशाग्रं वृषणं जानु समं यस्य स भूपतिः ।
4. नाभ्यन्तकुक्षिवक्षोभिरुन्नतो नृपतिर्भवेत् ।
5. नेत्रान्तनखपाण्यङ्घ्रितलैस्ताम्रस्त्रिभिः सुखी ।
6. स्निग्धा भवन्ति वै येषां पादरेखाः शिरोरुहा ।
   तथा लिङ्गमणिस्तेषां महाभाग्यं विनिर्दिशेत् ।

7. स्वरे गतौ च नाभौ च गम्भीरस्त्रिषु शस्यते ।
8. ग्रीवा प्रजननं पृष्ठं ह्रस्वे जङ्घे च पूजिते ।
9. आवर्तत्रययुक्तं यस्य शिरः क्षितिभृतामयं नाथः ।
10. मूलेऽङ्गुष्ठस्य रेखानां चतस्रस्तिस्र एव वा ।
    एका द्वे वा यथायोगं वेदरेखा द्विजन्मनाम् ।
11. ललाटे यस्य दृश्यन्ते चतुस्त्रिद्व्येकरेखिकाः ।

    शतद्वयं शतं षष्टिस्तस्यायुर्विंशतिः क्रमात् ॥
12. बाहुजानूरुगण्डानि चत्वार्यथ समानि च ॥
13. भ्रुवौ नासापुटे नेत्रे कर्णावोष्ठौ च चूचुकौ ।
    कूर्परे मणिबन्धौ च जानुनी वृषणौ कटी ॥
    करौ पादौ स्फिजौ यस्य समौ ज्ञेयः स भूपतिः ।

at both the ends of his upper and the lower jaws are very sharp.[14] He walks in four (different) gaits (resembling those of a lion, a tiger an elephant and a bull)[15], is endowed with excellent lips, chin and nose, five glossy limbs (*viz*, the hair, eyes, teeth, skin and soles) and eight long limbs (*viz*, the arms, the fingers and the toes, the eyes and the ears, the nose, the backbone and the body). (17–19) Śrī Rāma (a scion of Raghu) has ten lotus-like limbs (*viz*, the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet[16]), ten ample limbs (*viz*, the chest, the head, the forehead, the neck, the arms, the shoulders, the navel, the feet, the back and the ears[17]), is spread through by reason of three, (*viz*, plendour, renown and glory), has two white limbs (*viz*, the teeth and the eyes), is elevated in six limbs (*viz*, the flanks, the abdomen, the breast, the nose, the shoulders and the forehead[18]), small, thin, fine or sharp in nine (*viz*, the hair, the moustaches and the beard, nails, the hair on the body, the skin, the finger-joints, the *membrum virile* acumen and perception[19]) and pursues religious merit, worldly riches and sensual delight in three periods (*viz*, the forenoon, midday and afternoon). (20) He is devoted to truth and righteousness and glorious and remains intent on accumulating wealth and power and showering favour on the people. He knows the right use of time and place and speaks kindly to all people. (21)

भ्राता चास्य च वैमात्रः सौमित्रिरमितप्रभः । अनुरागेण रूपेण गुणैश्चापि तथाविधः ॥२२॥
स सुवर्णच्छविः श्रीमान् रामः श्यामो महायशाः । तावुभौ नरशार्दूलौ त्वद्दर्शनकृतोत्सवौ ॥२३॥
विचिन्वन्तौ महीं कृत्स्नामस्माभिः सह संगतौ । त्वामेव मार्गमाणौ तौ विचरन्तौ वसुंधराम् ॥२४॥
ददर्शतुर्मृगपतिं पूर्वजेनावरोपितम् । ऋष्यमूकस्य मूले तु बहुपादपसंकुले ॥२५॥
भ्रातुर्भयार्त्तमासीनं सुग्रीवं प्रियदर्शनम् । वयं च हरिराज तं सुग्रीवं सत्यसंगरम् ॥२६॥
परिचर्यामहे राज्यात् पूर्वजेनावरोपितम् । ततस्तौ चीरवसनौ धनुःप्रवरपाणिनौ ॥२७॥
ऋष्यमूकस्य शैलस्य रम्यं देशमुपागतौ । स तौ दृष्ट्वा नरव्याघ्रौ धन्विनौ वानरर्षभः ॥२८॥
अभिप्लुतो गिरेस्तस्य शिखरं भयमोहितः ।

"His half-brother, Lakṣmaṇa (son of Sumitrā) too, of immeasurable splendour, is a replica of Śrī Rāma in affection, charm and excellences. (22) He is endowed with a golden lustre, while the glorious and highly illustrious Śrī Rāma is dark-brown (of hue). Scouring the entire globe, eager as they are for your sight, both the aforesaid tigers among men got united with us. Ranging the earth looking about for you only, they for their part saw sitting at the foot of Mount Ṛṣyamūka, thick with numerous trees, Sugrīva of pleasing aspect, the lord of monkeys, dethroned by his elder brother (Vālī) and stricken with the fear of his (aforesaid) brother. Nay, we waited upon the aforesaid Sugrīva, the ruler of monkeys, who was free from deceit in combat and had been deposed from his throne by his elder brother (Vālī). Thereupon the two princes, who were clad in tatters and carried most excellent bows in their hands, sought the lovely region of Mount Ṛṣyamūka. Distracted with fear to behold the aforesaid tigers among men, armed each with a bow, that jewel among monkeys leapt up the summit of the aforesaid mountain.

---

[14] स्निग्धा घनाश्च दशनाः सुतीक्ष्णदंष्ट्राः शुभाश्चतस्रः ॥

[15] We have read in the Bālakāṇḍa:—

गजसिंहगती वीरौ शार्दूलवृषभोपमौ ।

[16] मुखनेत्रास्यजिह्वोष्ठतालुस्तननखं करौ ।
पादौ च दशपद्मानि पद्माकाराणि यस्य च ।

[17] उरः शिरो ललाटं च ग्रीवा बाह्वंसनाभयः ।
पादौ पृष्ठं श्रुती चैव विशालास्ते सुखप्रदाः ॥

[18] कक्षः कुक्षिश्च वक्षश्च घ्राणं स्कन्धो ललाटिका ।
सर्वभूतेषु निर्दिष्टा उन्नतास्तु सुखप्रदाः ॥

[19] केशश्मश्रुनखलोमत्वगङ्गुलिपर्वशेफोबुद्धिदर्शनानि ॥

ततः स शिखरे तस्मिन् वानरेन्द्रो व्यवस्थितः ॥ २९ ॥
तयोः समीपं मामेव प्रेषयामास सत्वरम् । तावहं पुरुषव्याघ्रौ सुग्रीववचनात् प्रभू ॥३०॥
रूपलक्षणसम्पन्नौ कृताञ्जलिरुपस्थितः । तौ परिज्ञाततत्त्वार्थौ मया प्रीतिसमन्वितौ ॥३१॥
पृष्ठमारोप्य तं देशं प्रापितौ पुरुषर्षभौ । निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने ॥३२॥
तयोरन्योन्यसम्भाषाद् भृशं प्रीतिरजायत । तत्र तौ कीर्तिसम्पन्नौ हरीश्वरनरेश्वरौ ॥३३॥
परस्परकृताश्वासौ कथया पूर्ववृत्तया । तं ततः सान्त्वयामास सुग्रीवं लक्ष्मणाग्रजः ॥३४॥
स्त्रीहेतोर्वालिना भ्रात्रा निरस्तं पुरुतेजसा । ततस्त्वन्नाशजं शोकं रामस्याक्लिष्टकर्मणः ॥३५॥
लक्ष्मणो वानरेन्द्राय सुग्रीवाय न्यवेदयत् ।

"Ensconced on that peak, that ruler of monkeys despatched me alone with expedition to their presence. At Sugrīva's command I approached with joined palms those mighty tigers among men, who were richly endowed with charm and auspicious bodily marks. Having fully known the real facts (from me), those two jewels among men were filled with joy, and were transported on my back by me to that region (where Sugrīva was). The two princes were introduced in their reality (by me) to the high-souled Sugrīva. (23—32) As a sequel to their holding converse with one another a great amity sprang up between them (Śrī Rāma and Sugrīva). On that occasion those illustrious personage, the lord of monkeys and the ruler of men, felt mutually comforted by narrating their (respective) past history. Śrī Rāma (the eldest brother of Lakṣmaṇa) then consoled Sugrīva, who had been banished for the sake of his wife (Rumā, who had been wrested from him) by his (elder) brother, Vālī, who was endowed with extraordinary energy. Thereupon Lakṣmaṇa spoke to Sugrīva, the lord of monkeys, about the grief caused to Śrī Rāma of unwearied action by your loss.

स श्रुत्वा वानरेन्द्रस्तु लक्ष्मणेनेरित वचः ॥ ३६ ॥
तदाऽऽसीन्निष्प्रभोऽत्यर्थं ग्रहग्रस्त इवांशुमान् । ततस्तवद्गात्रशोभीनि रक्षसा ह्रियमाणया ॥३७॥
यान्याभरणजालानि पातितानि महीतले । तानि सर्वाणि रामाय आनीय हरियूथपाः ॥३८॥
संहृष्टा दर्शयामासुर्गतिं तु न विदुस्तव । तानि रामाय दत्तानि मयैवोपहृतानि च ॥३९॥
स्वनवन्त्यवकीर्णानि तस्मिन् विहतचेतसि । तान्यङ्के दर्शनीयानि कृत्वा बहुविधं तदा ॥४०॥
तेन दैवप्रकाशेन देवेन परिदेवितम् । पश्यतस्तानि रुदतस्ताम्यतश्च पुनः पुनः ॥४१॥
प्रादीपयद् दाशरथेस्तदा शोकहुताशनम् ॥ ४२ ॥

"Hearing the words uttered by Lakṣmaṇa, the aforesaid lord of monkeys for his part looked extremely lustreless on that occasion like the sun overshadowed by the planet Ketu. Fetching all those sets of jewels which (once) adorned your limbs and which had been dropped on the earth's surface by you while being carried away by the ogre (Rāvaṇa), the leaders of monkey-hordes, greatly delighted, showed them to Śrī Rāma. They, however, did not know your whereabouts. The jewels which were handed over (at that time) to Śrī Rāma, while he had completely lost his consciousness (due to excessive grief) had fallen with a tinkling sound and got scattered, and had been brought (in the first instance when they had actually fallen) by me alone. Clasping those jewels, worth beholding as they were, to his bosom, that adorable prince, who is a manifestation of the Deity, wailed in many ways. (Even) as he looked on them, wept and pined (for you) again and again, the lamentation of Śrī Rāma (son of Daśaratha) highly inflamed the fire of our grief at that time. (33—42)

शायितं च चिरं तेन दुःखार्तेन महात्मना । मयापि विविधैर्वाक्यैः कृच्छ्रादुत्थापितः पुनः ॥४३॥
तानि दृष्ट्वा महार्हाणि दर्शयित्वा मुहुर्मुहुः । राघवः सहसौमित्रिः सुग्रीवे संन्यवेशयत् ॥४४॥
स तवादर्शनादार्ये राघवः परितप्यते । महता ज्वलता नित्यमग्निनेवाग्निपर्वतः ॥४५॥
त्वत्कृते तमनिद्रा च शोकश्चिन्ता च राघवम् । तापयन्ति महात्मानमग्न्यगारमिवाग्नयः ॥४६॥
तवादर्शनशोकेन राघवः परिचाल्यते । महता भूमिकम्पेन महानिव शिलोच्चयः ॥४७॥
काननानि सुरम्याणि नदीप्रस्रवणानि च । चरन् न रतिमाप्नोति त्वामपश्यन् नृपात्मजे ॥४८॥
स त्वां मनुजशार्दूलः क्षिप्रं प्राप्स्यति राघवः । समित्रबान्धवं हत्वा रावणं जनकात्मजे ॥४९॥

"Stricken with agony, that exalted soul lay down (senseless on the ground) for a long time and was then roused by me by means of various (cheering) expressions with difficulty. (43) Having examined those valuable jewels and showed them again and again (to us), Śrī Rāma with Lakṣmaṇa deposited them with Sugrīva. (44) That scion of Raghu feels sore distressed at your loss even as the mountain* reputed to be the seat of the fire of universal destruction is ever burning with a mighty blazing fire, O worthy lady! (45) On account of you sleeplessness, grief and anxiety too consume the high-souled Śrī Rāma (a scion of Raghu), (even) as (the three) sacred fires keep a fire-sanctuary heated. (46) Śrī Rāma (a scion of Raghu) has been shaken by grief caused by your absence in the same way as a large mountain is rocked by a violent earthquake. (47) Unable to see you, O princess, Śrī Rāma finds no delight (even) while ranging highly charming woodlands and by the side of streams and cascades. (48) Making short work of Rāvaṇa with his near and dear ones, O daughter of Janaka, the celebrated Śrī Rāma (a scion of Raghu), a (veritable) tiger among men, will soon recover you. (49)

सहितौ रामसुग्रीवावुभावकुरुतां तदा । समयं वालिनं हन्तुं तव चान्वेषणं प्रति ॥५०॥
ततस्ताभ्यां कुमाराभ्यां वीराभ्यां स हरीश्वरः । किष्किन्धां समुपागम्य वाली युद्धे निपातितः ॥५१॥
ततो निहत्य तरसा रामो वालिनमाहवे । सर्वर्क्षहरिसंघानां सुग्रीवमकरोत् पतिम् ॥५२॥
रामसुग्रीवयोरैक्यं देव्येवं समजायत । हनूमन्तं च मां विद्धि तयोर्दूतमुपागतम् ॥५३॥
स्वं राज्यं प्राप्य सुग्रीवः स्वानानीय महाकपीन् । त्वदर्थं प्रेषयामास दिशो दश महाबलान् ॥५४॥
आदिष्टा वानरेन्द्रेण सुग्रीवेण महौजसः । अद्रिराजप्रतीकाशाः सर्वतः प्रस्थिता महीम् ॥५५॥
ततस्ते मार्गमाणा वै सुग्रीववचनातुराः । चरन्ति वसुधां कृत्स्नां वयमन्ये च वानराः ॥५६॥

---

* In the Bhīṣma-Parva of the Mahābhārata we find mention of the fire of universal destruction, called by the name of Saṁvartaka, existing on a peak of Mount Mālyavān:—

तत्र माल्यवतः शृङ्गे दृश्यते हव्यवाट् सदा ।
नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ ॥

"United together (in this way), both Śrī Rāma and Sugrīva then arrived at a (mutual) understanding to get rid of Vālī and to institute a search for you. (50) On their reaching Kiṣkindhā together, the aforesaid Vālī, the ruler of monkeys, was then killed in combat by those two gallant princes. (51) Having struck down Vālī by his prowess in fight, Śrī Rāma thereupon crowned Sugrīva king of all the hordes of bears and monkeys. (52) In this way, O godlike lady, did the alliance of Śrī Rāma and Sugrīva come about. And know me to be Hanumān arrived (here) as their envoy. (53) Having regained his (lost) sovereignty and calling (together) the great monkeys owing allegiance to him, and endowed with extraordinary might, Sugrīva despatched them in (all) the ten directions (*viz*, the four quarters, the four intermediate points, the higher and the lower regions). (54) Commanded by Sugrīva, the lord of monkeys, monkeys possessed of extraordinary vigour and looking like (so many) lordly mountains, sallied forth in all direction on the earth. (55) Searching for you, afraid as we were of (violating) the command of Sugrīva, we as well as other monkeys have been actually trotting the entire globe. (56)

अङ्गदो नाम लक्ष्मीवान् वालिसूनुर्महाबलः । प्रस्थितः कपिशार्दूलस्त्रिभागबलसंवृतः ॥५७॥
तेषां नो विप्रणष्टानां विन्ध्ये पर्वतसत्तमे । भृशं शोकपरीतानामहोरात्रगणा गताः ॥५८॥
ते वयं कार्यनैराश्यात् कालस्यातिक्रमेण च । भयाच्च कपिराजस्य प्राणांस्त्यक्तुमुपस्थिताः ॥५९॥
विचित्य गिरिदुर्गाणि नदीप्रस्रवणानि च । अनासाद्य पदं देव्याः प्राणांस्त्यक्तुं व्यवस्थिताः ॥६०॥
ततस्तस्य गिरेर्मूर्ध्नि वयं प्रायमुपास्महे । दृष्ट्वा प्रायोपविष्टांश्च सर्वान् वानरपुंगवान् ॥६१॥
भृशं शोकार्णवे मग्नः पर्यदेवयदङ्गदः । तव नाशं च वैदेहि वालिनश्च तथा वधम् ॥६२॥
प्रायोपवेशमस्माकं मरणं च जटायुषः ।

"The glorious son of Vālī, Angada by name, who is endowed with extraordinary might and is a (veritable) tiger among monkeys set out accompanied by one-third of the (Vānara) army. (57) A number of days and nights rolled past us, overwhelmed as we were with grief, having got lost on the Vindhyan range, the foremost of mountains. (58) Due to despondency in the matter of accomplishing our purpose and in fear of the lord of monkeys, the time-limit (for return) having expired, we got ready to give up the ghost. (59) Having not been able to find out any trace of Your Majesty, (even) on scouring mountain fastnesses as also river banks and regions surrounding cascades, we stood resolved to yield our lives. (60) We then sat down to fast till death on the summit of that (the Vindhyan) mountain. Plunged deep into an ocean of grief on seeing all the foremost of monkeys resolved upon fasting till death, Prince Angada began to bewail your untraceability, O princess of the Videha territory, as also the destruction of Vālī (his own father), and our resolution to die of hunger as well as the death of Jaṭāyu.

तेषां नः स्वामिसंदेशान्निराशानां मुमूर्षताम् ॥६३॥
कार्यहेतोरिहायातः शकुनिर्वीर्यवान् महान् । गृध्रराजस्य सोदर्यः सम्पातिर्नाम गृध्रराट् ॥६४॥
श्रुत्वा भ्रातृवधं कोपादिदं वचनमब्रवीत् । यवीयान् केन मे भ्राता हतः क्व च निपातितः ॥६५॥
एतदाख्यातुमिच्छामि भवद्भिर्वानरोत्तमाः । अङ्गदोऽकथयत् तस्य जनस्थाने महद्वधम् ॥६६॥
रक्षसा भीमरूपेण त्वामुद्दिश्य यथार्थतः । जटायोस्तु वधं श्रुत्वा दुःखिता सोऽरुणात्मजः ॥६७॥

त्वामाह स वरारोहे वसन्तीं रावणालये । तस्य तद् वचनं श्रुत्वा सम्पातेः प्रीतिवर्धनम् ॥६८॥
अङ्गदप्रमुखाः सर्वे ततः प्रस्थापिता वयम् । विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तमम् ॥६९॥
त्वद्दर्शने कृतोत्साहा हृष्टाः पुष्टाः प्लवंगमाः । अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपागताः ॥७०॥

"For helping our cause (under the dispensation of Providence), now that we had lost (all) hope of carrying out the behest of our master (Sugrīva) and longed to die, there appeared on the spot a gigantic and powerful bird, the king of vultures, Sampāti by name, the uterine (elder) brother of Jaṭāyu (also a king of vultures). (61—64) Hearing of the destruction of his (younger) brother (Jaṭāyu), he spoke in anger as follows:—'I wish to hear it narrated by you, O jewels among monkeys, by whom my younger brother was killed and where he was struck down.' (Thereupon) Angada truly related to him how that great soul was killed by an ogre of terrible form on account of you (whom he was trying to rescue from that monster's clutches). That son of Aruṇa, for his part felt distressed to hear of Jaṭāyu's destruction. (65—67) (Nay) he spoke of you as dwelling in the abode of Rāvaṇa, O lady of excellent limbs! Hearing the aforesaid report of Sampāti, which intensified our joy, and departing from the aforesaid Vindhyan mountain as urged (by Sampāti), we all duly reached the excellent seashore, with Angada as our leader. (68-69) Feeling happy and strong, resolved as they were to discover you, all the monkeys headed by Angada (then) arrived near the seashore. (70)

चिन्तां जग्मुः पुनर्भीमां त्वद्दर्शनसमुत्सुकाः । अथाहं हरिसैन्यस्य सागरं दृश्य सीदतः ॥७१॥
व्यवधूय भयं तीव्रं योजनानां शतं प्लुतः । लङ्का चापि मया रात्रौ प्रविष्टा राक्षसाकुला ॥७२॥
रावणश्च मया दृष्टस्त्वं च शोकनिपीडिता । एतत् ते सर्वमाख्यातं यथावृत्तमनिन्दिते ॥७३॥
अभिभाषस्व मां देवि दूतो दाशरथेरहम् । तन्मां रामकृतोद्योगं त्वन्निमित्तमिहागतम् ॥७४॥
सुग्रीवसचिवं देवि बुद्ध्यस्व पवनात्मजम् । कुशली तव काकुत्स्थः सर्वशस्त्रभृतां वरः ॥७५॥
गुरोराराधने युक्तो लक्ष्मणः शुभलक्षणः । तस्य वीर्यवतो देवि भर्तुस्तव हिते रतः ॥७६॥
अहमेकस्तु सम्प्राप्तः सुग्रीववचनादिह । मयेयमसहायेन चरता कामरूपिणा ॥७७॥
दक्षिणा दिगनुक्रान्ता त्वन्मार्गविचयैषिणा । दिष्ट्याहं हरिसैन्यानां त्वन्नाशमनुशोचताम् ॥७८॥
अपनेष्यामि संतापं तवाधिगमशासनात् । दिष्ट्या हि न मम व्यर्थं सागरस्येह लङ्घनम् ॥७९॥
प्राप्स्याम्यहमिदं देवि त्वद्दर्शनकृतं यशः । राघवश्च महावीर्यः क्षिप्रं त्वामभिपत्स्यते ॥८०॥

"The monkeys, however, who were very keen to find you, fell a prey to a terrible anxiety (at the sight of the sea). Dispelling the acute fear of the monkey army, which was sinking into despondency on beholding the sea, I forthwith leapt across a distance of one hundred Yojanas (or eight hundred miles). Nay, Lanka too, which is crowded with ogres, was duly penetrated by me at night. (71-72) Rāvaṇa also was beheld by me as well as you, who are sore stricken with grief. All this has been narrated to you by me in accordance with facts, O irreproachable lady! (73) Speak to me, O godlike lady; I am a messenger of Śrī Rāma (son of Daśaratha). Therefore know me, O godlike lady, to be Hanumān (son of the wind-god), a minister of Sugrīva arrived here for your sake, having exerted in the cause of Śrī Rāma. All is well with your lord, Śrī Rāma (a scion of Kakutstha), the foremost of all wielders of weapons. (74—75) So is Lakṣmaṇa, who remains (ever) engaged in propitiating his eldest brother and is endowed with auspicious bodily marks, (nay) is devoted to the well-being of your aforesaid powerful husband, O godlike lady! (76) I for my part have arrived here alone in obedience to the command of Sugrīva. This southern quarter has been scoured by me, moving all alone, capable as I am of changing my form at will and keen as I was to find out your whereabouts. By good luck I shall (be able to) dispel the agony of the monkey hordes, who are bewailing your loss by telling them your discovery. Luckily enough my leaping across the sea on this occasion will not have been in vain. (77–79) I shall win, O godlike lady, this renown of having discovered you. Nay, having killed Rāvaṇa, the suzerain lord of ogres, with his sons and kinsfolk, Śrī Rāma (a scion of Raghu) will soon meet you.

सपुत्रबान्धवं हत्वा रावणं राक्षसाधिपम् । माल्यवान् नाम वैदेहि गिरीणामुत्तमो गिरिः ॥८१॥
ततो गच्छति गोकर्णं पर्वतं केसरी हरिः ।
स च देवर्षिभिर्दिष्टः पिता मम महाकपिः । तीर्थे नदीपतेः पुण्ये शम्बसादनमुद्धरन् ॥८२॥
यस्याहं हरिणः क्षेत्रे जातो वातेन मैथिलि । हनूमानिति विख्यातो लोके स्वेनैव कर्मणा ॥८३॥
विश्वासार्थं तु वैदेहि भर्तुरुक्ता मया गुणाः । अचिरात् त्वामितो देवि राघवो नयिता ध्रुवम् ॥८४॥

"There is a mountain, Mālyavān by name, which is the foremost of mountains—O princess of the Videha territory! From that mountain (which constituted the abode of Kesarī) the monkey Kesari repaired to the Gokarṇa mountain. Enjoined by celestial sages, the aforesaid mighty monkey, who is my father, killed Śambasādana (a demon of that name, who oppressed the people on the seaside) on that sacred spot on the seashore. (80—82) Begotten by the wind-god, O princess of Mithila, through the consort of that monkey, I am called Hanūmān and known all over the world for my own exploits. (83) Indeed to inspire you with confidence, O princess of the Videha territory, have the excellences of your lord been recounted by me. Before long, O godlike lady, will Śrī Rāma (a scion of Raghu) take you without doubt from this place." (84).

एवं विश्वासिता सीता हेतुभिः शोककर्शिता । उपपन्नैरभिज्ञानैर्दूतं तमधिगच्छति ॥८५॥
अतुलं च गता हर्षं प्रहर्षेण तु जानकी । नेत्राभ्यां वक्रपक्ष्माभ्यां मुमोचानन्दजं जलम् ॥८६॥
चारु तद् वदनं तस्यास्ताम्रशुक्लायतेक्षणम् । अशोभत विशालाक्ष्या राहुमुक्त इवोडुराट् ॥८७॥
हनूमन्तं कपिं व्यक्तं मन्यते नान्यथेति सा । अथोवाच हनूमांस्तामुत्तरं प्रियदर्शनाम् ॥८८॥

Reassured thus by cogent proofs and the identification marks (described by Hanumān), Sītā, who was emaciated through grief, believed him to be a messenger (of her husband) and was moved to incomparable joy. Nay, due to excessive joy the daughter of Janaka shed tears of joy from her eyes fringed with curved lashes. (85-86) The charming-countenance of that large-eyed lady with coppery, white and big eyes shone at that time like the moon (lit., the lord of stars) disengaged from the hold of Rāhu. (87) She thought Hanūmān unmistakably to be a monkey and not otherwise. Hanūmān now addressed the following excellent words to Sītā of pleasing aspect:—(88)

एतत् ते सर्वमाख्यातं समाश्वसिहि मैथिलि । किं करोमि कथं वा ते रोचते प्रतियाम्यहम् ॥८९॥
हतेऽसुरे संयति शम्बसादने कपिप्रवीरेण महर्षिचोदनात् ।
यतोऽस्मि वायुप्रभवो हि मैथिलि प्रभावतस्तत्प्रतिमश्च वानरः ॥ ९० ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

"Everything (that I wished to say) has thus been told by me. Be reassured, O princess of Mithila! What more can I do (for you) and what would please you? I should like to return (if you allow me to go). (89) After the demon Śambasādana had been killed in combat by Kesarī (a distinguished hero among the monkeys) at the command of an eminent sage, I was then born from the loins of the wind-god, O princess of Mithila, and am a monkey equal to him in might." (90)

Thus ends Canto Thirty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Hanumān delivers Śrī Rāma's signet ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes his non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, he consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement.

भूय एव महातेजा हनूमान् पवनात्मजः । अब्रवीत् प्रश्रितं वाक्यं सीताप्रत्ययकारणात् ॥ १ ॥
वानरोऽहं महाभागे दूतो रामस्य धीमतः । रामनामाङ्कितं चेदं पश्य देव्यङ्गुलीयकम् ॥ २ ॥
प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना । समाश्वसिहि भद्रं ते क्षीणदुःखफला ह्यसि ॥ ३ ॥
गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषितम् । भर्तारमिव सम्प्राप्तं जानकी मुदिताभवत् ॥ ४ ॥
चारु तद् वदनं तस्यास्ताम्रशुक्लायतेक्षणम् । बभूव हर्षोदग्रं च राहुमुक्त इवोडुराट् ॥ ५ ॥
ततः सा ह्रीमती बाला भर्तुः संदेशहर्षिता । परितुष्टा प्रियं कृत्वा प्रशशंस महाकपिम् ॥ ६ ॥

In order to inspire confidence in Sītā, Hanumān, son of the wind-god, who was endowed with extraordinary energy, once more addressed the following courteous words (to her):—(1) "I am a monkey and a messenger of the wise Śrī Rāma, O highly blessed one! Also behold, O godlike lady, this ring marked with the name of Śrī Rāma, handed over by that exalted soul and brought (by me) to gain your confidence. Be reassured, may good betide you. The fruit (of your past deeds) which you have been reaping in the form of suffering (all these days) has certainly come to an end." (2-3) Taking the jewel which had been adorned (so long) by the hand of her lord and gazing on it, as though her own husband had duly arrived (in the form of that ring), Sītā (Janaka's daughter) felt rejoiced. (4) Her charming countenance with large coppery and white eyes bloomed with joy and shone like the moon (lit., the lord of stars) released by Rāhu. (5) Treating Hanumān with regard, that youthful lady, who was delighted to receive the message of her lord and felt abashed (to see the token of her husband) and fully satisfied, then paid a tribute to the great monkey (in the following words):—(6)

विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम । येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम् ॥ ७ ॥
शतयोजनविस्तीर्णः सागरो मकरालयः । विक्रमश्लाघनीयेन क्रमता गोष्पदीकृतः ॥ ८ ॥
नहि त्वां प्राकृतं मन्ये वानरं वानरर्षभ । यस्य ते नास्ति संत्रासो रावणादपि सम्भ्रमः ॥ ९ ॥
अर्हसे च कपिश्रेष्ठ मया समभिभाषितुम् । यद्यसि प्रेषितस्तेन रामेण विदितात्मना ॥१०॥
प्रेषयिष्यति दुर्धर्षो रामो नह्यपरीक्षितम् । पराक्रममविज्ञाय मत्सकाशं विशेषतः ॥११॥
दिष्ट्या च कुशली रामो धर्मात्मा सत्यसंगरः । लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः ॥१२॥
कुशली यदि काकुत्स्थः किं न सागरमेखलाम् । महीं दहति कोपेन युगान्ताग्निरिवोत्थितः ॥१३॥
अथवा शक्तिमन्तौ तौ सुराणामपि निग्रहे । ममैव तु न दुःखानामस्ति मन्ये विपर्ययः ॥१४॥

"You are valiant, you are full of address and you are learned, O jewel among the monkeys, in that this abode of ogres has been assailed by you alone. (7) (Nay) the sea, which extends to a distance of one hundred Yojanas (or eight hundred miles) and is an abode of alligators, has been treated by you like the impression of a cow's hoof on the soil while crossing it, laudable as you are for your prowess. (8) Surely I do not look upon you as an ordinary monkey, O jewel among monkeys, in that there exists no fear nor (any) awe even for Rāvaṇa in your mind. (9) Nay, you deserve to be talked with by me, O jewel among monkeys, if you have been sent by the celebrated Śrī Rāma, a knower of the self. (10) Surely Śrī Rāma, who is difficult to overpower, would not send to my presence in particular an untried hand without fully ascertaining the latter's prowess. (11) Nay, luckily (enough for me) Śrī Rāma, whose mind is given to piety and who is unfailing in his promise, is doing well, as also Lakṣmaṇa, who is endowed with extraordinary energy and enhances the joy of Sumitrā (his mother). (12) If Śrī Rāma (a scion of Kakutstha) is well, wherefore does he not consume with his wrath the earth encircled by the oceans, as the fire of universal destruction would. (13) Nay, the two princes are able to subdue even gods. But I believe the end of my sufferings only has not yet arrived. (14)

कच्चिन्न व्यथते रामः कच्चिन्न परितप्यते । उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः ॥१५॥
कच्चिन्न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति । कच्चित् पुरुषकार्याणि कुरुते नृपतेः सुतः ॥१६॥
द्विविधं त्रिविधोपायमुपायमपि सेवते । विजिगीषुः सुहृत् कच्चिन्मित्रेषु च परंतपः ॥१७॥
कच्चिन्मित्राणि लभतेऽमित्रैश्चाप्यभिगम्यते । कच्चित् कल्याणमित्रश्च मित्रैश्चापि पुरस्कृतः ॥१८॥
कच्चिदाशास्ति देवानां प्रसादं पार्थिवात्मजः । कच्चित् पुरुषकारं च दैवं च प्रतिपद्यते ॥१९॥
कच्चिन्न विगतस्नेहो विवासान्मयि राघवः । कच्चिन्मां व्यसनादस्मान्मोक्षयिष्यति राघवः ॥२०॥
सुखानामुचितो नित्यमसुखानामनूचितः । दुःखमुत्तरमासाद्य कच्चिद् रामो न सीदति ॥२१॥
कौसल्यायास्तथा कच्चित् सुमित्रायास्तथैव च । अभीक्ष्णं श्रूयते कच्चित् कुशलं भरतस्य च ॥२२॥

"I hope Śrī Rāma does not feel afflicted nor does he suffer agony. Does that ideal man discharge his duties relating to the future? (15) I hope the prince does not feel helpless or nervous and does not get perplexed in the matter of his duties? Does he perform his human duties? (16) I hope, acting as a friend towards his allies, Śrī Rāma (the scourge of his foes) pursues (in relation to them) the twofold policy (of conciliation and gift) and, desirous of victory, follows the threefold policy of gift, chastisement and sowing seeds of dissension) with regard to his enemies. (17) I hope he is able to gain friends and is sought (for help and protection) by enemies. Are his friends well-disposed towards him and is he esteemed by his friends? (18) Does the prince (ever) seek the favour of gods? And does he fall back upon personal effort as well as on Providence (for the success of his undertakings)? (19) I hope Śrī Rāma (a scion of Raghu) has not become completely devoid of love towards me as a result of my living abroad. Will Śrī Rāma (a scion of Raghu) deliver me from this calamity? (20) I hope Śrī Rāma, who is ever deserving of delights and is undeserving of woes, has not sunk into despondency on meeting with the greatest misfortune (of his life in the form of my loss)? (21) I hope news about the welfare of Kausalyā and likewise of Sumitrā as well as of Bharata is frequently brought to his ears. (22)

मन्निमित्तेन मानार्हः कच्चिच्छोकेन राघवः । कच्चिन्नान्यमना रामः कच्चिन्मां तारयिष्यति ॥२३॥
कच्चिदक्षौहिणीं भीमां भरतो भ्रातृवत्सलः । ध्वजिनीं मन्त्रिभिर्गुप्तां प्रेषयिष्यति मत्कृते ॥२४॥
वानराधिपतिः श्रीमान् सुग्रीवः कच्चिदेष्यति । मत्कृते हरिभिर्वीरैर्वृतो दन्तनखायुधैः ॥२५॥
कच्चिच्च लक्ष्मणः शूरः सुमित्रानन्दवर्धनः । अस्त्रविच्छरजालेन राक्षसान् विधमिष्यति ॥२६॥
रौद्रेण कच्चिदस्त्रेण रामेण निहतं रणे । द्रक्ष्याम्यल्पेन कालेन रावणं ससुहृज्जनम् ॥२७॥
कच्चिन्न तद्धेमसमानवर्णं तस्याननं पद्मसमानगन्धि ।
मया विना शुष्यति शोकदीनं जलक्षये पद्ममिवातपेन ॥२८॥
धर्मापदेशात् त्यजतः स्वराज्यं मां चाप्यरण्यं नयतः पदातेः ।
नासीद् यथा यस्य न भीर्न शोकः कच्चित् स धैर्यं हृदये करोति ॥२९॥
न चास्य माता न पिता न चान्यः स्नेहाद् विशिष्टोऽस्ति मया समो वा ।
तावद्ध्यहं दूत जिजीविषेयं यावत् प्रवृत्तिं शृणुयां प्रियस्य ॥३०॥

"Does Śrī Rāma, who is deserving of honour, feel stricken with grief occasioned by my absence? I hope he has not grown indifferent (to me). (And) will he rescue me? (23) Will Bharata, who is fond of his brother, send out for my sake a formidable army, consisting of one Akṣauhiṇī, protected by ministers? (24) Will the glorious Sugrīva, the suzerain lord of monkeys, come to my succour, followed by gallant monkeys using their teeth and nails for weapons? (25) Nay, will the heroic Lakṣmaṇa, who enhances the joy of Sumitrā (his mother) and is skilled in the use of mystic missiles, exterminate the ogres with his volley of arrows? (26) I hope I shall see Rāvaṇa killed at no distant date with his near and dear ones in combat by Śrī Rāma with an infallible and cruel missile? (27) I hope that golden countenance of his, melancholy with grief and fragrant like a lotus, has not withered like a lotus blasted under the sun when the water in a pond has dried up. (28) I hope Śrī Rāma, whom neither fear nor grief could flinch from his purpose when he renounced his sovereignty in the name of righteousness and led me on foot to the forest, (still) retains firmness in his heart. (29) Neither his (own) mother (Kausalyā) nor his father (Emperor Daśaratha) nor anyone else is equal, much less superior to me in (the privilege of) receiving his affection. I (too) wish to survive only so long as I (continue to) hear the news of my beloved lord." (30)

इतीव देवी वचनं महार्थं तं वानरेन्द्रं मधुरार्थमुक्त्वा ।
श्रोतुं पुनस्तस्य वचोऽभिरामं रामार्थयुक्तं विरराम रामा ॥ ३१ ॥
सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः । शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत् ॥ ३२ ॥
न त्वामिहस्थां जानीते रामः कमललोचनः । तेन त्वां नानयत्याशु शचीमिव पुरंदरः ॥ ३३ ॥
श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः । चमूं प्रकर्षन् महतीं हर्यृक्षगणसंयुताम् ॥ ३४ ॥
विष्टम्भयित्वा बाणौघैरक्षोभ्यं वरुणालयम् । करिष्यति पुरीं लङ्कां काकुत्स्थः शान्तराक्षसाम् ॥ ३५ ॥
तत्र यद्यन्तरा मृत्युर्यदि देवा महासुराः । स्थास्यन्ति पथि रामस्य स तानपि वधिष्यति ॥ ३६ ॥
तवादर्शनजेनार्ये शोकेन परिपूरितः । न शर्म लभते रामः सिंहार्दित इव द्विपः ॥ ३७ ॥
मन्दरेण च ते देवि शपे मूलफलेन च । मलयेन च विन्ध्येन मेरुणा दर्दुरेण च ॥ ३८ ॥
यथा सुनयनं वल्गु बिम्बोष्ठं चारुकुण्डलम् । मुखं द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम् ॥ ३९ ॥

Having addressed these words of sweet content and full of great import to that leader of monkeys, the charming lady became silent in order (to be able) to hear more his delightful speech dealing with the theme of Śrī Rāma. (31) Placing his joined palms on his head (as a token of submission) on hearing the reply of Sītā, Hanumān (son of the wind-god) of redoubtable prowess made the following excellent submission:—(32) "The lotus-eyed Śrī Rāma does not know you to be here. Therefore he does not take you back soon as did Indra (the destroyer of strongholds) rescue (his own consort) Śachī (borne away by the demon Anuhrāda). (33) Leading a huge army consisting of monkeys and bears, Śrī Rāma (a scion of Raghu) will instantly come (here) merely on hearing my report. (34) Filling the sea (lit., the abode of Varuṇa) through and through with volleys of shafts, even though it cannot (even) be shaken (by others), Śrī Rāma (a scion of Kakutstha) will rid the city of Lankā of ogres. (35) On that occasion if Death, gods or (even) mighty demons stand in the way of Śrī Rāma, he would destroy them too. (36) Filled with grief born of your absence, O noble lady, Śrī Rāma does not find rest any more than an elephant wounded by a lion. (37) Nay, I swear to you by the Mandara and Malaya, Vindhya, Sumeru and Dardura mountains (constituting the abode of monkeys) as well as by roots and fruits (which serve as our food), O godlike lady, that you will (soon) behold the charming countenance of Śrī Rāma, resembling the risen full moon, with beautiful eyes, lips like a (ripe) Bimba fruit and lovely ear-rings. (38-39)

क्षिप्रं द्रक्ष्यसि वैदेहि रामं प्रस्रवणे गिरौ । शतक्रतुमिवासीनं नागपृष्ठस्य मूर्धनि ॥ ४० ॥
न मांसं राघवो भुङ्क्ते न चैव मधु सेवते । वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम् ॥ ४१ ॥
नैव दंशान् न मशकान् न कीटान् न सरीसृपान् । राघवोऽपनयेद् गात्रात् त्वद्गतेनान्तरात्मना ॥ ४२ ॥
नित्यं ध्यानपरो रामो नित्यं शोकपरायणः । नान्यच्चिन्तयते किंचित् स तु कामवशं गतः ॥ ४३ ॥
अनिद्रः सततं रामः सुप्तोऽपि च नरोत्तमः । सीतेति मधुरां वाणीं व्याहरन् प्रतिबुध्यते ॥ ४४ ॥
दृष्ट्वा फलं वा पुष्पं वा यच्चान्यत् स्त्रीमनोहरम् । बहुशो हा प्रियेत्येवं श्वसंस्त्वामभिभाषते ॥ ४५ ॥
स देवि नित्यं परितप्यमानस्त्वामेव सीतेत्यभिभाषमाणः ।
धृतव्रतो राजसुतो महात्मा तवैव लाभाय कृतप्रयत्नः ॥ ४६ ॥

सा रामसंकीर्तनवीतशोका रामस्य शोकेन समानशोका ।
शरन्मुखेनाम्बुदशेषचन्द्रा निशेव वैदेहसुता बभूव ॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

"You will shortly see Śrī Rāma perched on the Prasravaṇa mountain like Indra (who is believed to have performed a hundred horse-sacrifices in his previous existences as a condition precedent for being born as Indra) seated on the back of Airāvata (the chief of elephants), O princess of the Videha territory ! (40) Śrī Rāma (a scion of Raghu) does not take meat nor honey. He partakes every day of wild fruits and boiled (wild) rice, fully sanctioned (for an ascetic), in the evening (the fifth* period of the day). (41) Śrī Rāma (a scion of Raghu) is no longer able to drive away gnats or mosquitoes, insects or even reptiles from his body, his mind being fixed on you. (42) Śrī Rāma is ever given to contemplation and ever given over to grief. He for his part does not think of anything else, fallen as he is under the sway of love. (43) Śrī Rāma remains ever awake. Even when asleep, that jewel among men starts up, uttering the name of Sītā in sweet accents. (44) Heaving a sigh on beholding a fruit or flower or whatever else is likely to captivate the mind of women, he often calls on you, saying 'Ah, darling !' (45) Suffering extreme agony (caused by separation from you) and calling on you alone under the name of Sītā, that magnanimous prince, who has undertaken sacred vows, is solely engaged in efforts for your recovery." (46) That daughter of Janaka (a ruler of the Videha territory),—whose grief (over the apparent nonchalance of Śrī Rāma) was (now) completely gone at the detailed description of (the condition of) Śrī Rāma, yet who felt equally grieved on hearing of Śrī Rāma's grief,—resembled a night (partly bright and partly dark) at the commencement of autumn with the moon obscured by the remnant of clouds. (47)

Thus ends Canto Thirty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form, Sitā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her.

सा सीता वचनं श्रुत्वा पूर्णचन्द्रनिभानना । हनूमन्तमुवाचेदं धर्मार्थसहितं वचः ॥ १ ॥

---

* The five periods into which a day has been divided are—(1) morning (प्रातः), forenoon (संगव), midday (मध्याह्न), afternoon (अपराह्न), and evening (सायाह्न).

अमृतं विषसम्पृक्तं त्वया वानर भाषितम् । यच्च नान्यमना रामो यच्च शोकपरायणः ॥ २ ॥
ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे । रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति ॥ ३ ॥
विधिर्नूनमसंहार्यः प्राणिनां प्लवगोत्तम । सौमित्रि मां च रामं च व्यसनैः पश्य मोहितान् ॥ ४ ॥
शोकस्यास्य कथं पारं राघवोऽधिगमिष्यति । प्लवमानः परिक्रान्तो हतनौः सागरे यथा ॥ ५ ॥
राक्षसानां वधं कृत्वा सूदयित्वा च रावणम् । लङ्कामुन्मथितां कृत्वा कदा द्रक्ष्यति मां पतिः ॥ ६ ॥
स वाच्यः संत्वरस्वेति यावदेव न पूर्यते । अयं संवत्सरः कालस्तावद्धि मम जीवितम् ॥ ७ ॥
वर्तते दशमो मासो द्वौ तु शेषौ प्लवंगम । रावणेन नृशंसेन समयो यः कृतो मम ॥ ८ ॥

Hearing the speech (of Hanumān), the aforesaid Sītā, whose face resembled the full moon, made the following reply in consonance with righteousness and material good:—(1) "What has been said by you, O monkey, *viz*, that **Śrī Rāma** does not give his mind to any other thing (than me) and that he is given over to grief, is nectar mixed with poison. (2) Tying a man with a cord as it were, Death snatches a way a man, no matter whether he is rolling in very extensive fortune or sunk in terrible adversity. (3) Inevitable indeed is the destiny of living beings, O jewel among monkeys! (For example) look at Lakṣmaṇa (son of Sumitrā), Śrī Rāma and myself distracted by woes. (4) How will Śrī Rāma (a scion of Raghu) reach the end of this (ocean of) grief any more than a powerful man who has suffered a shipwreck and is swimming in a sea? (5) When will my lord (Śrī Rāma) see me after compassing the destruction of ogres, killing Rāvaṇa and laying Lankā waste? (6) He should be asked to act with great haste; for my life is going to last only till the current period of twelve months is not completed. (7) This is (the close of) the tenth month and two months still remain, O monkey, out of the time-limit (of twelve months) that has been fixed by the merciless Rāvaṇa for my survival. (8)

विभीषणेन च भ्रात्रा मम निर्यातनं प्रति । अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम् ॥ ९ ॥
मम प्रतिप्रदानं हि रावणस्य न रोचते । रावणं मार्गते संख्ये मृत्युः कालवशंगतम् ॥१०॥
ज्येष्ठा कन्या कला नाम विभीषणसुता कपे । तया ममैतदाख्यातं मात्रा प्रहितया स्वयम् ॥११॥
अविन्ध्यो नाम मेधावी विद्वान् राक्षसपुंगवः । धृतिमाञ्छीलवान् वृद्धो रावणस्य सुसम्मतः ॥१२॥
रामात् क्षयमनुप्राप्तं रक्षसां प्रत्यचोदयत् । न च तस्य स दुष्टात्मा शृणोति वचनं हितम् ॥१३॥

"Nay, Rāvaṇa was perseveringly entreated by his (younger half-) brother, Vibhīṣaṇa, for my restoration (to Śrī Rāma); but the former does not feel inclined to do it. (9) My restoration does not find favour with Rāvaṇa; for Death lies in wait for him in combat, fallen as he is in the clutches of the Time-Spirit (an embodiment of the destructive principle). (10) The eldest daughter born of Vibhīṣaṇa is called by the name of Kalā, O monkey! This was reported to me by Kalā herself when she was sent (to me) by her mother. (11) There is a jewel among the ogres, Avindhya by name, who is intelligent and learned, full of fortitude and rich in amiable disposition, aged and highly respected by Rāvaṇa. (12) He forewarned Rāvaṇa of the imminent destruction of ogres at the hands of Śrī Rāma (if he did not restore me); but the evil-minded fellow did not heed his salutary advice. (13)

आशंसेयं हरिश्रेष्ठ क्षिप्रं मां प्राप्स्यते पतिः । अन्तरात्मा हि मे शुद्धस्तस्मिंश्च बहवो गुणाः ॥१४॥

उत्साहः पौरुषं सत्त्वमानृशंस्यं कृतज्ञता । विक्रमश्च प्रभावश्च सन्ति वानर राघवे ॥१५॥
चतुर्दश सहस्राणि राक्षसानां जघान यः । जनस्थाने विना भ्रात्रा शत्रुः कस्तस्य नोद्विजेत् ॥१६॥
न स शक्यस्तुलयितुं व्यसनैः पुरुषर्षभः । अहं तस्यानुभावज्ञा शक्रस्येव पुलोमजा ॥१७॥
शरजालांशुमाञ्छूरः कपे रामदिवाकरः । शत्रुरक्षोमयं तोयमुपशोषं नयिष्यति ॥१८॥

"I hope, O jewel among monkeys, that my lord will regain me soon; for my heart is pure and the virtues existing in him are numerous. (14) Perseverance, manliness, courage, absence of cruelty, gratitude, prowess and energy figure in Śrī Rāma (a scion of Raghu), O monkey ! (15) What enemy would not tremble before him, who slew (as many as) fourteen thousand ogres in **Janasthāna** unaided by his (younger half-) brother (Lakṣmaṇa) ? (16) That jewel among men cannot be shaken by woes (which are no match for him). I know his might (even) as Śachī (sprung from the loins of the demon Pulomā) knows the might of (her husband) Indra. (17) The valiant Śrī Rāma, who is like the sun with his shafts for rays, O monkey, will (surely) dry up the water in the form of the hostile ogres." (18)

इति संजल्पमानां तां रामार्थे शोककर्शिताम् । अश्रुसम्पूर्णवदनामुवाच हनुमान् कपिः ॥१९॥
श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः । चमूं प्रकर्षन् महतीं हर्यृक्षगणसंकुलाम् ॥२०॥
अथवा मोचयिष्यामि त्वामद्यैव स राक्षसात् । अस्माद् दुःखादुपारोह मम पृष्ठमनिन्दिते ॥२१॥
त्वां तु पृष्ठगतां कृत्वा संतरिष्यामि सागरम् । शक्तिरस्ति हि मे वोढुं लङ्कामपि सरावणाम् ॥२२॥
अहं प्रस्रवणस्थाय राघवायाद्य मैथिलि । प्रापयिष्यामि शक्राय हव्यं हुतमिवानलः ॥२३॥
द्रक्ष्यस्यद्यैव वैदेहि राघवं सहलक्ष्मणम् । व्यवसायसमायुक्तं विष्णुं दैत्यवधे यथा ॥२४॥
त्वद्दर्शनकृतोत्साहमाश्रमस्थं महाबलम् । पुरंदरमिवासीनं नगराजस्य मूर्धनि ॥२५॥
पृष्ठमारोह मे देवि मा विकाङ्क्षस्व शोभने । योगमन्विच्छ रामेण शशाङ्केनेव रोहिणी ॥२६॥
कथयन्तीव शशिना संगमिष्यसि रोहिणी । मत्पृष्ठमधिरोह त्वं तराकाशं महार्णवम् ॥२७॥
नहि मे सम्प्रयातस्य त्वामितो नयतोऽङ्गने । अनुगन्तुं गतिं शक्ताः सर्वे लङ्कानिवासिनः ॥२८॥
यथैवाहमिह प्राप्तस्तथैवाहमसंशयम् । यास्यामि पश्य वैदेहि त्वामुद्यम्य विहायसम् ॥२९॥

To Sītā, who was speaking volubly as aforesaid, (nay) who had been emaciated through grief on account of (her separation from) Śrī Rāma, her face bathed in tears, the monkey, Hanumān, submitted as follows:—(19) "Leading a huge army, full of monkeys and bears, Śrī Rāma will surely hasten (to Lankā) the moment he hears my report. (20) Or I myself shall deliver you from this calamity caused by the ogre (Rāvaṇa) this very day. (Please) climb up my back, O irreproachable lady ! (21) I shall easily leap across the sea even after placing you on my back; for I can carry on my back (the whole of) Lankā, Rāvaṇa and all. (22) I shall transport you this (very) day, O princess of Mithila, to Śrī Rāma (a scion of Raghu) staying on Mount Prasravaṇa, (even) as the sacred fire conveys the oblations thrown into it to Indra (for whom they are intended.). (23) You will see this very day Śrī Rāma (a scion of Raghu), accompanied by Lakṣmaṇa—Śrī Rāma, who (in his determination to exterminate the ogres) resembles Lord Viṣṇu, full of determination to destroy the demons, is endowed with extraordinary might and resolved to see you and remains seated in his hermitage (even) as Indra (the destroyer of strongholds) on a summit of Mount Meru (the king of mountains), O Sītā !

(24-25) Mount on my back, O godlike lady! Do not show reluctance, O charming one! Seek to be united with Śrī Rāma even as Rohiṇī* is with (the deity presiding over) the moon (marked with the figure of a hare). (26) You will be united with Śrī Rāma as Rohiṇī with the moon-god, the very moment as it were, you say that you wish to be so united. (Pray) climb up my back and reach beyond the vast sea through space (the very next moment as it were). (27) Surely all the dwellers in Lankā will not be able to follow my speed (even) as I depart from this place bearing you (on my back), O fair one! (28) Lo, bearing you (on my back), O princess of the Videha territory, I shall undoubtedly return through space precisely as I came here." (29)

मैथिली तु हरिश्रेष्ठाच्छ्रुत्वा वचनमद्भुतम् । हर्षविस्मितसर्वाङ्गी हनूमन्तमथाब्रवीत् ॥३०॥
हनूमन् दूरमध्वानं कथं मां नेतुमिच्छसि । तदेव खलु ते मन्ये कपित्वं हरियूथप ॥३१॥
कथं चाल्पशरीरस्त्वं मामितो नेतुमिच्छसि । सकाशं मानवेन्द्रस्य भर्तुर्मे प्लवगर्षभ ॥३२॥
सीतायास्तु वचः श्रुत्वा हनूमान् मारुतात्मजः । चिन्तयामास लक्ष्मीवान् नवं परिभवं कृतम् ॥३३॥
न मे जानाति सत्त्वं वा प्रभावं वासितेक्षणा । तस्मात् पश्यतु वैदेही यद् रूपं मम कामतः ॥३४॥
इति संचिन्त्य हनुमांस्तदा प्लवगसत्तमः । दर्शयामास सीतायाः स्वरूपमरिमर्दनः ॥३५॥
स तस्मात् पादपाद् धीमानाप्लुत्य प्लवगर्षभः । ततो वर्धितुमारेभे सीताप्रत्ययकारणात् ॥३६॥
मेरुमन्दरसंकाशो बभौ दीप्तानलप्रभः । अग्रतो व्यवतस्थे च सीताया वानरर्षभः ॥३७॥
हरिः पर्वतसंकाशस्ताम्रवक्त्रो महाबलः । वज्रदंष्ट्रनखो भीमो वैदेहीमिदमब्रवीत् ॥३८॥
सपर्वतवनोद्देशां साट्टप्राकारतोरणाम् । लङ्कामिमां सनाथां वा नयितुं शक्तिरस्ति मे ॥३९॥
तदवस्थाप्यतां बुद्धिरलं देवि विकाङ्क्षया । विशोकं कुरु वैदेहि राघवं सहलक्ष्मणम् ॥४०॥

Thrilled all over with joy to hear the (aforesaid) wonderful proposal from Hanumān (the foremost of monkeys), Sītā (a princess of Mithila) for her part forthwith replied (as follows) to Hanumān:—"How do you intend to take me, O Hanumān, to (such) a long distance from this place? Indeed I look upon the aforesaid proposal (of yours) to be precisely monkey-like, O leader of monkey hordes! (30-31) How do you intend to take me from this place, diminutive of form that you are, to the presence of my royal husband, O jewel among monkeys?" (32) Hearing the question of Sītā, the glorious Hanumān, son of the wind-god, thought it to be the first affront (of its kind) offered (to him). (33) (He said to himself): "The dark-eyed lady does not know my strength nor my power. Let the princess of the Videha territory, therefore, behold the form that I can assume at will." (34) Thinking thus, Hanumān, the foremost of monkeys and the destroyer of his enemies, revealed his form to Sītā on that occasion. (35) Leaping down from that tree (beneath which she stood), that wise leader of monkeys then began to grow (in size) in order to inspire confidence in Sītā. (36) Hanumān (the foremost of monkeys) looked like Mount Meru or Mount Mandara and stood in front of Sītā, shining brightly like a blazing fire. (37) The redoubtable monkey, who resembled a mountain, had a coppery countenance with adamantine teeth and nails and was endowed with extraordinary might, submitted as follows to Sītā (a princess of the Videha territory):—(38) "There is capacity in me to carry this (entire city of) Lankā including its hills and woodlands as well as its market-places, defensive walls and arches and with its (very) lord (Rāvaṇa). (39) Therefore, let your mind be settled, O godlike lady, and have done with hesitation. Rid Śrī Rāma (a scion of Raghu) along with Lakṣmaṇa of grief, O princess of the Videha territory!" (40)

---

* A consort of the moon-god, presiding over a constellation of the same name.

तं दृष्ट्वाचलसंकाशमुवाच जनकात्मजा । पद्मपत्रविशालाक्षी मारुतस्यौरसं सुतम् ॥४१॥
तव सत्त्वं बलं चैव विजानामि महाकपे । वायोरिव गतिश्चापि तेजश्चाग्नेरिवाद्भुतम् ॥४२॥
प्राकृतोऽन्यः कथं चेमां भूमिमागन्तुमर्हति । उदधेरप्रमेयस्य पारं वानरयूथप ॥४३॥
जानामि गमने शक्तिं नयने चापि ते मम । अवश्यं सम्प्रधार्याशु कार्यसिद्धिरिवात्मनः ॥४४॥
अयुक्तं तु कपिश्रेष्ठ मया गन्तुं त्वया सह । वायुवेगसवेगस्य वेगो मां मोहयेत् तव ॥४५॥
अहमाकाशमासक्ता उपर्युपरि सागरम् । प्रपतेयं हि ते पृष्ठाद् भूयो वेगेन गच्छतः ॥४६॥
पतिता सागरे चाहं तिमिनक्रझषाकुले । भवेयमाशु विवशा यादसामन्नमुत्तमम् ॥४७॥
न च शक्ष्ये त्वया सार्धं गन्तुं शत्रुविनाशन । कलत्रवति संदेहस्त्वयि स्यादप्यसंशयम् ॥४८॥

Finding Hanumān of the size of a mountain, Sītā (daughter of Janaka), who had eyes big as the petals of a lotus, replied (as follows) to the son of the wind-god):—(41) "I know full well your courage and strength, O mighty monkey! Your speed is like that of the wind, while your marvellous brilliance too is like that of fire (itself). (42) How could any other ordinary monkey actually reach this land beyond the vast sea, O leader of hordes of monkeys? (43) I know your power of locomotion as well as your ability to carry me (on your back). The accomplishment of my object too must (however) be determined at once (even) as yours. (44) My going with you, however, O jewel among monkeys, is not proper. Your speed, which is equal to that of the wind, may render me unconscious. (45) Besides, stuck to space, even as you sweep with speed all over the sea, I may actually tumble down from your back. (46) Nay, fallen insensible into the sea, teeming with sharks, crocodiles and giant fish, I may become the excellent food of aquatic creatures. (47) For other reasons too, O destroyer of foes, I shall not be able to go with you. Suspicion of the ogres will undoubtedly fall on you as you will go with a lady (on your back). (48)

ह्रियमाणां तु मां दृष्ट्वा राक्षसा भीमविक्रमाः । अनुगच्छेयुरादिष्टा रावणेन दुरात्मना ॥४९॥
तैस्त्वं परिवृतः शूरैः शूलमुद्गरपाणिभिः । भवेस्त्वं संशयं प्राप्तो मया वीर कलत्रवान् ॥५०॥
सायुधा बहवो व्योम्नि राक्षसास्त्वं निरायुधः । कथं शक्ष्यसि संयातुं मां चैव परिरक्षितुम् ॥५१॥
युध्यमानस्य रक्षोभिस्ततस्तैः क्रूरकर्मभिः । प्रपतेयं हि ते पृष्ठाद् भयार्ता कपिसत्तम ॥५२॥
अथ रक्षांसि भीमानि महान्ति बलवन्ति च । कथंचित् साम्पराये त्वां जयेयुः कपिसत्तम ॥५३॥
अथवा युध्यमानस्य पतेयं विमुखस्य ते । पतितां च गृहीत्वा मां नयेयुः पापराक्षसाः ॥५४॥
मां वा हरेयुस्त्वद्धस्ताद् विशसेयुरथापि वा । अनवस्थौ हि दृश्येते युद्धे जयपराजयौ ॥५५॥
अहं वापि विपद्येयं रक्षोभिरभितर्जिता । त्वत्प्रयत्नो हरिश्रेष्ठ भवेन्निष्फल एव तु ॥५६॥
कामं त्वमपि पर्याप्तो निहन्तुं सर्वराक्षसान् । राघवस्य यशो हीयेत् त्वया शस्तैस्तु राक्षसैः ॥५७॥
अथवाऽऽदाय रक्षांसि न्यसेयुः संवृते हि माम् । यत्र ते नाभिजानीयुर्हरयो नापि राघवः ॥५८॥
आरम्भस्तु मदर्थोऽयं ततस्तव निरर्थकः ।

"Enjoined by the evil-minded Rāvaṇa, ogres of terrible prowess will surely pursue you on seeing me being borne away (by you). (49) Surrounded by the heroic ogres carrying darts and clubs in their hands, and accompanied by a lady in me, you will fall into danger. (50) There will be numerous ogres equipped with arms in space; how (then) will you be able to fight them, as also to protect me, unarmed that you are? (51) Stricken with fear, O jewel among monkeys, I may then fall down from your back while you are contending with those ogres of cruel deeds. (52) In case the ogres, who are terrible, huge and mighty, are somehow able to overcome you in conflict, or if I slip when you have turned your eyes away (from me) while fighting (with them), the sinful ogres may bear me away, laying hold on me when fallen. (53-54) Or they may wrest me from your grasp or even kill me afterwards; for victory and defeat in combat are found to be uncertain. (55) Or I may even die when intimidated by the ogres. Your endeavour (to take me to the presence of Śrī Rāma) may in that case prove utterly futile, O jewel among monkeys! (56) Although even you are able to kill all the ogres, the fame of Śrī Rāma (a scion of Raghu) may suffer diminution because of the ogres having been killed by you. (57) Or, bearing me away, the ogres may actually lodge me in a secret place, where neither those monkeys nor Śrī Rāma (a scion of Raghu) may know anything about me. (58) This adventure of yours on my account will then have been in vain.

त्वया हि सह रामस्य महानागमने गुणः ॥ ५९ ॥
मयि जीवितमायत्तं राधवस्यामितौजसः । भ्रातॄणां च महाबाहो तव राजकुलस्य च ॥ ६० ॥
तौ निराशौ मदर्थे च शोकसंतापकर्शितौ । सह सर्वर्क्षहरिभिस्त्यक्ष्यतः प्राणसंग्रहम् ॥ ६१ ॥
भर्तुर्भक्तिं पुरस्कृत्य रामादन्यस्य वानर । नाहं स्प्रष्टुं स्वतो गात्रमिच्छेयं वानरोत्तम ॥ ६२ ॥
यदहं गात्रसंस्पर्शं रावणस्य गता बलात् । अनीशा किं करिष्यामि विनाथा विवशा सती ॥ ६३ ॥
यदि रामो दशग्रीवमिह हत्वा सराक्षसम् । मामितो गृह्य गच्छेत तत् तस्य सदृशं भवेत् ॥ ६४ ॥
श्रुताश्च दृष्टा हि मया पराक्रमा महात्मनस्तस्य रणावमर्दिनः ।
न देवगन्धर्वभुजंगराक्षसा भवन्ति रामेण समा हि संयुगे ॥ ६५ ॥
समीक्ष्य तं संयति चित्रकार्मुकं महाबलं वासवतुल्यविक्रमम् ।
सलक्ष्मणं को विषहेत राघवं हुताशनं दीप्तमिवानिलेरितम् ॥ ६६ ॥
सलक्ष्मणं राघवमाजिमर्दनं दिशागजं मत्तमिव व्यवस्थितम् ।
सहेत को वानरमुख्य संयुगे युगान्तसूर्यप्रतिमं शरार्चिषम् ॥ ६७ ॥
स मे कपिश्रेष्ठ सलक्ष्मणं प्रियं सयूथपं क्षिप्रमिहोपपादय ।
चिराय रामं प्रति शोककर्शितां कुरुष्व मां वानरवीर हर्षिताम् ॥ ६८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंशः सर्गः ॥ ३७ ॥

"A great advantage indeed lies in Śrī Rāma's advent with you. (59) The life of Śrī Rāma (a scion of Raghu), who is endowed with immeasurable strength, as well as of his (three younger) brothers, as also of the house of your king (Sugrīva) is dependent on me, O mighty-armed monkey! (60) Despondent and emaciated through grief and agony on my account, the two princes (Śrī Rāma and Lakṣmaṇa) will give up their hold on life along with all the bears and monkeys. (61) Keeping (as I do) devotion to my lord in the forefront, O monkey, I do not wish to touch of my own free will the body of anyone other than Śrī Rāma, O jewel among monkeys ! (62) That I was forced into contact with Rāvaṇa was because, being helpless, without a protector and having lost control of myself, I could not do anything. (63) If, having killed Rāvaṇa along with the (other) ogres on this soil, and recovering me, Śrī Rāma departs from this place, that would be worthy of him. (64) The heroic achievements of that exalted soul,, capable of crushing the enemy in combat, have been heard of, nay, actually witnessed by me. Not even gods, Gandharvas, Nāgas and ogres (combined) can in fact be a match for Śrī Rāma on the field of battle. (65) Who, having vividly perceived Śrī Rāma (a scion of Raghu),—who is endowed with extraordinary might and is equal in prowess to Indra (the ruler of gods),—accompanied by Lakṣmaṇa and armed with a bright bow and (as such) resembling a fire fanned by a blast and burst into flames, would (dare) withstand him ? (66) Who can, O jewel among monkeys, resist Śrī Rāma (a scion of Raghu), capable of crushing the enemy in combat, and firmly stationed on the field of battle like an elephant guarding a quarter in rut and resembling the sun at the end of creation with the arrows as its rays ? (67) Therefore, O jewel among monkeys, bring here with all speed my beloved lord along with Lakṣmaṇa and the leaders of monkey hordes. Bring joy to me, O gallant monkey, emaciated (as I am) through grief for long on account of Śrī Rāma. (68)

Thus ends Canto Thirty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Chitrakoot mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token.

ततः स कपिशार्दूलस्तेन वाक्येन तोषितः । सीतामुवाच तच्छ्रुत्वा वाक्यं वाक्यविशारदः ॥१॥
युक्तरूपं त्वया देवि भाषितं शुभदर्शने । सदृशं स्त्रीस्वभावस्य साध्वीनां विनयस्य च ॥२॥
स्त्रीत्वान्न त्वं समर्थासि सागरं व्यतिवर्तितुम् । मामधिष्ठाय विस्तीर्णं शतयोजनमायतम् ॥३॥
द्वितीयं कारणं यच्च ब्रवीषि विनयान्विते । रामादन्यस्य नार्हामि संसर्गमिति जानकि ॥४॥
एतत् ते देवि सदृशं पत्न्यास्तस्य महात्मनः । का ह्यन्या त्वामृते देवि ब्रूयाद् वचनमीदृशम् ॥५॥
श्रोष्यते चैव काकुत्स्थः सर्वं निरवशेषतः । चेष्टितं यत् त्वया देवि भाषितं च ममाग्रतः ॥६॥
कारणैर्बहुभिर्देवि रामप्रियचिकीर्षया । स्नेहप्रस्कन्नमनसा मयैतत् समुदीरितम् ॥७॥
लङ्काया दुष्प्रवेशत्वाद् दुस्तरत्वान्महोदधेः । सामर्थ्यादात्मनश्चैव मयैतत् समुदीरितम् ॥८॥

इच्छामि त्वां समानेतुमद्यैव रघुनन्दिना । गुरुस्नेहेन भक्त्या च नान्यथा तदुदाहृतम् ॥ ९ ॥
यदि नोत्सहसे यातुं मया सार्धमनिन्दिते । अभिज्ञानं प्रयच्छ त्वं जानीयाद् राघवो हि यत् ॥१०॥

Hearing the foregoing reply, that tiger among monkeys, who was gratified by the aforesaid plea, and was a past-master in expression, thereupon submitted to Sītā (as follows):—(1) "What has been uttered by you, O divine lady of charming aspect, is most proper, being in accord with your feminine nature, and with modesty characteristic of virtuous ladies. Mounting on my back, you will not be able to cross the vast sea, a hundred Yojanas (or eight hundred miles) wide, because of your being a woman. (2-3) Again, the second plea which you have given (for not accepting my offer to take you across the sea on my back to the presence of Śrī Rāma), O daughter of Janaka, full of modesty (as you are), saying 'I ought not to touch a male other than Śrī Rāma' is (but) worthy of you, a consort of that exalted soul, O godlike lady! For what woman other than you can put forward such a plea, O divine lady? (4-5) Nay, Śrī Rāma (a scion of Kakutstha) will certainly hear fully (from my lips) all that has been done and said by you in my presence, O godlike lady! (6) For many reasons and with intent to do what pleases Śrī Rāma this proposal was made by me with a mind moistened with affection, O divine lady! (7) This proposal was made by me because Lankā is difficult to penetrate, the vast sea is difficult to cross and because of my own capacity (to take you across the sea). (8) I wished to reunite you with Śrī Rāma (the delight of the Raghus) this very day. (Hence) that proposal was made (by me) out of affection for the venerable Śrī Rāma and out of devotion (to you), not for any other reason. (9) If you are unable to come with me, O irreproachable lady, (pray) let me have some token by means of which Śrī Rāma (a scion of Raghu) may come to know that I have for certain met you." (10)

एवमुक्ता हनुमता सीता सुरसुतोपमा । उवाच वचनं मन्दं बाष्पप्रग्रथिताक्षरम् ॥११॥
इदं श्रेष्ठमभिज्ञानं ब्रूयास्त्वं तु मम प्रियम् । शैलस्य चित्रकूटस्य पादे पूर्वोत्तरे पदे ॥१२॥
तापसाश्रमवासिन्याः प्राज्यमूलफलोदके । तस्मिन् सिद्धाश्रिते देशे मन्दाकिन्यविदूरतः ॥१३॥
तस्योपवनखण्डेषु नानापुष्पसुगन्धिषु । विहृत्य सलिले क्लिन्नो ममाङ्के समुपाविशः ॥१४॥
ततो मांससमायुक्तो वायसः पर्यतुण्डयत् । तमहं लोष्टमुद्यम्य वारयामि स्म वायसम् ॥१५॥
दारयन् स च मां काकस्तत्रैव परिलीयते । न चाप्युपारमन्मांसाद् भक्षार्थी बलिभोजनः ॥१६॥
उत्कर्षन्त्यां च रशनां क्रुद्धायां मयि पक्षिणे । स्रंसमाने च वसने ततो दृष्टा त्वया ह्यहम् ॥१७॥
त्वया विहसिता चाहं क्रुद्धा संलज्जिता तदा । भक्ष्यगृद्धेन काकेन दारिता त्वामुपागता ॥१८॥
ततः श्रान्ताहमुत्सङ्गमासीनस्य तवाविशम् । क्रुध्यन्तीव प्रहृष्टेन त्वयाहं परिसान्त्विता ॥१९॥
बाष्पपूर्णमुखी मन्दं चक्षुषी परिमार्जती । लक्षिताहं त्वया नाथ वायसेन प्रकोपिता ॥२०॥
परिश्रमाच्च सुप्ता हे राघवाङ्केऽस्म्यहं चिरम् । पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः ॥२१॥

Requested thus by Hanumān, Sītā, who resembled the daughter of a god, replied as follows in faint accents, her voice choked with tears:—(11) "(Please) deliver you to my darling without fail the most excellent token in the shape of the following message; 'Having sported in water in the groves, redolent with the fragrance of various flowers, of the well-known region inhabited by Siddhas and rich in roots, fruits and water, not very far from the Mandākinī river, on a small hill adjacent to the Chitrakoota mountain on its north-eastern side, you sat down dripping on my lap, while I was living in a hermitage fit for ascetics. (12-14) Thereupon a crow, greedy of flesh, began to peck me. Picking up a clod of earth I kept the crow back. (15) In order to pierce me, the said crow, however, who lived on fragments of food offered at meals, remained in hiding on that very spot and would not leave its prey, desirous as it was of food. (16) As my skirt slipped while I was pulling its string (in order to tighten it), angry as I was at the bird, I was actually seen by you in that state and laughed at. I felt nettled and abashed at that moment. Pecked (once more) by the crow, who was avid of food, I sought shelter with you. (17-18) Feeling exhausted, I sought your lap as though angry, seated as you were, and was duly comforted by you, fully delighted (as I was with your presence). (19) Gently wiping my eyes, my face bathed in tears, I was marked by you, O lord, as having been annoyed by the crow.' (20) Nay, due to exhaustion, O Hanumān, I lay asleep in the arms of Śrī Rāma (a scion of Raghu) for long. And Śrī Rāma (thr eldest brother of Bharata) in his turn lay fast asleep in my arms. (21)

स तत्र पुनरेवाथ वायसः समुपागमत् ।
ततः सुप्तप्रबुद्धां मां राघवाङ्कात् समुत्थिताम् । वायसः सहसाऽगम्य विददार स्तनान्तरे ॥२२॥
पुनः पुनरथोत्पत्य विददार स मां भृशम् । ततः समुत्थितो रामो मुक्तैः शोणितबिन्दुभिः ॥२३॥
स मां दृष्ट्वा महाबाहुर्वितुन्नां स्तनयोस्तदा । आशीविष इव क्रुद्धः श्वसन् वाक्यमभाषत ॥२४॥
केन ते नागनासोरु विक्षतं वै स्तनान्तरम् । कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना ॥२५॥
वीक्षमाणस्ततस्तं वै वायसं समवैक्षत । नखैः सरुधिरैस्तीक्ष्णैर्मामेवाभिमुखं स्थितम् ॥२६॥
पुत्रः किल स शक्रस्य वायसः पततां वरः । धरान्तरं गतः शीघ्रं पवनस्य गतौ समः ॥२७॥
ततस्तस्मिन् महाबाहुः कोपसंवर्तितेक्षणः । वायसे कृतवान् क्रूरां मतिं मतिमतां वरः ॥२८॥
स दर्भसंस्तराद् गृह्य ब्रह्मणोऽस्त्रेण योजयत् । स दीप्त इव कालाग्निर्जज्वालाभिमुखो द्विजम् ॥२९॥
स तं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति । ततस्तु वायसं दर्भः सोऽम्बरेऽनुजगाम ह ॥३०॥

"Meantime (while Śrī Rāma was lying asleep in my arms) the same crow appeared on the scene once more. Descending all of a sudden, the crow presently clawed me in the breasts (even) as I awoke from slumber and rose from the arms of Śrī Rāma (a scion of Raghu). (22) Flying up again, it forthwith tore me grievously once more. At the touch of drops of blood discharged (from the wound), Śrī Rāma presently awoke (from sleep). (23) Incensed to see me lacerated at (both) the breasts, and hissing like a venomous serpent, he then spoke as follows:—'By whom have your breasts been actually wounded, O lady with thighs resembling the proboscis of an elephant ? Who is playing with an angry five-headed serpent ?' (24-25) Gazing all round, he thereupon actually perceived that crow sitting with its face turned towards me alone, its sharp claws stained with blood. (26) That crow, the foremost of birds, was, they say, no other than the son of Indra (the ruler of gods), who had quickly descended (from the heaven) to the earth, vying as he did with the wind in speed. (27) His eyes rolling through fury, the mighty-armed prince, the foremost of the wise, made a cruel resolve with regard to that crow. (28) Taking a blade of the (sacred) Kuśa grass from his mat, he charged it with the potency of the mystic missile presided over by

Brahmā (the creator). It burst into flames like the blazing fire of universal destruction before the bird. (29) He hurled that fiery blade of the (sacred) Kuśa grass at the aforesaid crow. Presently that blade of the (sacred) Kuśa grass for its part actually followed the crow through the air. (30)

अनुसृष्टस्तदा काको जगाम विविधां गतिम् । त्राणकाम इमं लोकं सर्वं वै विचचार ह ॥३१॥
स पित्रा च परित्यक्तः सर्वैश्च परमर्षिभिः । त्रींल्लोकान् सम्परिक्रम्य तमेव शरणं गतः ॥३२॥
स तं निपतितं भूमौ शरण्यः शरणागतम् । वधार्हमपि काकुत्स्थः कृपया पर्यपालयत् ॥३३॥
परिद्यूनं विवर्णं च पतमानं तमब्रवीत् । मोघमस्त्रं न शक्यं तु ब्राह्मं कर्तुं तदुच्यताम् ॥३४॥
ततस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम् । दत्त्वा तु दक्षिणं नेत्रं प्राणेभ्यः परिरक्षितः ॥३५॥
स रामाय नमस्कृत्वा राज्ञे दशरथाय च । विसृष्टस्तेन वीरेण प्रतिपेदे स्वमालयम् ॥३६॥
मत्कृते काकमात्रेऽपि ब्रह्मास्त्रं समुदीरितम् । कस्माद् यो माहरत् त्वत्तः क्षमसे तं महीपते ॥३७॥
स कुरुष्व महोत्साहां कृपां मयि नरर्षभ । त्वया नाथवती नाथ ह्यनाथा इव दृश्यते ॥३८॥
आनृशंस्यं परो धर्मस्त्वत्त एव मया श्रुतम् । जानामि त्वां महावीर्यं महोत्साहं महाबलम् ॥३९॥
अपारवारमक्षोभ्यं गाम्भीर्यात् सागरोपमम् । भर्तारं ससमुद्राया धरण्या वासवोपमम् ॥४०॥
एवमस्त्रविदां श्रेष्ठो बलवान् सत्त्ववानपि । किमर्थमस्त्रं रक्षःसु न योजयसि राघव ॥४१॥

"Seeking protection when given chase, to (by the missile), the crow then sought various asylums and thus actually ranged this whole universe: so it is said. (31) Having duly travelled through (all) the three worlds (the earth, heaven and the region lying between them), nay, deserted by his father (Indra) and all the greatest Ṛṣis, he sought Śrī Rāma alone as his refuge. (32) Out of compassion the celebrated Śrī Rāma (a scion of Kakutstha), who was fit to protect him, spared the crow, who had sought shelter with him and fallen on the ground, though deserving of death. (33) Even as he was falling, Śrī Rāma said to the crow whose energy had been exhausted and who had grown pale (through fear):—"The missile presided over by Brahmā cannot in any case be rendered ineffectual: it may (therefore) be pointed out how to make it effectual.' (34) Then Śrī Rāma destroyed the right eye of the crow. Since he had actually sacrificed his right eye, he was spared for life. (35) Having made obeisance to Śrī Rāma and (mentally) to (his father) King Daśaratha, when dismissed by that hero, he returned to his abode. (36) (Addressing Śrī Rāma again, as though present before her) a missile presided over by Brahmā was discharged (by you) at a mere crow on my behalf. How (then), O ruler of the earth, do you bear with him who wrested me from you? (37) Such that you are, (pray) show compassion to me with great vigour, O jewel among men ! She who has her lord in you, O lord, actually looks like one without any protector. (38) From you alone have I heard that (motiveless) compassion is the highest virtue. (Nay) I know you to be endowed with extraordinary valour, extraordinary vigour and extraordinary might, limitless (in time or space), incapable of being disturbed and resembling the ocean in profundity, the lord of the earth including the oceans and a compeer of Indra (the lord of paradise). (39-40) Wherefore, O scion of Raghu, do you not employ your missiles against the ogres, even though you are as aforesaid the foremost of those proficient in the use of missiles, mighty and full of courage? (41)

न नागा नापि गन्धर्वा न सुरा न मरुद्गणाः । रामस्य समरे वेगं शक्ताः प्रतिसमीहितुम् ॥४२॥

तस्य वीर्यवतः कच्चिद् यद्यस्ति मयि सम्भ्रमः । किमर्थं न शरैस्तीक्ष्णैः क्षयं नयति राक्षसान् ॥४३॥
भ्रातुरादेशमादाय लक्ष्मणो वा परंतपः । कस्य हेतोर्न मां वीरः परित्राति महाबलः ॥४४॥
यदि तौ पुरुषव्याघ्रौ वाय्विन्द्रसमतेजसौ । सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः ॥४५॥
ममैव दुष्कृतं किंचिन्महदस्ति न संशयः । समर्थावपि तौ यन्मां नावेक्षेते परंतपौ ॥४६॥

(Turning to Hanumān) "Neither Nāgas nor Gandharvas (celestial musicians), nor gods nor the Maruts (the forty-nine wind-gods) are able to resist the onrush of Śrī Rāma in combat. (42) If there (still) exists any regard for me in the heart of that powerful prince, wherefore does he not destroy the ogres with his sharp arrows? (43) Or why does not the heroic Lakṣmaṇa, the scourge of the foes, (uay) who is endowed with extraordinary might, deliver me, taking leave of his eldest (half-) brother? (44) (If) those two tigers among men, who are equal to Indra and the wind-god in energy, are difficult to be overcome even by gods, wherefore do they disregard me? (45) Some major sin of mine alone comes in the way in that those twin scourges of their foes, do not take care of me, even though they are able to do so: there is no doubt about it." (46)

वैदेह्या वचनं श्रुत्वा करुणं साश्रु भाषितम् । अथाब्रवीन्महातेजा हनूमान् हरियूथपः ॥४७॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे । रामे दुःखाभिपन्ने तु लक्ष्मणः परितप्यते ॥४८॥
कथंचिद् भवती दृष्टा न कालः परिशोचितुम् । इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि शोभने ॥४९॥
तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ । त्वद्दर्शनकृतोत्साहौ लोकान् भस्मीकरिष्यतः ॥५०॥
हत्वा च समरक्रूरं रावणं सहबान्धवम् । राघवस्त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यति ॥५१॥
ब्रूहि यद् राघवो वाच्यो लक्ष्मणश्च महाबलः । सुग्रीवो वापि तेजस्वी हरयो वा समागताः ॥५२॥

Hearing the (aforesaid) piteous appeal uttered by Sītā (a princess of the Videha territory) with tears (in her eyes), Hanūmān, a leader of monkey hordes, who was endowed with extraordinary energy, forthwith replied (as follows):—"I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow. (47-48) Somehow you have been discovered (by me); (hence) this is not the time for grieving. From this (very) hour you will see the end of your woes (drawing near), O charming lady! (49) Both the aforesaid princes, who are tigers among men and are endowed with extraordinary might, and who are determined to see you, will reduce (all) the ogres to ashes. (50) Nay, killing Rāvaṇa, who is ferocious on the field of battle, along with his kinsfolk, Śrī Rāma (a scion of Raghu), O large-eyed lady, will take you back to his own city. (51) (Now, please) communicate what message is to be delivered (by me on your behalf) to Śrī Rāma (a scion of Raghu) as well as to Lakṣmaṇa, who is endowed with extraordinary might, or even to Sugrīva, who is full of energy, or to the monkeys assembled (at Kiṣkindhā)." (52)

इत्युक्तवति तस्मिंश्च सीता पुनरथाब्रवीत् । कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी ॥५३॥
तं ममार्थे सुखं पृच्छ शिरसा चाभिवादय । स्रजश्च सर्वरत्नानि प्रियायाश्च वराङ्गनाः ॥५४॥
ऐश्वर्यं च विशालायां पृथिव्यामपि दुर्लभम् । पितरं मातरं चैव सम्मान्याभिप्रसाद्य च ॥५५॥

अनुप्रव्रजितो रामं सुमित्रा येन सुप्रजाः । आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम् ॥५६॥
अनुगच्छति काकुत्स्थं भ्रातरं पालयन् वने । सिंहस्कन्धो महाबाहुर्मनस्वी प्रियदर्शनः ॥५७॥
पितृवद् वर्तते रामे मातृवन्मां समाचरत् । ह्रियमाणां तदा वीरो न तु मां वेद लक्ष्मणः ॥५८॥
वृद्धोपसेवी लक्ष्मीवाञ्शक्तो न बहुभाषिता । राजपुत्रप्रियश्रेष्ठः सदृशः श्वशुरस्य मे ॥५९॥
मत्तः प्रियतरो नित्यं भ्राता रामस्य लक्ष्मणः । नियुक्तो धुरि यस्यां तु तामुद्वहति वीर्यवान् ॥६०॥
यं दृष्ट्वा राघवो नैव वृत्तमार्यमनुस्मरत् । स ममार्थाय कुशलं वक्तव्यो वचनान्मम ॥६१॥
मृदुर्नित्यं शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः । यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत् ॥६२॥
त्वमस्मिन् कार्यनिर्वाहे प्रमाणं हरियूथप । राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ॥६३॥

Hanumān having spoken as aforesaid, Sītā too further spoke forthwith (as follows):—"Make on my behalf inquiries concerning the welfare of that protector of the world whom the high-minded Kausalyā brought forth, and greet him with your head bent low. Inquiries concerning welfare should be addressed on my behalf and in my name to Lakṣmaṇa, that heroic and powerful (younger half-) brother of Śrī Rāma, who, having renounced garlands and all kinds of jewels as well as women who were agreeable and excellent, nay, a dominion which was hard to attain on this vast globe, and even in heaven, as also unsurpassed felicity, and having offered profound respects to and pacified his father and mother, followed Śrī Rāma (in the latter's exile), nay, because of whom Sumitrā has earned the title of a blessed mother, (nay) whose mind is given to piety, who follows his (eldest half-) brother, Śrī Rāma (a scion of Kakutstha) with devotion in the forest watching over him (as a bodyguard), who has shoulders (broad) like those of a lion, is mighty-armed, steady-minded, and pleasing to look upon, who behaves towards Śrī Rāma as towards his father and treated me as his (own) mother, who did not know at all of my being borne away at the time of the occurrence, who serves his elders, is glorious and energetic, yet measured in speech, who is the foremost of those beloved of that prince (Śrī Rāma) and a replica (in gallantry) of my father-in-law (King Daśaratha), who is ever dearer to Śrī Rāma (even) than I and who willingly and efficiently shoulders the responsibility with which he is saddled and on seeing whom Śrī Rāma (a scion of Raghu) ceases to remember his deceased father. (53-61) Nay, the inquiry should be addressed to him in such a way that Lakṣmaṇa, an ever mild, pure and clever darling of Śrī Rāma, O jewel among monkeys, may bring my woes to an end. (62) You are up to the accomplishment of this task, O leader of monkey hordes! By your effort alone can Śrī Rāma (a scion of Raghu) be active in my behalf. (63)

इदं ब्रूयाश्च मे नाथं शूरं रामं पुनः पुनः । जीवितं धारयिष्यामि मासं दशरथात्मज ॥६४॥
ऊर्ध्वं मासान्न जीवेयं सत्येनाहं ब्रवीमि ते ।
रावणेनोपरुद्धां मां निकृत्या पापकर्मणा । त्रातुमर्हसि वीर त्वं पातालादिव कौशिकीम् ॥६५॥
ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणिं शुभम् । प्रदेयो राघवायेति सीता हनुमते ददौ ॥६६॥
प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम् । अङ्गुल्या योजयामास नह्यस्य प्राभवद् भुजः ॥६७॥
मणिरत्नं कपिवरः प्रतिगृह्याभिवाद्य च । सीतां प्रदक्षिणं कृत्वा प्रणतः पार्श्वतः स्थितः ॥६८॥
हर्षेण महता युक्तः सीतादर्शनजेन सः । हृदयेन गतो रामं लक्ष्मणं च सलक्षणम् ॥६९॥

मणिवरमुपगृह्य तं महार्हं जनकनृपात्मजया धृतं प्रभावात् ।
गिरिवरपवनावधूतमुक्तः सुखितमनाः प्रतिसंक्रमं प्रपेदे ॥ ७० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टात्रिंशः सर्गः ॥ ३८ ॥

"Also (please) submit again and again to my lord, the valiant Śrī Rāma, as follows:—'I am going to survive (only) a month, O son of Daśaratha! (64) I shall not live beyond a month: I swear to you by truth. You ought to rescue me, confined (as I am) by Rāvaṇa of sinful deeds and subjected to persecution (at the hands of ogresses), O heroic prince, (even) as Lord Viṣṇu (in His descent as the Divine Boar) rescued Goddess Earth (born in the line of Sage Kauśika) from Pātāla (the nethermost subterranean region).' (65) Untying the bright divine jewel for her head tied in her garment, Sītā thereupon gave it to Hanumān, saying that it might be delivered to Śrī Rāma (a scion of Raghu). (66) Taking (from Sītā's hand) the excellent jewel, which was unsurpassed (in value), the hero (Hanumān) placed it on his finger since his arm (even though he had resumed his former tiny form) was too thick for it. (67) Taking and greeting the excellent jewel and walking round Sītā clockwise (as a mark of respect), Hanumān (the foremost of monkeys) stood bent low by her side. (68) Filled with great delight born of Sītā's discovery, he mentally sought (the presence of) Śrī Rāma and Lakṣmaṇa, who was endowed with auspicious bodily marks. (69) Rejoiced at heart to receive that valuable superb jewel, borne (on her person) by the daughter of King Janaka by dint of her occult power (so that it remained unnoticed by the ogresses all the while), and (thus) resembling one who was (once) shaken by a blast coming from (the top of) a huge mountain and (then) delivered from it, Hanumān prepared to set out on his return journey. (70)

Thus ends Canto Thirty eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea.

मणिं दत्त्वा ततः सीता हनूमन्तमथाब्रवीत् । अभिज्ञानमभिज्ञातमेतद् रामस्य तत्त्वतः ॥ १ ॥
मणिं दृष्ट्वा तु रामो वै त्रयाणां संस्मरिष्यति । वीरो जनन्या मम च राज्ञो दशरथस्य च ॥ २ ॥
स भूयस्त्वं समुत्साहचोदितो हरिसत्तम । अस्मिन् कार्यसमुत्साहे प्रचिन्तय यदुत्तरम् ॥ ३ ॥

त्वमस्मिन् कार्यनिर्योगे प्रमाणं हरिसत्तम । तस्य चिन्तय यो यत्नो दुःखक्षयकरो भवेत् ॥ ४ ॥
हनूमन् यत्नमास्थाय दुःखक्षयकरो भव । स तथेति प्रतिज्ञाय मारुतिर्भीमविक्रमः ॥ ५ ॥
शिरसाऽऽवन्द्य वैदेहीं गमनायोपचक्रमे ।

Having parted with her jewel, Sītā then spoke to Hanūmān forthwith as follows:—"This token is fully known to Śrī Rāma in its reality. (1) Seeing the jewel, the heroic Śrī Rāma for his part will surely call to mind three individuals all at once, *viz*, my mother, King Daśaratha and myself (as it was given as a dowry to me by my mother in the presence of my father-in-law). (2) Goaded further by extraordinary zeal, O jewel among monkeys, consider carefully what is to be done next for giving impetus to this work of rescuing me. (3) You (alone) are capable of bringing this task to completion, O jewel among monkeys ! (Please) consider what effort might bring my misfortunes to an end. (4) Remaining active (therefore), O Hanūmān, (pray) terminate my suffering." Giving his assurance in the words "Be it so", and making obeisance to Sītā (a princess of the Videha territory) with his head bent low, Hanumān (son of the wind-god) of redoubtable prowess made ready to depart.

ज्ञात्वा सम्प्रस्थितं देवी वानरं पवनात्मजम् ॥ ६ ॥
बाष्पगद्गदया वाचा मैथिली वाक्यमब्रवीत् । हनूमन् कुशलं ब्रूयाः सहितौ रामलक्ष्मणौ ॥ ७ ॥
सुग्रीवं च सहामात्यं सर्वान् वृद्धांश्च वानरान् । ब्रूयास्त्वं वानरश्रेष्ठ कुशलं धर्मसंहितम् ॥ ८ ॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि ॥ ९ ॥
जीवन्तीं मां यथा रामः सम्भावयति कीर्तिमान् । तत् त्वया हनुमन् वाच्यं वाचा धर्ममवाप्नुहि ॥१०॥
नित्यमुत्साहयुक्तस्य वाचः श्रुत्वा मयेरिताः । वर्धिष्यते दाशरथेः पौरुषं मदवाप्तये ॥११॥
मत्संदेशयुता वाचस्त्वत्तः श्रुत्वैव राघवः । पराक्रमे मतिं वीरो विधिवत् संविधास्यति ॥१२॥

Perceiving the monkey Hanumān (sprung from the loins of the wind-god) fully prepared to leave, Sītā, a princess of Mithila, spoke as follows in a voice choked with tears:—"Communicate my welfare to Śrī Rāma and Lakṣmaṇa together, O Hanūmān ! Nay, make a report in consonance with righteousness regarding my welfare, O jewel among monkeys, to Sugrīva and his ministers, as also to all elderly monkeys. (5—8) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow. (9) My case should be put by you in such a way, O Hanumān, that the illustrious Śrī Rāma may find me alive. Reap the virtue of rendering help to me by your words. (10) The effort of Śrī Rāma (son of Daśaratha), who is ever full of determination to recover me, will be intensified on hearing the words uttered by me. (11) Only after hearing from you the words conveying my message, the heroic Śrī Rāma will duly set his heart on exhibiting his valour." (12)

सीतायास्तद् वचः श्रुत्वा हनूमान् मारुतात्मजः । शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत् ॥१३॥
क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्वृतः । यस्ते युधि विजित्यारीञ्शोकं व्यपनयिष्यति ॥१४॥
नहि पश्यामि मर्त्येषु नासुरेषु सुरेषु वा । यस्तस्य वमतो बाणान् स्थातुमुत्सहतेऽग्रतः ॥१५॥
अप्यर्कमपि पर्जन्यमपि वैवस्वतं यमम् । स हि सोढुं रणे शक्तस्तव हेतोर्विशेषतः ॥१६॥
स हि सागरपर्यन्तां महीं साधितुमर्हति । त्वन्निमित्तो हि रामस्य जयो जनकनन्दिनि ॥१७॥

Placing his joined palms above his head on hearing the aforesaid appeal of Sītā, Hanūmān, sprung from the loins of the wind-god, made the following reply:—(13) "Surrounded by the foremost of monkeys and bears, Śrī Rāma (a scion of Kakutstha), who, having conquered his enemies on the field of battle, will completely drive away your grief, will soon make his appearance (here). (14) I know of none among mortals, demons or gods, who would dare stand before him while he is discharging arrows. (15) Indeed he would be able to withstand in combat even the sun-god, Indra (the rain-god), Yama (the god of retribution), son of the sun-god, particularly for your sake. (16) Śrī Rāma can conquer the earth bounded by the ocean. Hence Śrī Rāma's victory in your cause is certain, O daughter of Janaka !" (17)

तस्य तद् वचनं श्रुत्वा सम्यक् सत्यं सुभाषितम् । जानकी बहु मेने तं वचनं चेदमब्रवीत् ॥१८॥
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः । भर्तृस्नेहान्वितं वाक्यं सौहार्दादनुमानयत् ॥१९॥
यदि वा मन्यसे वीर वसैकाहमरिंदम । कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि ॥२०॥
मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर । अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥२१॥
ततो हि हरिशार्दूल पुनरागमनाय तु । प्राणानामपि संदेहो मम स्यान्नात्र संशयः ॥२२॥
तवादर्शनजः शोको भूयो मां परितापयेत् । दुःखाद्दुःखपरामृष्टां दीपयन्निव वानर ॥२३॥

Hearing the aforesaid reply of Hanumān, which was reasonable, truthful and beautifully worded, the daughter of Janaka held him in great estimation and proceeded to speak as follows. (18) Gazing again and again on Hanumān, who had then made ready to depart, Sītā uttered the following respectful words, expressive of her husband's affection for her, actuated as she was with goodwill (for him):—(19) "If you deem fit, O hero, halt for a day, O tamer of foes ! Resting in some covered place, you may leave tomorrow. (20) Due to your presence, O monkey, I shall be rid for a while, unfortunate as I am, of this violent grief. (21) For, if after that there is any doubt about your return, O tiger among monkeys, there is uncertainty of my survival too: there is no doubt about it. (22) Grief born of your absence, O monkey, will torment me further, burning me, as it were, seized (as I already am) with agony after agony. (23)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः । सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर ॥२४॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥२५॥
त्रयाणामेव भूतानां सागरस्येह लङ्घने । शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा ॥२६॥
तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे । किं पश्यसे समाधानं त्वं हि कार्यविदां वरः ॥२७॥
काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः ॥२८॥
बलैः समग्रैर्युधि मां रावणं जित्य संयुगे । विजयी स्वपुरं यायात् तत्तस्य सदृशं भवेत् ॥२९॥
बलैस्तु सङ्कुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत् ॥३०॥
तद्यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवेदाहवशूरस्य तथा त्वमुपपादय ॥३१॥

"Nay, this very great doubt (ever) stands before me as it were about your associate monkeys and bears, O heroic lord of monkeys, as to how on earth those hordes of monkeys and bears or (for that matter) those two princes (lit., sprung from the loins of a jewel among men) will actually (be able to) cross the vast sea, which is (so) difficult to cross. (24-25) The capacity to cross the sea in this world exists in three created beings only; *viz*, Garuḍa (son of Vinatā), the wind-god and yourself. (26) What means do you perceive, O hero, for the accomplishment of this task, which is so (very) hard to get through ? For, you are the foremost of those who know how to accomplish a task. (27) Although you are definitely equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather than to that of Śrī Rāma). (28) If (on the other hand) conquering Rāvaṇa on the battle-field with the help of all his forces, Śrī Rāma returns victorious in combat to his own capital, that (indeed) would be worthy of him. (29) If, overrunning Laṅkā with his forces, Śrī Rāma (a scion of Kakutstha) the scourge of hostile forces, for his part, takes me (back from Laṅkā), that (alone) would be worthy of him. (30) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him." (31)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् । निशम्य हनुमाञ्शेषं वाक्यमुत्तरमब्रवीत् ॥३२॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः । सुग्रीवः सत्यसम्पन्नस्तवार्थे कृतनिश्चयः ॥३३॥
स वानरसहस्राणां कोटीभिरभिसंवृतः । क्षिप्रमेष्यति वैदेहि राक्षसानां निबर्हणः ॥३४॥
तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः । मनस्संकल्पसम्पाता निदेशे हरयः स्थिताः ॥३५॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः । न च कर्मसु सीदन्ति महत्स्वमिततेजसः ॥३६॥
असकृत् तैर्महोत्साहैः ससागरधराधरा । प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥३७॥
मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः । मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ ॥३८॥
अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः । नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥३९॥

Hearing the aforesaid utterance of Śītā, which was full of significance, polite and logical, Hanumān made the following final reply:—(32) "The lord of the monkey and bear hordes and the foremost of monkeys, Sugrīva, who is richly endowed with truthfulness, is determined to liberate you, O godlike lady ! (33) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, that destroyer of ogres will make his appearance soon. (34) Monkeys, who are richly endowed with valour, full of courage and extraordinarily mighty, (nay) who can leap to any distance according to their mental resolve, whose course is impeded neither upwards nor downwards nor to their right or left, who never lose heart (even) in great undertakings and are endowed with extraordinary energy, remain standing at Sugrīva's beck and call. (35-36) The earth including the oceans and mountains has been circumambulated by them clockwise more than once following the aerial path, endowed as they are with extraordinary energy. (37) There exist in that army monkeys who are my equals and even superior to me. None is inferior to me in the company of Sugrīva. (38) When I have arrived here, how easily can they, arrive who are endowed with extraordinary might ! Surely these superior ones are not sent on errands, only the inferior ones are so sent. (39)

तदलं परितापेन देवि शोको व्यपैतु ते । एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः ॥४०॥
मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ । त्वत्सकाशं महासंघौ नृसिंहावागमिष्यतः ॥४१॥
तौ हि वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरीं लङ्कां सायकैर्विधमिष्यतः ॥४२॥

सगणं रावणं हत्वा राघवो रघुनन्दनः । त्वामादाय वरारोहे स्वपुरीं प्रति यास्यति ॥४३॥
तदाश्वसिहि भद्रं ते भव त्वं कालकाङ्क्षिणी । नचिराद् द्रक्ष्यसे रामं प्रज्वलन्तमिवानलम् ॥४४॥
निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे । त्वं समेष्यसि रामेण शशाङ्केनेव रोहिणी ॥४५॥
क्षिप्रं त्वं देवि शोकस्य पारं द्रक्ष्यसि मैथिलि । रावणं चैव रामेण द्रक्ष्यसे निहतं बलात् ॥४६॥

"Therefore have done with sorrowing, O godlike lady! Let your grief disappear. With a single bound those leaders of monkey hordes will reach Lankā. (40) Nay, like the sun and the moon appearing at the horizon those two lions among men (Śrī Rāma and Lakṣmaṇa), followed by large multitudes, will arrive in your presence mounted on my back. (41) Arriving together, those two heroic jewels among men will undoubtedly blow away Lankā with their shafts. (42) Making short work of Rāvaṇa along with his hordes, Śrī Rāma (a scion of Raghu), the delight of the Raghus, will return to his own city (Ayodhya) taking you (with him), O lady of excellent limbs! (43) Therefore, take heart and bide you your time. May good betide you! Before long you shall (be able to) see Śrī Rāma flaming like fire. (44) Nay, when Rāvaṇa (the lord of ogres) is slain with his sons, ministers and kinsfolk, you shall be (re-) united with Śrī Rāma as Rohiṇī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god. (45) Soon you shall see the end of your grief, O godlike princess of Mithila! Nay, you will also see Rāvaṇa killed by Śrī Rāma by force of (superior) might." (46)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः । गमनाय मतिं कृत्वा वैदेहीं पुनरब्रवीत् ॥४७॥

Having comforted Sītā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, spoke to Sītā (a princess of the Videha territory) once more (as follows):—(47)

तमरिघ्न कृतात्मानं क्षिप्रं द्रक्ष्यसि राघवम् । लक्ष्मणं च धनुष्पाणिं लङ्काद्वारमुपागतम् ॥४८॥
नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान् । वानरान् वारणेन्द्राभान् क्षिप्रं द्रक्ष्यसि संगतान् ॥४९॥
शैलाम्बुदनिकाशानां लङ्कामलयसानुषु । नर्दतां कपिमुख्यानामार्ये यूथान्यनेकशः ॥५०॥
स तु मर्मणि घोरेण ताडितो मन्मथेषुणा । न शर्म लभते रामः सिंहार्दित इव द्विपः ॥५१॥
रुद मा देवि शोकेन मा भूत् ते मनसो भयम् । शचीव भर्त्रा शक्रेण सङ्गमेष्यसि शोभने ॥५२॥
रामाद् विशिष्टः कोऽन्योऽस्ति कश्चित् सौमित्रिणा समः । अग्निमारुतकल्पौ तौ भ्रातरौ तव संश्रयौ ॥५३॥

नास्मिंश्चिरं वत्स्यसि देवि देशे रक्षोगणैरध्युषितेऽतिरौद्रे ।
न ते चिरादागमनं प्रियस्य क्षमस्व मत्संगमकालमात्रम् ॥५४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

"You shall soon behold the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, who has subdued his soul, as also Lakṣmaṇa, arrived at the gate of Lankā, bow in hand. (48) At no distant date you shall (also) see gathered together valiant monkeys endowed with the prowess of lions and tigers, (nay) looking like lordly elephants and using their nails and teeth as weapons. (49) You shall see, O noble lady, numerous companies of the foremost of monkeys, looking like mountains or clouds and thundering on the peaks of the Malaya mountain in Lankā. (50) Hit in his vulnerable parts by the formidable darts of Love, the aforesaid Śrī Rāma for his part knows no more rest than an elephant hurt by a lion. (51) Weep no more, O godlike lady! Let there be no fear from grief to your mind. You shall be (re-) united with your husband in the same way as Śachī (the consort of Indra) was with Indra, O charming lady! (52) Who else is superior to Śrī Rāma and who is a match for Lakṣmaṇa (son of Sumitrā)? Those two brothers, who resemble fire and the wind, are your support. (53) You shall not stay long in this most fearful land inhabited by ogres, O godlike lady! The advent of your darling will not take long. (Pray) have patience only till the moment of my meeting with Śrī Rama. (54)

Thus ends Canto Thirty-nine of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

* * *

चत्वारिंशः सर्गः

Canto XL

Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings.

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः । उवाचात्महितं वाक्यं सीता सुरसुतोपमा ॥ १ ॥
त्वां दृष्ट्वा प्रियवक्तारं सम्प्रहृष्यामि वानर । अर्धसंजातसस्येव वृष्टिं प्राप्य वसुंधरा ॥ २ ॥
यथा तं पुरुषव्याघ्रं गात्रैः शोकाभिकर्शितैः । संस्पृशेयं सकामाहं तथा कुरु दयां मयि ॥ ३ ॥
अभिज्ञानं च रामस्य दद्या हरिगणोत्तम । क्षिप्तामिषीकां काकस्य कोपादेकाक्षिशातनीम् ॥ ४ ॥

Hearing the assurance of that high-souled son of the wind-god, Sītā, who resembled the daughter of a god, made for her part, the following reply, which was calculated to advance her own interests:—(1) "I feel thrilled to see you speaking kind words, O monkey, even as the earth with its crops half ripe is enlivened on having a shower. (2) Show compassion to me by manipulating things in such a way that, full of longing, I may be able to embrace that tiger among men with my limbs utterly emaciated through grief. (3) Again, remind Śrī Rāma, O jewel among hordes of monkeys, as a token (of your having met me), of the reed hurled (by him) in anger, which destroyed one eye of the son of Indra (who came disguised as a crow). (4)

मनश्शिलायास्तिलको गण्डपार्श्वे निवेशितः । त्वया प्रणष्टे तिलके तं किल स्मर्तुमर्हसि ॥ ५ ॥
स वीर्यवान् कथं सीतां हृतां समनुमन्यसे । वसन्तीं रक्षसां मध्ये महेन्द्रवरुणोपम ॥ ६ ॥
एष चूडामणिर्दिव्यो मया सुपरिरक्षितः । एतं दृष्ट्वा प्रहृष्यामि व्यसने त्वामिवानघ ॥ ७ ॥
एष निर्यातितः श्रीमान् मया ते वारिसम्भवः । अतः परं न शक्ष्यामि जीवितुं शोकलालसा ॥ ८ ॥
असह्यानि च दुःखानि वाचश्च हृदयच्छिदः । राक्षसैः सह संवासं त्वत्कृते मर्षयाम्यहम् ॥ ९ ॥

धारयिष्यामि मासं तु जीवितं शत्रुसूदन । मासादूर्ध्वं न जीविष्ये त्वया हीना नृपात्मज ॥ १० ॥
घोरो राक्षसराजोऽयं दृष्टिश्च न सुखा मयि । त्वां च श्रुत्वा विषजन्तं न जीवेयमपि क्षणम् ॥ ११ ॥

"Further say to him, 'You ought surely to recall the decoration which was painted by you on my cheek with realgar when my former decoration had got effaced. (5) Though powerful, how do you wink at Sītā (myself) having been borne away and living in the midst of ogres, O lord vying with Indra (the ruler of gods) and Varuṇa (the god of water)? (6) This celestial jewel for the head was preserved by me with special care, I used to feel overjoyed in adversity to see it as I did on seeing you, O sinless one! (7) This splendid jewel, having its origin in (sea-) water, has been delivered (by me) to you. Absorbed in grief (that I am), I shall no longer be able to survive beyond this month. (8) (Only) for your sake have I endured (so long) unbearable woes, words which pierced my heart and living in the company of ogres. (9) Anyhow I shall continue to live for a month (more), O destroyer of foes! Beyond a month (of course) I am not going to survive in your absence, O prince! (10) Frightful is this ruler of ogres; his attitude towards me is (also) not favourable. On hearing of you tarrying on top of it, I may not survive even a moment longer.' " (11)

वैदेह्या वचनं श्रुत्वा करुणं साश्रुभाषितम् । अथाब्रवीन्महातेजा हनूमान् मारुतात्मजः ॥ १२ ॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे । रामे शोकाभिभूते तु लक्ष्मणः परितप्यते ॥ १३ ॥
दृष्टा कथंचिद् भवती न कालः परिदेवितुम् । इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि भामिनि ॥ १४ ॥
तावुभौ पुरुषव्याघ्रौ राजपुत्रावनिन्दितौ । त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः ॥ १५ ॥
हत्वा तु समरे रक्षो रावणं सहबान्धवैः । राघवौ त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यतः ॥ १६ ॥
यत्तु रामो विजानीयादभिज्ञानमनिन्दिते । प्रीतिसंजननं भूयस्तस्य त्वं दातुमर्हसि ॥ १७ ॥

Hearing the (aforesaid) plaintive message of Sītā, uttered with tears (in her eyes), Hanumān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, forthwith submitted (as follows):—(12) "I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow. (13) Somehow you have been discovered (by me); (hence) this is not the time for grieving. From this (very) hour you will see the end of your woes (drawing near), O charming lady! (14) Both the aforesaid princes, who are tigers among men and are beyond reproach and who are determined to see you, will reduce Lankā to ashes. (15) Nay, killing in combat the ogre Rāvaṇa, along with his kinsfolk, the two scions of Raghu, O large-eyed lady, will take you (back) to their own capital. (16) You ought further to give (me) a token which Śrī Rāma alone may (be able to) recognize and which may cause him delight, O irreproachable lady!" (17)

साब्रवीद् दत्तमेवाहो मयाभिज्ञानमुत्तमम् । एतदेव हि रामस्य दृष्ट्वा यत्नेन भूषणम् ॥ १८ ॥
श्रद्धेयं हनुमन् वाक्यं तव वीर भविष्यति । स तं मणिवरं गृह्य श्रीमान् प्लवगसत्तमः ॥ १९ ॥
प्रणम्य शिरसा देवीं गमनायोपचक्रमे । तमुत्पातकृतोत्साहमवेक्ष्य हरियूथपम् ॥ २० ॥
वर्धमानं महावेगमुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना बाष्पगद्गदया गिरा ॥ २१ ॥

She replied, "An excellent token has already been handed over (to you) by me, O monkey ! On his having carefully seen this jewel alone your statement, O gallant Hanumān, will actually prove worthy of credence to Śrī Rāma." Having taken that excellent jewel and made respectful obeisance to the god-like lady with his head bent low, the glorious Hanumān, the foremost of monkeys, prepared to depart. Observing that leader of monkey hordes, who was possessed of great impetuosity, expanding and striving to leap (across the sea), Sītā (Janaka's daughter) spoke (as follows) in a voice choked with sobs, her face bathed in tears, distressed as she was:—(18–21)

हनूमन् सिंहसंकाशौ भ्रातरौ रामलक्ष्मणौ । सुग्रीवं च सहामात्यं सर्वान् ब्रूया अनामयम् ॥२२॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि ॥२३॥

इदं च तीव्रं मम शोकवेगं रक्षोभिरेभिः परिभर्त्सनं च ।
ब्रूयास्तु रामस्य गतः समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर ॥ २४ ॥
स राजपुत्र्या प्रतिवेदितार्थः कपिः कृतार्थः परिहृष्टचेताः ।
तदल्पशेषं प्रसमीक्ष्य कार्यं दिशं ह्युदीचीं मनसा जगाम ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

"(Pray) apprise, O Hanūmān, all (*viz,*) the two (half-) brothers, Śrī Rāma and Lakṣmaṇa, who resemble a pair of lions, as well as Sugrīva and his ministers, of my welfare. (22) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow. (23) Arrived in the presence of Śrī Rāma, speak to him of the acute vehemence of my grief as well as of the threats of these ogres and let your journey be happy, O great hero among the monkeys !" (24) Apprised by the princess (Sītā) of her object, (nay) greatly delighted at heart on his purpose (of visiting Sītā) having been accomplished and thinking that (only) a small fraction of his duty remained to be performed, he mentally sought the northern direction. (25)

Thus ends Canto Forty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sitā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it.

स च वाग्भिः प्रशस्ताभिर्गमिष्यन् पूजितस्तया । तस्माद् देशादपाक्रम्य चिन्तयामास वानरः ॥ १ ॥
अल्पशेषमिदं कार्यं दृष्टेयमसितेक्षणा । त्रीनुपायानतिक्रम्य चतुर्थं इह दृश्यते ॥ २ ॥

न साम रक्षस्सु गुणाय कल्पते न दानमर्थोपचितेषु युज्यते ।
न भेदसाध्या बलदर्पिता जनाः पराक्रमस्त्वेष ममेह रोचते ॥ ३ ॥
न चास्य कार्यस्य पराक्रमादृते विनिश्चयः कश्चिदिहोपपद्यते ।
हतप्रवीराश्च रणे तु राक्षसाः कथंचिदीयुर्यदिहाद्य मार्दवम् ॥ ४ ॥
कार्ये कर्मणि निर्वृत्ते यो बहून्यपि साधयेत् । पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥५॥
न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः । यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥ ६ ॥
इहैव तावत्कृतनिश्चयो ह्यहं व्रजेयमद्य प्लवगेश्वरालयम् ।
परात्मसम्मर्दविशेषतत्त्ववित् ततः कृतं स्यान्मम भर्तृशासनम् ॥ ७ ॥
कथं नु खल्वद्य भवेत् सुखागतं प्रसह्य युद्धं मम राक्षसैः सह ।
तथैव खल्वात्मबलं च सारवत् स मानयेन्मां च रणे दशाननः ॥ ८ ॥
ततः समासाद्य रणे दशाननं समन्त्रिवर्गं सबलं सयायिनम् ।
हृदि स्थितं तस्य मतं बलं च सुखेन मत्वाहमितः पुनर्व्रजे ॥ ९ ॥

Moving from that place, when he had been honoured by Sītā with excellent words while he was about to depart, the aforesaid monkey (Hanumān) now thought within himself:—(1) "This dark-eyed lady (Sītā) has been seen (which was the principal object of my visit to this place). (Only) a small portion of my present duty (still) remains to be performed. Leaving out of consideration three (out of the four) means to success (*viz*, negotiation, gift and sowing seeds of dissension) the fourth (*viz*, punishment) appears to be called for at this juncture. (2) Negotiation does not conduce to good results with ogres; gift (too) is not enjoined in favour of those richly endowed with wealth; people who are intoxicated with power cannot be tamed by sowing seeds of dissension (in their ranks). Hence show of valour alone appeals to me on this occasion. (3) Barring show of valour no infallible means of accomplishing this task (of ascertaining the strength of the ogres) is practicable in these circumstances; for the ogres can adopt a meek attitude in the ensuing conflict only if their foremost heroes are somehow killed at the present moment. (4) He (alone) can (successfully) accomplish his purpose, who compasses numerous (secondary) tasks even after the main business has been carried through, without marring the previous achievement. (5) Surely there cannot be an exclusive means of accomplishing a purpose in this world, however insignificant it may be. On the other hand, he alone is capable of accomplishing a purpose, who knows to do a thing in many ways. (6) If I return to the abode of Sugrīva (the lord of monkeys) today, having ascertained the truth as to who will predominate in an encounter between the enemy and ourselves, and (also) having determined the future course of action in this very journey, then (only) will the command of my master have been carried out by me (in the real sense of the term). (7) How can my journey (to this place) at this juncture possibly prove a truly happy one? How will my encounter with the ogres come about all of a sudden? And similarly how indeed will that ten-headed monster (Rāvaṇa) actually applaud his own mighty troops as well as myself in a combat (between us)? (8) Then, meeting Rāvaṇa (the ten-headed monster), his body of ministers, troops and charioteer, and conveniently reading the design enshrined in his heart, and ascertaining his strength, I shall return from this place afterwards. (9)

इदमस्य नृशंसस्य नन्दनोपममुत्तमम् । वनं नेत्रमनःकान्तं नानाद्रुमलतायुतम् ॥१०॥
इदं विध्वंसयिष्यामि शुष्कं वनमिवानलः । अस्मिन् भग्ने ततः कोपं करिष्यति स रावणः ॥११॥
ततो महत्साश्वमहारथद्विपं बलं समानेष्यति राक्षसाधिपः ।
त्रिशूलकालायसपट्टिशायुधं ततो महद्युद्धमिदं भविष्यति ॥ १२ ॥
अहं च तैः संयति चण्डविक्रमैः समेत्य रक्षोभिरभङ्गविक्रमः ।
निहत्य तद् रावणचोदितं बलं सुखं गमिष्यामि हरीश्वरालयम् ॥ १३ ॥

"This excellent grove of the cruel Rāvaṇa, which vies with the Nandana grove (in heaven), is pleasing to the eyes as well as to the mind and is full of trees and creepers of every variety. (10) I shall (presently) lay it waste (even) as fire consumes a dry grove. When this has been laid waste, the notorious Rāvaṇa will forthwith give vent to his anger. (11) Rāvaṇa (the suzerain lord of ogres) will thereupon lead his huge army, full of horses, large chariots and elephants and armed with tridents and spears made of iron, and a formidable struggle will then immediately follow. (12) Nay, coming to grips on the battle-field with those ogres of terrible prowess and destroying that army led by Rāvaṇa, my valour knowing no frustration, I shall happily return to the abode of Sugrīva (the lord of monkeys)." (13)

ततो मारुतवत् क्रुद्धो मारुतिर्भीमविक्रमः । ऊरुवेगेन महता द्रुमान् क्षेप्तुमथारभत् ॥१४॥
ततस्तद्धनुमान् वीरो बभञ्ज प्रमदावनम् । मत्तद्विजसमाघुष्टं नानाद्रुमलतायुतम् ॥१५॥
तद्वनं मथितैर्वृक्षैर्भिन्नैश्च सलिलाशयैः । चूर्णितैः पर्वताग्रैश्च बभूवाप्रियदर्शनम् ॥१६॥
नानाशकुन्तविरुतैः प्रभिन्नसलिलाशयैः । ताम्रैः किसलयैः क्लान्तैः क्लान्तद्रुमलतायुतैः ॥१७॥
न बभौ तद् वनं तत्र दावानलहतं यथा । व्याकुलावरणा रेजुर्विह्वला इव ता लताः ॥१८॥
लतागृहैश्चित्रगृहैश्च सादितैर्व्यालैर्मृगैरार्तरवैश्च पक्षिभिः ।
शिलागृहैरुन्मथितैस्तथा गृहैः प्रनष्टरूपं तदभून्महद् वनम् ॥ १९ ॥
सा विह्वलाशोकलताप्रताना वनस्थली शोकलताप्रताना ।
जाता दशास्यप्रमदावनस्य कपेर्बलाद्धि प्रमदावनस्य ॥ २० ॥
ततः स कृत्वा जगतीपतेर्महान् महद् व्यलीकं मनसो महात्मनः ।
युयुत्सुरेको बहुभिर्महाबलैः श्रिया ज्वलंस्तोरणमाश्रितः कपिः ॥ २१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

Furious like the wind, Hanumān (son of the wind-god) of redoubtable valour, now forthwith proceeded to fell the trees with the great impetuosity of his thighs. (14) The valiant Hanumān then laid waste the aforesaid pleasance attached to the gynaeceum, (which was) resonant with the cries of birds in heat and full of trees and creepers of every variety. (15) With its trees uprooted and ponds stirred up (and rendered muddy) and the crests of its (pleasure-) hills crushed, that (pleasure-) grove presented an unsightly appearance. (16) With the shrieks of various birds, (the brinks of) its ponds demolished, its coppery shoots withered, and with the myriads of its trees and creepers dried up, that (pleasure-) grove did not look bright on that occasion, as though it had been destroyed by a wild fire. Those creepers (too) with their coverings (in the form of leaves) displaced looked like women with their robes in disarray. (17-18) With its arbours and picture-galleries destroyed, (tame) beasts of prey (such as tigers), deer and birds emitting cries of distress, its grottos and (other) structures demolished, that extensive grove presented the appearance of a ruin. (19) Through the violence of the monkey (Hanumān) the woody land of that pleasure-garden, which afforded shelter to the womenfolk of Rāvaṇa (the ten-headed monster) and which was distinguished by its clustors of sheking Aśoka creepers, (then) became a jumble of creepers which caused grief (to the lookers-on). (20) Having perpetrated something which was utterly displeasing to the mind of the high-minded ruler of the land (of Lankā), and eager to contend single-handed with a number of warriors endowed with extraordinary might, the great monkey (Hanumān) took up his position at the entrance (of the pleasance), blazing with martial glory. (21)

Thus ends Canto Forty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

◆

द्विचत्वारिंशः सर्गः

Canto XLII

Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān makes short work of a company of ogres known by the name of Kinkaras despatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder.

ततः पक्षिनिनादेन वृक्षभङ्गस्वनेन च । बभूवुस्त्राससम्भ्रान्ताः सर्वे लङ्कानिवासिनः ॥ १ ॥
विद्रुताश्च भयत्रस्ता विनेदुर्मृगपक्षिणः । रक्षसां च निमित्तानि क्रूराणि प्रतिपेदिरे ॥ २ ॥
ततो गतायां निद्रायां राक्षस्यो विकृताननाः । तद् वनं ददृशुर्भग्नं तं च वीरं महाकपिम् ॥ ३ ॥
स ता दृष्ट्वा महाबाहुर्महासत्त्वो महाबलः । चकार सुमहद्रूपं राक्षसीनां भयावहम् ॥ ४ ॥
ततस्तु गिरिसंकाशमतिकायं महाबलम् । राक्षस्यो वानरं दृष्ट्वा पप्रच्छुर्जनकात्मजाम् ॥ ५ ॥
कोऽयं कस्य कुतो वायं किंनिमित्तमिहागतः । कथं त्वया सहानेन संवादः कृत इत्युत ॥ ६ ॥
आचक्ष्व नो विशालाक्षि मा भूत्ते सुभगे भयम् । संवादमसितापाङ्गि त्वया किं कृतवानयम् ॥ ७ ॥
अथाब्रवीत् तदा साध्वी सीता सर्वाङ्गशोभना । रक्षसां कामरूपाणां विज्ञाने का गतिर्मम ॥ ८ ॥
यूयमेवास्य जानीत योऽयं यद् वा करिष्यति । अहिरेव ह्यहेः पादान् विजानाति न संशयः ॥ ९ ॥
अहमप्यतिभीतास्मि नैव जानामि को ह्ययम् । वेद्मि राक्षसमेवैनं कामरूपिणमागतम् ॥ १० ॥

Thereupon all the denizens of Lankā got terror-stricken at the screaming of birds and the crash of falling trees. (1) Put to flight, being panic-stricken, beasts and birds began to scream. Nay, fierce portents made their appearance before the ogres. (2) Their sleep having consequently vanished, the ugly-faced ogresses found that grove devastated and saw that huge and gallant monkey (before them). (3) Beholding them, the mighty-armed Hanumān, who was endowed with extraordinary courage and might, assumed a gigantic form striking terror into the ogresses. (4) Seeing a colossal monkey looking like a mountain and endowed with extraordinary strength, the ogresses for their part forthwith questioned the daughter of Janaka as follows:—(5) "(Please) tell us, O large-eyed lady, who this creature is, whose messenger he is, whence and what for he has come and also wherefore talk was held by him with you. No fear need be entertained by you, O graceful lady ! What conversation did he have with you, O lady with dark-cornered eyes ?" (6-7) The virtuous Sītā, who was charming of every limb, then replied forth with (as follows):—"What means can I have for acquiring correct knowledge about the ogres, who are capable of changing their form at will ? (8) You alone ought to know who he is and what he is about. Indeed a serpent alone has true knowledge about the movements of a serpent: there is no doubt about it. (9) I too am exceedingly frightened and do not know at all who he really is. Of course I believe him to be an ogre able to change his form at will, arrived here." (10)

वैदेह्या वचनं श्रुत्वा राक्षस्यो विद्रुता द्रुतम् । स्थिताः काश्चिद् गताः काश्चिद् रावणाय निवेदितुम् ॥११॥
रावणस्य समीपे तु राक्षस्यो विकृताननाः । विरूपं वानरं भीमं रावणाय न्यवेदिषुः ॥१२॥
अशोकवनिकामध्ये राजन् भीमवपुः कपिः । सीतया कृतसंवादस्तिष्ठत्यमितविक्रमः ॥१३॥
न च तं जानकी सीता हरिं हरिणलोचना । अस्माभिर्बहुधा पृष्टा निवेदयितुमिच्छति ॥१४॥
वासवस्य भवेद् दूतो दूतो वैश्रवणस्य वा । प्रेषितो वापि रामेण सीतान्वेषणकाङ्क्षया ॥१५॥
तेनैवाद्भुतरूपेण यत्तत्तव मनोहरम् । नानामृगगणाकीर्णं प्रमृष्टं प्रमदावनम् ॥१६॥
न तत्र कश्चिदुद्देशो यस्तेन न विनाशितः । यत्र सा जानकी देवी स तेन न विनाशितः ॥१७॥
जानकीरक्षणार्थं वा श्रमाद् वा नोपलक्ष्यते । अथवा कः श्रमस्तस्य सैव तेनाभिरक्षिता ॥१८॥
चारुपल्लवपत्राढ्यं यं सीता स्वयमास्थिता । प्रवृद्धः शिंशपावृक्षः स च तेनाभिरक्षितः ॥१९॥
तस्योग्ररूपस्योग्रं त्वं दण्डमाज्ञातुमर्हसि । सीता सम्भाषिता येन वनं तेन विनाशितम् ॥२०॥
मनःपरिगृहीतां तां तव रक्षोगणेश्वर । कः सीतामभिभाषेत यो न स्यात् त्यक्तजीवितः ॥२१॥

Hearing the reply of Sītā (a princess of the Videha territory), the ogresses fled with all speed. Some (of them) remained rooted (there), while others left to report the matter to Rāvaṇa. (11) Arrived in the presence of Rāvaṇa, the ugly-faced ogresses for their part reported to Rāvaṇa the presence of a monstrous and redoubtable monkey (in the following words):—(12) "A monkey of terrible proportions and endowed with immense prowess stands, O king, in the heart of the Aśoka grove, having held a talk with Sītā. (13) Though questioned by us in many ways, Sītā, Janaka's daughter, whose eyes resemble those of a doe, however, does not wish to disclose the identity of the monkey. (14) He may be an emissary of Indra (the ruler of gods) or an envoy of Kubera (the god of riches) or he may have been dispatched even by Rāma with intent to have Sītā traced out. (15) By that very monkey of marvellous form has your soul-captivating pleasance, which was crowded with herds of beasts of every variety, has been laid waste. (16) There is not a single quarter in that pleasance, which has not been utterly devastated by him. That place (alone) where lives that godlike lady, Sītā (Janaka's daughter) has not been destroyed. (17) It is not definitely known whether he has spared it with a view to saving her or due to exhaustion. Or since exhaustion is unknown to him, Janaka's daughter has definitely been saved by him. (18) That fully developed Śiṃśapā tree too, which is rich in lovely foliage and in the shade of which Sitā herself ramains ensconced has been spared by him. (19) You ought to enjoin some severe punishment on that monkey having a frightful form, by whom Sītā has been spoken to. By him (alone) has the grove been devastated. (20) Who would dare to talk with Sītā, who has been mentally accepted by you, save him who has given up (all) hope of survival, O ruler of ogre hordes ?" (21)

राक्षसीनां वचः श्रुत्वा रावणो राक्षसेश्वरः । चिताग्निरिव जज्वाल कोपसंवर्तितेक्षणः ॥२२॥
तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः । दीप्ताभ्यामिव दीपाभ्यां सार्चिषः स्नेहबिन्दवः ॥२३॥
आत्मनः सदृशान् वीरान् किंकरान्नाम राक्षसान् । व्यादिदेश महातेजा निग्रहार्थं हनूमतः ॥२४॥
तेषामशीतिसाहस्रं किंकराणां तरस्विनाम् । निर्ययुर्भवनात् तस्मात् कूटमुद्गरपाणयः ॥२५॥
महोदरा महादंष्ट्रा घोररूपा महाबलाः । युद्धाभिमनसः सर्वे हनूमद्ग्रहणोन्मुखाः ॥२६॥
ते कपिं तं समासाद्य तोरणस्थमवस्थितम् । अभिपेतुर्महावेगाः पतंगा इव पावकम् ॥२७॥
ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः । आजग्मुर्वानरश्रेष्ठं शरैरादित्यसंनिभैः ॥२८॥
मुद्गरैः पट्टिशैः शूलैः प्रासतोमरपाणयः । परिवार्य हनूमन्तं सहसा तस्थुरग्रतः ॥२९॥

Hearing the report of the ogresses, Rāvaṇa, the lord of ogres, flared up like a funeral fire, his eyes rolling rapidly through rage. (22) From his eyes, angry as he was, trickled down tear-drops like burning drops of oil from a pair of kindled lights. (23) Rāvaṇa (who was endowed with extraordinary energy) ordered in particular valiant ogres, Kiṅkaras by name, who vied with himself, to capture Hanūmān. (24) Of the aforesaid energetic Kiṅkaras, eighty thousand sallied forth from that palace, iron mallets and clubs in hand. (25) They were all big-bellied, had large teeth and a terrible form, were endowed with extraordinary might, inclined to fighting and eager to lay hold on Hanūmān. (26) Duly approaching the aforesaid monkey, who was stationed on the archway, ready to fight, they darted at him with great vehemence like moths rushing towards a flame. (27) They assailed Hanumān (the foremost of monkeys) with maces of different kinds, iron bludgeons plated with gold at the head and arrows shining brightly as the sun. (28) Surrounding Hanūmān, the Kiṅkaras,—who were equipped with clubs, sharp-edged spears and iron pikes and who carried lances and javelins in their hands,—stood all of a sudden in front of him. (29)

हनूमानपि तेजस्वी श्रीमान् पर्वतसंनिभः । क्षितावाविध्य लाङ्गूलं ननाद च महाध्वनिम् ॥३०॥
स भूत्वा तु महाकायो हनूमान् मारुतात्मजः । पुच्छमास्फोटयामास लङ्कां शब्देन पूरयन् ॥३१॥
तस्यास्फोटितशब्देन महता चानुनादिना । पेतुर्विहंगा गगनादुच्चैश्चेदमघोषयत् ॥३२॥
जयत्यतिबलो रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥३३॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः । हनूमाञ्शत्रुसैन्यानां निहन्ता मारुतात्मजः ॥३४॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् । शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥३५॥
अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् । समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥३६॥

Lashing his tail at the ground, the glorious Hanumān too, who was full of energy and looked like a mountain, uttered a loud cry. (30) Assuming a gigantic form, the celebrated Hanūmān, sprung from the loins of the wind-god, waved his tail to and fro, filling Lankā with its sound. (31) At the loud and resonant sound of the swishing of his tail birds fell from the air and he proclaimed in a loud voice:—(32) "Victorious is Śrī Rāma, who is possessed of surpassing strength and Lakṣmaṇa, who is endowed with extraordinary might. Victorious (too) is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu). (33) I, Hanūmān, sprung from the loins of the wind-god, and the destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala. (34) Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees. (35) Destroying the city of Lankā and greeting Sītā (the princess of Mithila), I shall return fully accomplished of purpose, while all the ogres stand looking on." (36)

तस्य संनादशब्देन तेऽभवन् भयशङ्किताः । ददृशुश्च हनूमन्तं संध्यामेघमिवोन्नतम् ॥३७॥
स्वामिसंदेशनिःशङ्कास्ततस्ते राक्षसाः कपिम् । चित्रैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः ॥३८॥
स तैः परिवृतः शूरैः सर्वतः स महाबलः । आससादायसं भीमं परिघं तोरणाश्रितम् ॥३९॥
स तं परिघमादाय जघान रजनीचरान् । सपन्नगमिवादाय स्फुरन्तं विनतासुतः ॥४०॥
विचचाराम्बरे वीरः परिगृह्य च मारुतिः । सूदयामास वज्रेण दैत्यानिव सहस्रदृक् ॥४१॥
स हत्वा राक्षसान् वीरः किंकरान् मारुतात्मजः । युद्धाकाङ्क्षी महावीरस्तोरणं समवस्थितः ॥४२॥
ततस्तस्माद् भयान्मुक्ताः कतिचित्तत्र राक्षसाः । निहतान् किंकरान् सर्वान् रावणाय न्यवेदयन् ॥४३॥
स राक्षसानां निहतं महाबलं निशम्य राजा परिवृत्तलोचनः ।
समादिदेशाप्रतिमं पराक्रमे प्रहस्तपुत्रं समरे सुदुर्जयम् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंशः सर्गः ॥ ४२ ॥

The Kinkaras were stricken with fear at his roar and beheld Hanūmān standing aloft as an evening cloud. (37) Rid of (all) doubt (as to who he was) by the mention of his master, those ogres thereupon attacked him from every side with various dreadful weapons. (38) Surrounded by those valiant ogres from all sides, the celebrated Hanumān, who was endowed with extraordinary might, seized a formidable iron bar lying at the archway. (39) Laying hold on that bar, he struck the rangers of the night (even) as Garuḍa (son of Vinatā) would, carrying a struggling serpent. (40) Nay, grasping the bar tightly, the gallant Hanūmān (son of the wind-god) ranged through the air and began to destroy the ogres even as Indra (the god with a thousand eyes) did the Daityas (sons of Diti) with his thunderbolt. (41) Having made short work of the ogres known by the (collective) name of Kinkaras, the aforesaid valiant Hanūmān (sprung from the loins of the wind-god), who was an eminent hero, stood rooted at the gate thirsting for combat. (42) Immune from that fear (being at a considerable distance from Hanumān), a few ogres, who had survived there, spoke to Rāvaṇa of all the Kinkaras having been disposed of. (43) Hearing of the large army of ogres having been wiped out, King Rāvaṇa, whose eyes began to roll repidly (through rage), duly commanded Jambumālī (son of Prahasta), who was unequalled in prowess and was most difficult to conquer in battle. (44)

Thus ends Canto Forty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Having disposed of the Kinkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby.

ततः स किंकरान् हत्वा हनूमान् ध्यानमास्थितः । वनं भग्नं मया चैत्यप्रासादो न विनाशितः ॥ १ ॥
तस्मात् प्रासादमद्यैवमिमं विध्वंसयाम्यहम् । इति संचिन्त्य हनुमान् मनसा दर्शयन् बलम् ॥ २ ॥
चैत्यप्रासादमुत्प्लुत्य मेरुशृङ्गमिवोन्नतम् । आरुरोह हरिश्रेष्ठो हनूमान् मारुतात्मजः ॥ ३ ॥
आरुह्य गिरिसंकाशं प्रासादं हरियूथपः । बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः ॥ ४ ॥
सम्प्रधृष्य तु दुर्धर्षश्चैत्यप्रासादमुन्नतम् । हनूमान् प्रज्वलँल्लक्ष्म्या पारियात्रोपमोऽभवत् ॥ ५ ॥
स भूत्वा सुमहाकायः प्रभावान्मारुतात्मजः । धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन् ॥ ६ ॥
तस्यास्फोटितशब्देन महता श्रोत्रघातिना । पेतुर्विहंगमास्तत्र चैत्यपालाश्च मोहिताः ॥ ७ ॥

Having killed the Kinkaras, the celebrated Hanūmān then thought to himself:—"The grove has been devastated by me, but the edifice of the sanctuary (sacred to the guardian deity of the ogres) has not been demolished." (1) Hanumān (therefore) stood revolving in his mind as follows:—"Exhibiting my strength, I shall therefore, likewise destroy this edifice today." (2) Taking a leap, Hanūmān, sprung from the loins of the wind-god, the foremost of monkeys, climbed up the edifice of the sanctuary, which was high as a peak of Mount Meru. (3) Climbing up the edifice, which closely resembled a mountain, that leader of monkey hordes, who was endowed with extraordinary effulgence, looked like a second sun just risen. (4) Blazing with glory on having assailed that lofty edifice of the sanctuary, Hanūmān for his part, who was difficult to challenge, shone like the Pāriyātra mountain (one of the seven principal mountains of India). (5) Assuming immense proportions by dint of his glory, Hanumān, sprung from the loins of the wind-god, boldly began to demolish the sanctuary filling Lankā with the crash. (6) At the loud and deafening sound of his act of demolition the birds as well as the guards of the sanctuary toppled down senseless on that spot. (7)

अस्त्रविजयतां रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ८ ॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः । हनूमाञ्शत्रुसैन्यानां निहन्ता मारुतात्मजः ॥ ९ ॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् । शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥१०॥
धर्षयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् । समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥११॥
एवमुक्त्वा महाकायश्चैत्यस्थो हरियूथपः । ननाद भीमनिर्ह्रादो रक्षसां जनयन् भयम् ॥१२॥
तेन नादेन महता चैत्यपालाः शतं ययुः । गृहीत्वा विविधानस्त्रान् प्रासान् खड्गान् परश्वधान् ॥१३॥
विसृजन्तो महाकाया मारुतिं पर्यवारयन् । ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः ॥१४॥

आजग्मुर्वानरश्रेष्ठ बाणैश्चादित्यसंनिभैः । आवर्त इव गङ्गायास्तोयस्य विपुलो महान् ॥१५॥
परिक्षिप्य हरिश्रेष्ठं स बभौ रक्षसां गणः ।

"May Śrī Rāma, skilled in the use of missiles, be eminently victorious, as well as Lakṣmaṇa, endowed with extraordinary might. Triumphant is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu). (8) I, Hanūmān, sprung from the loins of the wind god, and destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala. (9) Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees. (10) Destroying the city of Lankā and greeting Sītā (the princess of Mithila), I shall return fully accomplished of purpose, while all the ogres stand looking on." (11) Having shouted thus while standing on the sanctuary, the colossal Hanumān (a leader of the monkey hordes) emitted a terrible thunderlike roar, causing terror to the ogres. (12) Impelled by that great noise, a hundred gigantic guards posted at the sanctuary sallied forth seizing missiles of every description, as well as spears, swords and axes, and discharging them, surrounded Hanumān (son of the wind-god) from all sides. Armed with weird maces, iron clubs plated with gold and arrows shining brightly as the sun, they approached Hanumān (the foremost of monkeys). Surrounding Hanumān (the foremost of monkeys), that host of ogres looked like a mighty and extensive whirlpool in the stream of the Gangā.

ततो वातात्मजः क्रुद्धो भीमरूपं समास्थितः ॥ १६ ॥
प्रासादस्य महांस्तस्य स्तम्भं हेमपरिष्कृतम् । उत्पाटयित्वा वेगेन हनूमान् मारुतात्मजः ॥१७॥
ततस्तं भ्रामयामास शतधारं महाबलः । तत्र चाग्निः समभवत् प्रासादश्चाप्यदह्यत ॥१८॥
दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः । स राक्षसशतं हत्वा वज्रेणेन्द्र इवासुरान् ॥१९॥
अन्तरिक्षस्थितः श्रीमानिदं वचनमब्रवीत् ।

The infuriated Hanumān (sprung from the loins of the wind-god) thereupon took on a terrible aspect. Tearing up with impetuosity a pillar—decked with gold, and bristling with a hundred edges—of that edifice, the great Hanūmān, sprung from the loins of the wind-god, and endowed with extraordinary might, then began to spin it round, so that fire was generated from it (due to its attrition with other pillars) and the edifice was set ablaze (with it). (13—18) Having dispatched (all) the hundred ogres (posted there) by means of that pillar, (even) as Indra got rid of demons with his thunderbolt, and on seeing that monument in flames, that glorious leader of monkey hordes then proclaimed as follows, standing in space (all the while):—

मादृशानां सहस्राणि विसृष्टानि महात्मनाम् ॥ २० ॥
बलिनां वानरेन्द्राणां सुग्रीववशवर्तिनाम् । अटन्ति वसुधां कृत्स्नां वयमन्ये च वानराः ॥२१॥
दशनागबलाः केचित् केचिद् दशगुणोत्तराः । केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ॥२२॥
सन्ति चौघबलाः केचित् सन्ति वायुबलोपमाः । अप्रमेयबलाः केचित् तत्रासन् हरियूथपाः ॥२३॥
ईदृग्विधैस्तु हरिभिर्वृतो दन्तनखायुधैः । शतैः शतसहस्रैश्च कोटिभिश्चायुतैरपि ॥२४॥
आगमिष्यति सुग्रीवः सर्वेषां वो निषूदनः ।
नेयमस्ति पुरी लङ्का न यूयं न च रावणः । यस्य त्विक्ष्वाकुवीरेण बद्धं वैरं महात्मना ॥२५॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

"Thousands of colossal and mighty leaders of monkeys, resembling me and amenable to the control of Sugrīva, have been dispatched (in all directions). We as well as other monkeys are scouring the entire globe. (19—21) Some (of them) are endowed with the strength of ten elephants, others are ten times as strong as the former, while (still) others are equal in prowess to a thousand elephants. (22) Some leaders of monkey hordes out of them are endowed with the strength of a flood, while others are as strong as the wind, while (still) others possess a strength beyond measure. (23) Surrounded by hundreds, nay, myriads, lakhs and even crores of such monkeys, Sugrīva, who is capable of destroying you all, will come (here soon). Neither will this city of Lankā endure nor you (ogres) nor again Rāvaṇa, by whom enmity has actually been contracted with the high-souled Śrī Rāma (the hero of the House of Ikṣwāku)." (24 25)

Thus ends Canto Forty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Dispatched by Rāvaṇa to capture Hanumān, Jambumāli is killed in battle by the former.

संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली । जम्बुमाली महादंष्ट्रो निर्जगाम धनुर्धरः ॥ १ ॥
रक्तमाल्याम्बरधरः स्रग्वी रुचिरकुण्डलः । महान् विवृत्तनयनश्चण्डः समरदुर्जयः ॥ २ ॥
धनुः शक्रधनुःप्रख्यं महद् रुचिरसायकम् । विस्फारयाणो वेगेन वज्राशनिसमस्वनम् ॥ ३ ॥
तस्य विस्फारघोषेण धनुषो महता दिशः । प्रदिशश्च नभश्चैव सहसा समपूर्यत ॥ ४ ॥
रथेन खरयुक्तेन तमागतमुदीक्ष्य सः । हनूमान् वेगसम्पन्नो जहर्ष च ननाद च ॥ ५ ॥
तं तोरणविटङ्कस्थं हनूमन्तं महाकपिम् । जम्बुमाली महातेजा विव्याध निशितैः शरैः ॥ ६ ॥
अर्धचन्द्रेण वदने शिरस्येकेन कर्णिना । बाह्वोर्विव्याध नाराचैर्दशभिस्तु कपीश्वरम् ॥ ७ ॥
तस्य तच्छुशुभे ताम्रं शरेणाभिहतं मुखम् । शरदीवाम्बुजं फुल्लं विद्धं भास्कररश्मिना ॥ ८ ॥
तत्तस्य रक्तं रक्तेन रञ्जितं शुशुभे मुखम् । यथाऽऽकाशे महापद्मं सिक्तं काञ्चनबिन्दुभिः ॥ ९ ॥

Commanded by Rāvaṇa (the lord of ogres), Jambumālī, the eminent, mighty and ferocious son of Prahasta, who had large teeth, carried a bow and was difficult to conquer in battle, sallied forth clad in crimson and adorned with a garland of red flowers, a chaplet and brilliant ear-rings, and stretching with impetuosity his large bow, which resembled a rain-bow, was furnished with shining arrows, and which (when twanged) produced a sound like that of thunder and that accompanying a stroke of lightning, his eyes rolling (through anger). (1—3) (All) the (four) quarters as well as the intermediate points as also the sky got filled all of a sudden with the sonorous twang of that bow. (4) Observing him arrived in a chariot drawn by donkeys, the celebrated Hanumān, who was full of vigour, rejoiced and roared too. (5) Jambumālī, who was endowed with extraordinary energy, pierced with sharpened arrows that great monkey, Hanumān, standing on the top of the archway. (6) He for his part hit Hanumān (the

Vaidika Pandit Sri V Hariharaṇ Collection, Sholinganallur, Chennai

leader of monkeys) in the mouth with an arrow with a crescent-shaped head, on the head with a single barbed shaft and in the arms with ten steel arrows. (7) Pierced with an arrow, his well-known coppery countenance looked charming like a blown (red) lotus lit by a sunbeam in autumn. (8) Stained with blood, that ruddy face of his looked splendid like a large (red) lotus in the sky, sprinkled with drops of honey of a red Aśoka flower. (9)

चुकोप बाणाभिहतो राक्षसस्य महाकपिः । ततः पार्श्वेऽतिविपुलां ददर्श महतीं शिलाम् ॥१०॥
तरसा तां समुत्पाट्य चिक्षेप जववद् बली । तां शरैर्दशभिः क्रुद्धस्ताडयामास राक्षसः ॥११॥
विपन्नं कर्म तद् दृष्ट्वा हनूमांश्चण्डविक्रमः । सालं विपुलमुत्पाट्य भ्रामयामास वीर्यवान् ॥१२॥
भ्रामयन्तं कपिं दृष्ट्वा सालवृक्षं महाबलम् । चिक्षेप सुबहून् बाणाञ्जम्बुमाली महाबलः ॥१३॥
सालं चतुर्भिश्चिच्छेद वानरं पञ्चभिर्भुजे । उरस्येकेन बाणेन दशभिस्तु स्तनान्तरे ॥१४॥
स शरैः पूरिततनुः क्रोधेन महता वृतः । तमेव परिघं गृह्य भ्रामयामास वेगितः ॥१५॥
अतिवेगोऽतिवेगेन भ्रामयित्वा बलोत्कटः । परिघं पातयामास जम्बुमालेर्महोरसि ॥१६॥
तस्य चैव शिरो नास्ति न बाहू जानुनी न च । न धनुर्न रथो नाश्वास्तत्रादृश्यन्त नेषवः ॥१७॥
स हतस्तरसा तेन जम्बुमाली महारथः । पपात निहतो भूमौ चूर्णिताङ्ग इव द्रुमः ॥१८॥
जम्बुमालिं सुनिहतं किंकरांश्च महाबलान् । चुक्रोध रावणः श्रुत्वा क्रोधसंरक्तलोचनः ॥१९॥
स रोषसंवर्तितताम्रलोचनः प्रहस्तपुत्रे निहते महाबले ।
अमात्यपुत्रानतिवीर्यविक्रमान् समादिदेशाशु निशाचरेश्वरः ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

Wounded by the shafts of the ogre, the great monkey waxed wroth. Presently he sighted by his side a big rock of immense proportions. (10) Tearing it up with impetuosity, the mighty monkey hurled it with vehemence. Full of rage the ogre broke it asunder with ten arrows. (11) Uprooting a huge sal tree on seeing the aforesaid feat brought to nought, the powerful Hanumān, who was endowed with terrible prowess, began to whirl it. (12) Perceiving the monkey, who was endowed with extraordinary might, spinning the sal tree, the highly powerful Jambumālī let loose numerous shafts. (13) He rent the sal asunder with four arrows and pierced the monkey in his arms with five others, in the chest with a further dart and between the breasts with ten more. (14) Seizing the same iron club (which he had made use of in the very first instance), Hanumān, whose body was covered with darts and who was (now) overcome with vic anger, spun it with impetuosity. (15) Whirling the club with extreme velocity, full of great impetuosity as he was, Hanumān (who was superior in strength) directed it against the broad chest of Jambumālī. (16) Neither could his head be discerned any more nor his arms nor his knees nor his bow nor his chariot nor the donkeys (yoked to it) nor the arrows (placed in his quiver). (17) Struck with violence by that club, Jambumālī, who was an eminent car-warrior, dropped dead to the ground like a tree with its boughs and trunk etc. smashed. (18) Rāvaṇa waxed wroth on hearing of Jambumālī as well as of the Kinkaras, who were endowed with extraordinary might, having been easily killed, his eyes blood-shot through anger. (19) On Jambumālī (son of Prahasta), who was endowed with extraordinary might, having been killed, the notorious Rāvaṇa (the lord of ogres), whose coppery eyes began to roll rapidly rough anger, promptly commanded the sons of his chief minister, who were endowed with surpassing virility and prowess, to march (against Hanumān). (20)

Thus ends Canto Forty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there.

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुताः । निर्ययुर्भवनात् तस्मात् सप्त सप्तार्चिवर्चसः ॥ १ ॥
महद्बलपरीवारा धनुष्मन्तो महाबलाः । कृतास्त्रास्त्रविदां श्रेष्ठाः परस्परजयैषिणः ॥ २ ॥
हेमजालपरिक्षिप्तैर्ध्वजवद्भिः पताकिभिः । तोयदस्वननिर्घोषैर्वाजियुक्तैर्महारथैः ॥ ३ ॥
तप्तकाञ्चनचित्राणि चापान्यमितविक्रमाः । विस्फारयन्तः संहृष्टास्तडिद्वन्त इवाम्बुदाः ॥ ४ ॥
जनन्यस्तास्ततस्तेषां विदित्वा किंकरान् हतान् । बभूवुः शोकसम्भ्रान्ताः सबान्धवसुहृज्जनाः ॥ ५ ॥
ते परस्परसंघर्षात् तप्तकाञ्चनभूषणाः । अभिपेतुर्हनूमन्तं तोरणस्थमवस्थितम् ॥ ६ ॥
सृजन्तो बाणवृष्टिं ते रथगर्जितनिःस्वनाः । प्रावृट्काल इवाम्भोदा विचेरुर्नैर्ऋताम्बुदाः ॥ ७ ॥
अवकीर्णस्ततस्ताभिर्हनूमाञ्शरवृष्टिभिः । अभवत् संवृताकारः शैलराडिव वृष्टिभिः ॥ ८ ॥

Commanded by Rāvaṇa (the ruler of ogres), the aforesaid seven sons of his chief minister,—who were splendid as fire,—were followed by a large army, were armed with bows and endowed with extraordinary might and immeasurable prowess, and were the foremost of those trained in the science of arms and skilled in the use of missiles and were eager to excel one another (in fighting), sallied forth, highly delighted, from that palace (of Rāvaṇa) in large chariots which were yoked to horses, were overlaid with a protective armour of gold, were surmounted by banners and decorated with smaller flags and which made a rattling sound resembling a peal of thunder,—stretching their bows inlaid with refined gold and (as such) looking like clouds accompanied by flashes of lightning. (1–4) Coming to know of the Kinkaras having been killed, their notorious mothers along with their near and dear ones got bewildered through grief. (5) Vying with one another (to take the lead), the chief minister's sons, who were decked with ornaments of refined gold, rushed on Hanumān, who stood on the archway motionless. (6) Discharging a hail of shafts like (watery) clouds during the monsoon, the aforesaid cloud in the shape of ogres rambled about, emitting a sound like a clap of thunder in the shape of the rattling of their chariots. (7) Covered by those showers of shafts, Hanumān became invisible even as a king of mountains is obscured by (incessant) showers. (8)

स शरान् वञ्चयामास तेषामाशुचरः कपिः । रथवेगांश्च वीराणां विचरन् विमलेऽम्बरे ॥ ९ ॥
स तैः क्रीडन् धनुष्मद्भिर्व्योम्नि वीरः प्रकाशते । धनुष्मद्भिर्यथा मेघैर्मारुतः प्रभुरम्बरे ॥१०॥
स कृत्वा निनदं घोरं त्रासयंस्तां महाचमूम् । चकार हनूमान् वेगं तेषु रक्षस्सु वीर्यवान् ॥११॥

तलेनाभिहनत् कांश्चित् पादैः कांश्चित् परंतपः । मुष्टिभिश्चाहनत् कांश्चिन्नखैः कांश्चिद् व्यदारयत् ॥१२॥
प्रममाथोरसा कांश्चिदूरुभ्यामपरानपि । केचित् तस्यैव नादेन तत्रैव पतिता भुवि ॥१३॥
ततस्तेष्ववपन्नेषु भूमौ निपतितेषु च । तत्सैन्यमगमत् सर्वं दिशो दश भयार्दितम् ॥१४॥
विनेदुर्विस्वरं नागा निपेतुर्भुवि वाजिनः । भग्ननीडध्वजच्छत्रैर्भूश्च कीर्णाभवद् रथैः ॥१५॥
स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि । विविधैश्च स्वनैर्लङ्का ननाद विकृतं तदा ॥१६॥
स तान् प्रवृद्धान् विनिहत्य राक्षसान् महाबलश्चण्डपराक्रमः कपिः ।
युयुत्सुरन्यैः पुनरेव राक्षसैस्तदेव वीरोऽभिजगाम तोरणम् ॥१७॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः ॥ ४५ ॥

Wheeling about in the cloudless sky, that swift-footed monkey eluded the shafts of those heroic ogres as well as the onrush of their chariots. (9) Sporting in the air with those warriors, each armed with a bow, the hero shone like the powerful wind-god playing in the heavens with clouds accompanied by rainbows. (10) Emitting a terrible roar and striking terror into that large army, the powerful Hanumān rushed on those ogres. (11) Hanumān (the scourge of his enemies) struck down some with the palm of his hand, and some more with his feet. He hit others with his fists and tore still others with his nails. (12) He crushed some with his chest and others against his thighs, while others fell to the ground on the very spot where they stood, simply at the roar of Hanumān. (13) The said sons of Rāvaṇa's chief minister having been got rid of and fallen on the ground, that army fled in all the ten directions, stricken with fear. (14) Elephants trumpeted dissonantly, horses fell to the ground and the earth was strewn with chariots which had their seats, ensigns and canopies shattered. (15) Rivers were presented to the view by blood flowing on the way. Nay, Laṅkā seemed to shriek wild due to various cries (uttered by its denizens). (16) Having disposed of those arrogant ogres, the heroic monkey, Hanumān, who was endowed with extraordinary might and terrible prowess, sought once more the same archway, eager to give battle to other ogres. (17)

Thus ends Canto Forty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Having killed five more generals dispatched by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove.

हतान् मन्त्रिसुतान् बुद्ध्वा वानरेण महात्मना । रावणः संवृताकारश्चकार मतिमुत्तमाम् ॥ १ ॥
स विरूपाक्षयूपाक्षौ दुर्धरं चैव राक्षसम् । प्रघसं भासकर्णं च पञ्च सेनाग्रनायकान् ॥ २ ॥
संदिदेश दशग्रीवो वीरान् नयविशारदान् । हनूमद्ग्रहणेऽव्यग्रान् वायुवेगसमान् युधि ॥ ३ ॥
यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः । सवाजिरथमातङ्गाः स कपिः शास्यतामिति ॥ ४ ॥
यत्तैश्च खलु भाव्यं स्यात् तमासाद्य वनालयम् । कर्म चापि समाधेयं देशकालाविरोधितम् ॥ ५ ॥
न ह्यहं तं कपिं मन्ये कर्मणा प्रति तर्कयन् । सर्वथा तन्महद् भूतं महाबलपरिग्रहम् ॥ ६ ॥
वानरोऽयमिति ज्ञात्वा नहि शुद्ध्यति मे मनः । नैवाहं तं कपिं मन्ये यथेयं प्रस्तुता कथा ॥ ७ ॥

Coming to know of his chief minister's sons having been killed by the colossal monkey, Rāvaṇa, who had (cleverly) concealed the expression of his face (giving a clue to the disposition of his mind), formed an excellent resolution (to renew his efforts to tame the monkey). (1) That ten-headed monster commanded five leading generals of his army, *viz*, Virūpākṣa and Yūpākṣa as well as the ogre Durdhara, Praghasa and Bhāsakarṇa,—who were valiant, (nay) past masters in strategy and imperturbable and approached the speed of the wind on the field of battle,—to take Hanumān captive. (2-3) "March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants and let that monkey be punished. (4) Approaching that monkey (lit., a denizen of the forest), you must surely remain alert and action should be taken by you, which is not out of harmony with time and place. (5) Judging him by his actions, I surely do not account him a monkey. At all events he must be some great being endowed with extraordinary might. (6) My mind is surely not satisfied on believing that he is a monkey. I certainly do not account him a monkey as this story which is told about him shows. (7)

भवेदिन्द्रेण वा सृष्टमस्मदर्थं तपोबलात् । सनागयक्षगन्धर्वदेवासुरमहर्षयः ॥ ८ ॥
युष्माभिः प्रहितैः सर्वैर्मया सह विनिर्जिताः । तैरवश्यं विधातव्यं व्यलीकं किंचिदेव नः ॥ ९ ॥
तदेव नात्र संदेहः प्रसह्य परिगृह्यताम् । यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः ॥१०॥
सवाजिरथमातङ्गाः स कपिः शास्यतामिति । नावमन्यो भवद्भिश्च कपिर्धीरपराक्रमः ॥११॥
दृष्टा हि हरयः पूर्वं मया विपुलविक्रमाः । वाली च सह सुग्रीवो जाम्बवांश्च महाबलः ॥१२॥
नीलः सेनापतिश्चैव ये चान्ये द्विविदादयः । नैव तेषां गतिर्भीमा न तेजो न पराक्रमः ॥१३॥
न मतिर्न बलोत्साहो न रूपपरिकल्पनम् । महत्सत्त्वमिदं ज्ञेयं कपिरूपं व्यवस्थितम् ॥१४॥
प्रयत्नं महदास्थाय क्रियतामस्य निग्रहः । कामं लोकास्त्रयः सेन्द्राः ससुरासुरमानवाः ॥१५॥
भवतामग्रतः स्थातुं न पर्याप्ता रणाजिरे । तथापि तु नयज्ञेन जयमाकाङ्क्षता रणे ॥१६॥
आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला ।

"He may be some creature evolved for our sake by Indra (the ruler of gods) by virtue of his askesis. Gods, demons and eminent Ṛṣis along with Nāgas, Yakṣas and Gandharvas were utterly vanquished by you all together dispatched I, who were by me. Something unpleasant to us needs must be done by them. (8-9) It is precisely some such being: there is no doubt about it. He must be taken captive by force. March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants. Let that monkey be chastised. Nay, the monkey, who is endowed with steady prowess, should not be disregarded by you. (10-11) Monkeys of immense prowess have been actually seen by me in the past, *viz*, Vālī along with Sugrīva, as well as Jāmbavān (the bear), who is endowed with extraordinary might, as also General Nīla and others such as Dwivida. Their capacity to leap (however) is not so tremendous nor energy nor prowess nor intellect nor strength and vigour nor ability to assume (different) forms (at will). He should be concluded to be some mighty creature drawn up in the form of a monkey. (12—14) Putting forth extraordinary effort, let him be taken captive. Even though (all) the three worlds (heaven, earth and the intermediate region) including Indra (the ruler of the three worlds) as well as gods, demons and human beings are not able to stand before you on the field of battle. Nevertheless one's own self must at all events be zealously protected by one who knows how to behave prudently and seeks to triumph in combat; for success in battle is uncertain indeed."

ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः ॥ १७ ॥
समुत्पेतुर्महावेगा हुताशसमतेजसः । रथैश्च मत्तैर्नागैश्च वाजिभिश्च महाजवैः ॥१८॥
शस्त्रैश्च विविधैस्तीक्ष्णैः सर्वैश्चोपहिता बलैः । ततस्तु ददृशुर्वीरा दीप्यमानं महाकपिम् ॥१९॥
रश्मिमन्तमिवोद्यन्तं स्वतेजोरश्मिमालिनम् । तोरणस्थं महावेगं महासत्त्वं महाबलम् ॥२०॥
महामतिं महोत्साहं महाकायं महाभुजम् । तं समीक्ष्यैव ते सर्वे दिक्षु सर्वास्ववस्थिताः ॥२१॥
तैस्तैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः ।
तस्य पञ्चायसास्तीक्ष्णाः सिताः पीतमुखाः शराः । शिरस्युत्पलपत्राभा दुर्धरेण निपातिताः ॥२२॥

Bowing to the command of their master, all the generals, who were endowed with extraordinary energy and agility and equipped with sharp weapons of every kind and followed by all kinds of forces, and who were effulgent as fire, sallied forth in chariots as well as on (the back of) elephants in rut and horses of extraordinary swiftness. Thereupon the heroes for their part caught sight of the great monkey (Hanumān), who was endowed with extraordinary agility, extraordinary courage, extraordinary strength, extraordinary intelligence, extraordinary ardour, a gigantic body and mighty arms, and who was blazing like the rising sun, encircled as he was by the rays of his glory. Immediately on perceiving him they all, who were stationed in all quarters, assailed him with their dreadful weapons of every description from every side. Five sharp and white (polished) steel shafts with yellow (golden) tips were dug into his head by Durdhara and shone like petals of lilies (causing no more pain to him than lilies). (15—22)

स तैः पञ्चभिराविद्धः शरैः शिरसि वानरः । उत्पपात नदन्व्योम्नि दिशो दश विनादयन् ॥२३॥
ततस्तु दुर्धरो वीरः सरथः सज्यकार्मुकः । किरञ्छरशतैर्नैकैरभिपेदे महाबलः ॥२४॥
स कपिर्वारयामास तं व्योम्नि शरवर्षिणम् । वृष्टिमन्तं पयोदान्ते पयोदमिव मारुतः ॥२५॥
अर्द्यमानस्ततस्तेन दुर्धरेणानिलात्मजः । चकार निनदं भूयो व्यवर्धत च वीर्यवान् ॥२६॥
स दूरं सहसोत्पत्य दुर्धरस्य रथे हरिः । निपपात महावेगो विद्युद्राशिर्गिराविव ॥२७॥

Pierced in the head with those five arrows, the monkey leapt roaring into the air, making (all) the ten directions resound (thereby). (23) Thereupon the valiant Durdhara, who was endowed with extraordinary might, arrived (near him) in his chariot, with his bow (duly) stretched and covering him with many hundreds of shafts. (24) Continuing in the air, the aforesaid monkey (Hanumān) kept back (by means of his very roar) Durdhara, who was raining arrows (on him), (even) as the wind would keep back a rainy cloud at the end of the monsoon. (25) Being tormented by the aforesaid Durdhara, the powerful Hanumān (sprung from the loins of the wind-god) emitted a roar once more and grew immensely in size. (26) Bounding high (into the air), the aforesaid monkey precipitately fell with great impetuosity on the chariot of Durdhara like a mass of lightning on a mountain. (27)

ततः स मथिताष्टाश्वं रथं भग्नाक्षकूबरम् । विहाय न्यपतद् भूमौ दुर्धरस्त्यक्तजीवितः ॥२८॥
तं विरूपाक्षयूपाक्षौ दृष्ट्वा नि भुवि । तौ जातरोषौ दुर्धर्षावुत्पेततुररिंदमौ ॥२९॥

स ताभ्यां सहसोत्प्लुत्य विष्ठितो विमलेऽम्बरे । मुद्गराभ्यां महाबाहुर्वक्षस्यभिहतः कपिः ॥३०॥
तयोर्वेगवतोर्वेगं निहत्य स महाबलः । निपपात पुनर्भूमौ सुपर्ण इव वेगितः ॥३१॥
स सालवृक्षमासाद्य समुत्पाट्य च वानरः । तावुभौ राक्षसौ वीरौ जघान पवनात्मजः ॥३२॥
ततस्तांस्त्रीन् हताञ्ज्ञात्वा वानरेण तरस्विना । अभिपेदे महावेगः प्रहस्य प्रघसो बली ॥३३॥
भासकर्णश्च संक्रुद्धः शूलमादाय वीर्यवान् । एकतः कपिशार्दूलं यशस्विनमवस्थितौ ॥३४॥

Having lost his chariot, whose axle and pole had been broken and (all) the eight horses mangled, Durdhara dropped down dead to the ground. (28) Enraged to see him fallen flat to the ground, the notorious Virūpākṣa and Yūpākṣa, who were difficult to overcome and were capable of taming the enemy, sprang into the air. (29) Stationed in the cloudless sky, the aforesaid mighty-armed monkey (Hanumān) was struck by them in the chest all of a sudden with clubs even as they sprang into the air. (30) Having foiled the onrush of the aforesaid two generals, who were full of impetuosity, Hanumān, who was endowed with extraordinary might and full of vehemence, swooped down on the earth again like Garuḍa (with beautiful feathers). (31) Reaching a sal tree and uprooting it, that monkey, sprung from the loins of the wind-god, struck down (with it) both those valiant ogres. (32) Finding all those three killed by the monkey—who was full of agility—and laughing heartily, the mighty Praghasa, who was endowed with extraordinary swiftness, arrived next, as also the powerful Bhāsakarṇa, highly enraged, taking a dart (in his hand). The two generals stood on one side of the illustrious Hanumān (a tiger among monkeys). (33-34)

पट्टिशेन शिताग्रेण प्रघसः प्रत्यपोथयत् । भासकर्णश्च शूलेन राक्षसः कपिकुञ्जरम् ॥३५॥
स ताभ्यां विक्षतैर्गात्रैरसृग्दिग्धतनूरुहः । अभवद् वानरः क्रुद्धो बालसूर्यसमप्रभः ॥३६॥
समुत्पाट्य गिरेः शृङ्गं समृगव्यालपादपम् ।
जघान हनुमान् वीरो राक्षसौ कपिकुञ्जरः । गिरिशृङ्गसुनिष्पिष्टौ तिलशस्तौ बभूवतुः ॥३७॥
ततस्तेष्ववसन्नेषु सेनापतिषु पञ्चसु । बलं तदवशेषं तु नाशयामास वानरः ॥३८॥
अश्वैरश्वान् गजैर्नागान् योधैर्योधान् रथै रथान् । स कपिर्नाशयामास सहस्राक्ष इवासुरान् ॥३९॥
हयैर्नागैस्तुरंगैश्च भग्नाक्षैश्च महारथैः । हतैश्च राक्षसैर्भूमी रुद्धमार्गा समन्ततः ॥४०॥
ततः कपिस्तान् ध्वजिनीपतीन् रणे निहत्य वीरान् सबलान् सवाहनान् ।
तथैव वीरः परिगृह्य तोरणं कृतक्षणः काल इव प्रजाक्षये ॥ ४१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Praghasa pierced Hanumān (an elephant among monkeys) with a sharp-pointed spear, while the ogre Bhāsakarṇa attacked him with a dart. (35) With his limbs lacerated by their blows and (the coat of) hair on his body smeared with blood, that monkey, who shone like the rising sun, waxed wroth. (36) Breaking off the peak of a mountain including its beasts, snakes and trees, the heroic Hanumān, a (veritable) elephant among monkeys, struck (with it) the two ogres. Utterly crushed under the mountain-peak, they were reduced to smithereens. (37) (All) those five generals having been killed the monkey (Hanumān) now began to destroy the army which remained after them. (38) Like Indra (the thousand-eyed god) exterminating the demons, that monkey destroyed the horses by striking them with horses, the elephants with elephants, the warriors with warriors and the chariots with chariots. (39) The earth had its pathways on all sides completely blocked with the horses, elephants and swift-footed horses as well as with the ogres who had been killed and the big chariots which had their axles broken. (40) Having killed in combat those valiant generals along with their forces and vehicles and taking his stand likewise on the archway, the heroic monkey (Hanumān) now stood biding his time (for a further opportunity of showing his valour), like the Time-Spirit bent upon the destruction of created beings. (41)

Thus ends Canto Forty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed.

सेनापतीन् पञ्च स तु प्रमापितान् हनूमता सानुचरान् सवाहनान् ।
निशम्य राजा समरोद्धतोन्मुखं कुमारमक्षं प्रसमैक्षताक्षम् ॥ १ ॥
स तस्य दृष्ट्यर्पणसम्प्रचोदितः प्रतापवान् काञ्चनचित्रकार्मुकः ।
समुत्पपाताथ सदस्युदीरितो द्विजातिमुख्यैर्हविषेव पावकः ॥ २ ॥
ततो महान् बाळदिवाकरप्रभं प्रतप्तजाम्बूनदजाळसंततम् ।
रथं समास्थाय ययौ स वीर्यवान् महाहरिं तं प्रति नैर्ऋतर्षभः ॥ ३ ॥
ततस्तपःसंग्रहसंचयार्जितं प्रतप्तजाम्बूनदजाळचित्रितम् ।
पताकिनं रत्नविभूषितध्वजं मनोजवाष्टाश्ववरैः सुयोजितम् ॥ ४ ॥
सुरासुराधृष्यमसङ्गचारिणं तडित्प्रभं व्योमचरं समाहितम् ।
सतूणमष्टासिनिबद्धबन्धुरं यथाक्रमावेशितशक्तितोमरम् ॥ ५ ॥
विराजमानं प्रतिपूर्णवस्तुना सहेमदाम्ना शशिसूर्यवर्चसा ।
दिवाकराभं रथमास्थितस्ततः स निर्जगामामरतुल्यविक्रमः ॥ ६ ॥

Hearing of his five generals disposed of with their followers and vehicles (too) by Hanūmān, the king (Rāvaṇa) for his part looked intently and inquisitively on Prince Akṣa, who stood face to face (with him) and was violent in combat and inclined to fighting. (1) Spurred on by his (mere) glance, the glorious prince, who was armed with a marvellous bow inlaid with gold, leapt up forthwith in the (royal) assembly like a flame fed with ghee by the foremost of Brahmans in a fire-sanctuary. (2) Mounting a chariot, effulgent as the rising sun and overlaid with a protective armour of highly refined gold, that eminent and powerful jewel among the ogres immediately marched against that mighty monkey. (3) Mounted on that chariot,—which shone like the sun, (nay) which had been acquired through accumulated practice of austerities, had been rendered picturesque by a protective armour of highly refined gold and was decorated with small flags, which could be distinguished by a bejewelled ensign, was firmly yoked to eight excellent horses swift as thought, and was unassailable by gods and demons (alike), which could move without any (solid) support and (as such) coursed through the air, flashing like lightning, was well fitted out and equipped with quivers, which looked charming with eight swords fastened to it (in the four quarters and the four intermediate points), in which javelins and lances had been placed in orderly array and which shone brightly with all war equipments strung together with a golden cord brilliant as the rays of the sun and the moon,—Prince Akṣa, who vied with gods in prowess, presently sallied forth from that place. (4—6)

स पूरयन् खं च महीं च साचलां तुरंगमातङ्गमहारथस्वनैः ।
बलैः समेतैः सह तोरणस्थितं समर्थमासीनमुपागमत् कपिम् ॥ ७ ॥
स तं समासाद्य हरिं हरीक्षणो युगान्तकालाग्निमिव प्रजाक्षये ।
अवस्थितं विस्मितजातसम्भ्रमं समैक्षताक्षो बहुमानचक्षुषा ॥ ८ ॥
स तस्य वेगं च कपेर्महात्मनः पराक्रमं चारिषु रावणात्मजः ।
विचारयन् स्वं च बलं महाबलो युगक्षये सूर्य इवाभिवर्धत ॥ ९ ॥
स जातमन्युः प्रसमीक्ष्य विक्रमं स्थितः स्थिरः संयति दुर्निवारणम् ।
समाहितात्मा हनुमन्तमाहवे प्रचोदयामास शितैः शरैस्त्रिभिः ॥ १० ॥
ततः कपिं तं प्रसमीक्ष्य गर्वितं जितश्रमं शत्रुपराजयोचितम् ।
अवैक्षताक्षः समुदीर्णमानसं सबाणपाणिः प्रगृहीतकार्मुकः ॥ ११ ॥
स हेमनिष्काङ्गदचारुकुण्डलः समाससादाशुपराक्रमः कपिम् ।
तयोर्बभूवाप्रतिमः समागमः सुरासुराणामपि सम्भ्रमप्रदः ॥ १२ ॥

Nay, filling the firmament as well as the earth including its mountains with the cries of horses and elephants and the rattling of large chariots, Akṣa along with the collected forces approached the powerful monkey stationed on the archway. (7) Approaching the monkey, who stood ready for the annihilation of created beings (ogres) like the destructive fire raging at the time of universal dissolution, astonished (to see the prince, who was a mere boy before him, arrived to give battle to him) and struck with awe (to know that he was a son of the great Rāvaṇa), the said Akṣa, whose eyes resembled those of a lion, gazed on him with an eye full of great regard. (8) Reflecting on the speed of that gigantic monkey as well as on his prowess with regard to his enemies as also on his own strength, that son of Rāvaṇa, who was endowed with extraordinary might, swelled up in glory like the sun at the end of the world cycle. (9) Enraged to observe his valour, he took his stand firmly and with a concentrated mind and provoked Hanumān, who was difficult to check in combat, to an encounter by piercing him with three whetted shafts. (10) Observing that monkey full of pride inasmuch as he had conquered fatigue, was capable of vanquishing his enemies and whose zeal (for fighting) had grown (as a result of his repeated triumphs over his enemies), and firmly seizing his bow, Prince Akṣa, arrow in hand, gazed on him. (11) Adorned with an ornament for the breast, a pair of armlets and charming ear-rings, (all) made of gold, Akṣa of fiery spirit met the monkey at close quarters and an encounter took place between them, which was without a parallel and struck awe even in gods and demons. (12)

ररास भूमिर्न तताप भानुमान् ववौ न वायुः प्रचचाल चाचलः ।
कपेः कुमारस्य च वीर्यसंयुगं ननाद च द्यौरुदधिश्च चुक्षुभे ॥ १३ ॥

स तस्य वीरः सुमुखान् पतत्रिणः सुवर्णपुङ्खान् सविषानिवोरगान् ।
समाधिसंयोगविमोक्षतत्त्वविच्छरानथ त्रीन् कपिमूर्ध्न्यताडयत् ॥ १४ ॥
स तैः शरैर्मूर्ध्नि समं निपातितैः क्षरन्नसृग्दिग्धविवृत्तनेत्रः ।
नवोदितादित्यनिभः शरांशुमान् व्यराजतादित्य इवांशुमालिकः ॥ १५ ॥
ततः प्लवङ्गाधिपमन्त्रिसत्तमः समीक्ष्य तं राजवरात्मजं रणे ।
उदग्रचित्रायुधचित्रकार्मुकं जहर्ष चापूर्यत चाहवोन्मुखः ॥ १६ ॥
स मन्दराग्रस्थ इवांशुमाली विवृद्धकोपो बलवीर्यसंवृतः ।
कुमारमक्षं सबलं सवाहनं ददाह नेत्राग्निमरीचिभिस्तदा ॥ १७ ॥
ततः स बाणासनशक्रकार्मुकः शरप्रवर्षो युधि राक्षसाम्बुदः ।
शरान् मुमोचाशु हरीश्वराचले बलाहको वृष्टिमिवाचलोत्तमे ॥ १८ ॥

Witnessing the mighty contest between the monkey and the prince, the earth shrieked (in agony under their heavy footfalls), the sun did not shine brightly, the wind ceased to blow, the mountain (Trikūta on which the city of Lankā stood) shook, the firmament rang and the sea too was convulsed. (13) That hero, who correctly knew how to fix his gaze on the target, to fit a shaft (to the bow) and to loose it, forthwith dug into the monkey's head three winged shafts with lovely heads and golden feathers, which resembled venomous serpents. (14) Discharging blood from his wounds caused by those shafts simultaneously dug into his head (by Akṣa), and bathed in it and (thereby) looking like the newly risen sun, his eyes rolling rapidly (through indignation), Hanumān shone brightly like the sun, surrounded by a circle of rays, having the arrows (transfixed into his forehead) for its rays. (15) Hanumān (the foremost of ministers of the suzerain lord of monkeys) now rejoiced and grew in size on perceiving that offspring of Rāvaṇa (the foremost of kings) with his marvellous weapons and picturesque bow raised upward on the field of battle, inclined as he was to fighting. (16) Infuriated and full of strength and virility, Hanumān, who resembled the sun appearing on a peak of Mount Mandara, began at that moment to burn Prince Akṣa along with his forces and vehicles by the rays of fire emanating from his eyes. (17) Bearing a rainbow in the shape of a bow and pouring a shower of arrows on the field of bettle, the cloud in the form of the ogre (Akṣa) began to discharge arrows rapidly on the mountain in the shape of Hanumān (a leader of monkeys) even as a cloud would pour a shower on the foremost of mountains. (18)

कपिस्ततस्तं रणचण्डविक्रमं प्रवृद्धतेजोबलवीर्यसायकम् ।
कुमारमक्षं प्रसमीक्ष्य संयुगे ननाद हर्षाद् घनतुल्यनिःस्वनः ॥ १९ ॥
स बालभावाद् युधि वीर्यदर्पितः प्रवृद्धमन्युः क्षतजोपमेक्षणः ।
समाससादाप्रतिमं रणे कपिं गजो महाकूपमिवावृतं तृणैः ॥ २० ॥
स तेन बाणैः प्रसभं निपातितैश्चकार नादं घननादनिःस्वनः ।
समुत्पतन्नाशु नभः समारुजन् भुजोरुविक्षेपणघोरदर्शनः ॥ २१ ॥
तमुत्पतन्तं समभिद्रवद् बली स राक्षसानां प्रवरः प्रतापवान् ।
रथी रथश्रेष्ठतरः किरञ्छरैः पयोधरः शैलमिवाश्मवृष्टिभिः ॥ २२ ॥

स ताञ्छरांस्तस्य हरिर्विमोक्षयंश्चचार वीरः पथि वायुसेविते ।
शरान्तरे मारुतवद् विनिष्पतन् मनोजवः संयति भीमविक्रमः ॥ २३ ॥
तमात्तबाणासनमाहवोन्मुखं खमास्तृणन्तं विविधैः शरोत्तमैः ।
अवैक्षताक्षं बहुमानचक्षुषा जगाम चिन्तां स च मारुतात्मजः ॥ २४ ॥
ततः शरैर्भिन्नभुजान्तरः कपिः कुमारवर्येण महात्मना नदन् ।
महाभुजः कर्मविशेषतत्त्वविद् विचिन्तयामास रणे पराक्रमम् ॥ २५ ॥

Observing on the field of battle the aforesaid Prince Akṣa, whose prowess was formidable in combat, (nay,) whose energy, strength, prowess and force of arrows had considerably grown, the monkey thereupon shouted in (sheer) joy, his roar resembling a clap of thunder. (19) Proud of his valour on the field of battle as a result of ignorance (characteristic of children), and with blood-shot eyes, his fury having grown beyond measure, Akṣa approached the monkey, who had no rival in combat, (even) as an elephant would approach a big well covered with grass. (20) Struck with arrows loosed with violence by Akṣa, Hanumān forthwith shouted with great vigour in a voice resembling thunder, rending the air (as it were) and assuming a terrible aspect by stretching out his arms and thighs. (21) Mounted on a chariot, the mighty and glorious Akṣa, the most distinguished of ogres and the most eminent of car-warriors, closely followed Hanumān (even) as the latter sprang into the air, covering him with shafts (even) as a cloud would cover a mountain with showers of hailstones. (22) Darting like the wind between the arrows and thereby escaping those arrows of Akṣa, the heroic monkey, Hanumān, who was swift as thought and exhibited terrible prowess on the field of battle, began to range the path of the air. (23) The said offspring of the wind-god regarded with an eye full of great esteem Akṣa,—who, having seized his bow, was covering the sky with various excellent arrows, keen as he was for an encounter,—and became thoughtful. (24) Roaring, when pierced in the breast with shafts by the high-minded Akṣa, (the foremost of princes), the mighty-armed Hanumān, who knew how to act under particular circumstances, reflected (on the following lines) on the prowess of Akṣa on the field of battle. (25)

अबालवद् बालदिवाकरप्रभः करोत्ययं कर्म महन्महाबलः ।
न चास्य सर्वाहवकर्मशालिनः प्रमापणे मे मतिरत्र जायते ॥ २६ ॥
अयं महात्मा च महांश्च वीर्यतः समाहितश्चातिसहश्च संयुगे ।
असंशयं कर्मगुणोदयादयं सनागयक्षैर्मुनिभिश्च पूजितः ॥ २७ ॥
पराक्रमोत्साहविवृद्धमानसः समीक्षते मां प्रमुखोऽग्रतः स्थितः ।
पराक्रमो ह्यस्य मनांसि कम्पयेत् सुरासुराणामपि शीघ्रकारिणः ॥ २८ ॥
न खल्वयं नाभिभवेदुपेक्षितः पराक्रमो ह्यस्य रणे विवर्धते ।
प्रमापणं ह्यस्य ममाद्य रोचते न वर्धमानोऽग्निरुपेक्षितुं क्षमः ॥ २९ ॥

"Endowed with extraordinary might and possessing the splendour of the rising sun, this boy is accomplishing great deeds unlike a boy. Nor do I feel inclined to kill on this occasion this youth, who is distinguished in all acts of warfare. (26) This prince is high-souled and also eminent in valour; nay, he is circumspect and extremely enduring in combat and is adored (even) by hermits including Nāgas and Yakṣas due to exaltation of his deeds and virtues. (27) Standing in the van as the leader, reassured as he is by prowess and strength of will, he looks me straight in the eyes. Surely the valour of this warrior, who is quick of action, would shake the mind even of gods and demons. (28) If disregarded, he would undoubtedly get the better of me; for his prowess grows in combat. Putting an end to him, therefore, now finds favour with me. A spreading fire is not worth neglecting." (29)

इति प्रवेगं तु परस्य तर्कयन् स्वकर्मयोगं च विधाय वीर्यवान् ।
चकार वेगं तु महाबलस्तदा मतिं च चक्रेऽस्य वधे तदानीम् ॥ ३० ॥
स तस्य तानष्ट वरान् महाहयान् समाहितान् भारसहान् विवर्तने ।
जघान वीरः पथि वायुसेविते तलप्रहारैः पवनात्मजः कपिः ॥ ३१ ॥
ततस्तलेनाभिहतो महारथः स तस्य पिङ्गाधिपमन्त्रिनिर्जितः ।
स भग्ननीडः परिवृत्तकूबरः पपात भूमौ हतवाजिरम्बरात् ॥ ३२ ॥
स तं परित्यज्य महारथो रथं सकार्मुकः खड्गधरः खमुत्पतन् ।
ततोऽभियोगादृषिरुग्रवीर्यवान् विहाय देहं मरुतामिवालयम् ॥ ३३ ॥

Pondering thus the tremendous speed of the enemy and determining the course of his own action, the powerful Hanumān for his part, who was endowed with extraordinary might, made up his mind to kill him without delay and increased his momentum (for that purpose). (30) Coursing through the path of the air, that valiant monkey, sprung from the loins of the wind-god, killed with the blows of his palm Akṣa's well-known eight big horses, trained in turning (quickly) to the right and left and capable of enduring the burden of the chariot. (31) Overpowered by the counsellor of Sugrīva (the suzerain lord of monkeys), (nay) struck (by him) with his palm, that well-known huge chariot of Akṣa, which had its interior broken, its pole overturned and horses (already) killed, thereupon fell to the earth from the sky. (32) Bounding into the air with his bow and sword, having abandoned that chariot, that great car-warrior now looked like a Ṛṣi (the seer of a Vedic Mantra), possessing tremendous power, ascending to the realm of gods on quitting his body through practice of yoga. (33)

कपिस्ततस्तं विचरन्तमम्बरे पतत्त्रिराजानिलसिद्धसेविते ।
समेत्य तं मारुतवेगविक्रमः क्रमेण जग्राह च पादयोर्दृढम् ॥ ३४ ॥
स तं समाविध्य सहस्रशः कपिर्महोरगं गृह्य इवाण्डजेश्वरः ।
मुमोच वेगात् पितृतुल्यविक्रमो महीतले संयति वानरोत्तमः ॥ ३५ ॥
स भग्नबाहूरुकटीपयोधरः क्षरन्नसृङ्निर्मथितास्थिलोचनः ।
सम्भिन्नसंधिः प्रविकीर्णबन्धनो हतः क्षितौ वायुसुतेन राक्षसः ॥ ३६ ॥
महाकपिर्भूमितले निपीड्य तं चकार रक्षोऽधिपतेर्महद्भयम् ।
महर्षिभिश्चक्रचरैः समागतैः समेत्य भूतैश्च सयक्षपन्नगैः ।
सुरैश्च सेन्द्रैर्भृशजातविस्मयैर्हते कुमारे स कपिर्निरीक्षितः ॥ ३७ ॥
निहत्य तं वज्रिसुतोपमं रणे कुमारमक्षं क्षतजोपमेक्षणम् ।
तदेव वीरोऽभिजगाम तोरणं कृतक्षणः काल इव प्रजाक्षये ॥ ३८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Meeting the prince, ranging through the heavens, frequented by Garuḍa (the king of birds), the wind-god and the Siddhas, the monkey, who was endowed with the speed and prowess of the wind-god, caught him firmly by the legs one after the other. (34) Catching hold of him (even) as Garuḍa (the king of birds) would seize a huge serpent, and spinning him round thousands of times, the said monkey, a jewel among monkeys, whose prowess equalled that of his father (the wind-god), dashed him violently to the battle-ground on the earth. (35) Killed by Hanumān (son of the wind-god), that ogre fell to the ground, dripping with blood, his arms, thighs, waist and chest fractured, bones and eyes crushed, joints dislocated and sinews shattered. (36) Having dashed him to the earth's surface, the huge monkey struck terror into Rāvaṇa (the suzerain lord of ogres). Nay, on the prince having been killed, that monkey was gazed on by eminent Ṛṣis ranging the stellar sphere, who had gathered together in a body (to witness the conflict) alone with genii, accompanied by Yakṣas and Nāgas, as also by gods including Indra (their ruler), who were greatly astonished (at the feat). (37) Having dispatched the notorious Prince Akṣa, who vied with Jayanta (Indra's son), and was distinguished by bloodshot eyes on the field of battle, the hero sought the same archway, biding time (for a further opportunity to destroy ogres) even like the Time-Spirit bent on the destruction of created beings. (38)

Thus ends Canto Forty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Dispatched by Rāvaṇa, Indrajit (Rāvaṇa's eldest son) marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son.

ततस्तु रक्षोऽधिपतिर्महात्मा हनूमताक्षे निहते कुमारे ।
मनः समाधाय स देवकल्पं समादिदेशेन्द्रजितं सरोषः ॥ १ ॥
त्वमस्त्रविच्छस्त्रभृतां वरिष्ठः सुरासुराणामपि शोकदाता ।
सुरेषु सेन्द्रेषु च दृष्टकर्मा पितामहाराधनसंचितास्त्रः ॥ २ ॥
त्वदस्त्रबलमासाद्य ससुराः समरुद्गणाः । न शेकुः समरे स्थातुं सुरेश्वरसमाश्रिताः ॥ ३ ॥
न कश्चित् त्रिषु लोकेषु संयुगेन गतश्रमः ।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः । देशकालप्रधानश्च त्वमेव मतिसत्तमः ॥ ४ ॥
न तेऽस्त्यशक्यं समरेषु कर्मणां न तेऽस्त्यकार्यं मतिपूर्वमन्त्रणे ।
न सोऽस्ति कश्चित् त्रिषु संग्रहेषु न वेद यस्तेऽस्त्रबलं बलं च ॥ ५ ॥

ममानुरूपं तपसो बलं च ते पराक्रमश्चास्त्रबलं च संयुगे ।
न त्वां समासाद्य रणावमर्दे मनः श्रमं गच्छति निश्चितार्थम् ॥ ६ ॥

Filled with rage on Prince Akṣa having been killed by Hanumān, yet controlling his mind, the high-minded Rāvaṇa (the suzerain lord of ogres) for his part next commanded (his eldest son) Indrajit,* who vied with gods (as follows):—(1) "Proficient in the use of mystic missiles and the foremost of those wielding arms, you cause grief even to the gods and the demons. Your exploits have been witnessed even against the gods including Indra (their ruler) and you have acquired proficiency in the use of mystic missiles by propitiating Brahmā (the grandfather of the entire creation, being the progenitor of Marīchi and others, the lords of creation). (2) Coming in conflict with the might of your missiles, none including gods and the company of the (forty-nine) wind-gods, dependent on Indra (the ruler of gods), could stand on the field of battle. (3) There is none in the three worlds (except you) who is free from fatigue (even) in combat. You are protected on all sides by the might of your arms and are (further) protected by virtue of askesis. Time and place are the main considerations with you, nay, you are the foremost (of all) in intelligence. (4) Nothing is incapable of achievement by means of your exploits in contests nor is there anything which cannot be accomplished by you after deliberation through your judgment. Nor is there anyone in the three worlds (which are acquired through individual action, virtuous or evil) who does not know the force of your missiles or your (own physical) strength. (5) The power of your austerities, nay, your prowess as well as the might of your missiles in combat is equal to mine. Finding you in the thick of fight, my mind does not give way to despair, being assured of victory. (6)

निहताः किंकराः सर्वे जम्बुमाली च राक्षसः । अमात्यपुत्रा वीराश्च पञ्च सेनाग्रगामिनः ॥ ७ ॥
बलानि सुसमृद्धानि साश्वनागरथानि च ।
सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः । न तु तेष्वेव मे सारो यस्त्वय्यरिनिषूदन ॥ ८ ॥
इदं च दृष्ट्वा निहतं महद् बलं कपेः प्रभावं च पराक्रमं च ।
त्वमात्मनश्चापि निरीक्ष्य सारं कुरुष्व वेगं स्वबलानुरूपम् ॥ ९ ॥
बलावमर्दस्त्वयि संनिकृष्टे यथा गते शाम्यति शान्तशत्रौ ।
तथा समीक्ष्यात्मबलं परं च समारभस्वास्त्रभृतां वरिष्ठ ॥१०॥
न वीर सेना गणशश्च्यवन्ति न वज्रमादाय विशालसारम् ।
न मारुतस्यास्ति गतिप्रमाणं न चाग्निकल्पः करणेन हन्तुम् ॥ ११ ॥
तमेवमर्थं प्रसमीक्ष्य सम्यक् स्वकर्मसाम्याद्धि समाहितात्मा ।
स्मरंश्च दिव्यं धनुषोऽस्य वीर्यं व्रजाक्षतं कर्म समारभस्व ॥१२॥
न खल्वियं मतिश्रेष्ठ यत्त्वां सम्प्रेषयाम्यहम् । इयं च राजधर्माणां क्षत्रस्य च मतिर्मता ॥१३॥
नानाशास्त्रेषु संग्रामे वैशारद्यमरिंदम । अवश्यमेव बोद्धव्यं काम्यश्च विजयो रणे ॥१४॥

"All the Kinkaras have been destroyed as also the ogre Jambumālī. Even the (seven) heroic sons of my chief minister as well as the five generals have been killed. (7) Nay, forces fully equipped with strength and arms and accompanied by horses, elephants and chariots, as well as your beloved uterine brother, Prince Akṣa, have been destroyed. The strength, however, which exists in me, O destroyer of foes, hinges on you alone, and did not hinge on them. (8) Seeing this large army destroyed (by the monkey) and considering the power as well as the prowess of the monkey and weighing your own strength, exhibit your valour according to your might. (9) Fully weighing your own strength as well as of the enemy, exert yourself in such a way, O jewel among those employing missiles, that the (further) destruction of our army may stop the moment you, whose enemies have ceased, have arrived near Hanumān. (10) Forces should not be led by you (against the enemy); (for) they flee *en masse* (before a powerful enemy) or perish all together. Nor should you march (against him) taking a weapon exceedingly sharp-edged and hard like the thunderbolt; (for) there is no limit to the strength of Hanumān (son of the wind-god). Nay, resembling fire (as he does), he cannot be destroyed by means of any weapon. (11) Concluding what has been stated by me to be precisely true, and with your mind composed by the thought that success can be achieved by your own effort, nay, bearing in mind the wonderful potency of this bow, sally forth and duly proceed with your work (of subduing the enemy) intact. (12) Indeed the thought is not well-advised that I should willingly send you (to face this danger), O darling of excellent judgment! But (you know) this decision is in accord with the duties of a king and is approved by the warrior class. (13) Proficiency in the various branches of learning (such as ethics, economics and political science) as well as in military operations should be acquired (by a king) and triumph in war should (also) be sought, O tamer of enemies!" (14)

---

* So called because he had conquered Indra.

ततः पितुस्तद् वचनं निशम्य प्रदक्षिणं दक्षसुतप्रभावः ।
चकार भर्तारमतित्वरेण रणाय वीरः प्रतिपन्नबुद्धिः ॥१५॥
ततस्तैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः । युद्धोद्धतकृतोत्साहः संग्रामं सम्प्रपद्यत ॥१६॥
श्रीमान् पद्मविशालाक्षो राक्षसाधिपतेः सुतः । निर्जगाम महातेजाः समुद्र इव पर्वणि ॥१७॥
स पक्षिराजोपमतुल्यवेगैर्व्याघ्रैश्चतुर्भिः स तु तीक्ष्णदंष्ट्रैः ।
रथं समायुक्तमसह्यवेगः समारुरोहेन्द्रजिदिन्द्रकल्पः ॥१८॥
स रथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः । रथेनाभिययौ क्षिप्रं हनूमान् यत्र सोऽभवत् ॥१९॥
स तस्य रथनिर्घोषं ज्यास्वनं कार्मुकस्य च । निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत् ॥२०॥
इन्द्रजिच्चापमादाय शितशल्यांश्च सायकान् । हनूमन्तमभिप्रेत्य जगाम रणपण्डितः ॥२१॥

Hearing that exhortation of his father, the hero (Indrajit), who was powerful as a god (a son of Dakṣa*, a lord of created beings), who had made up his mind to seek the field of battle with all speed, then wept round his lord clockwise. (15) Honoured by some beloved people of his own class (present in the royal assembly), Indrajit, who was violent in combat and was full of martial ardour, proceeded towards the field of battle. (16) The glorious son of Rāvaṇa (the suzerain lord of ogres), who had eyes big as a lotus, and was endowed with extraordinary energy, rushed forth like a sea on a full-moon day. (17) The notorious Indrajit of irresistible vigour, for his part who compared with Indra, duly ascended his chariot, yoked to four sharp-toothed tigers, vying with Garuḍa (in speed) and well-matched in swiftness. (18) That car-warrior, the foremost of bowmen, skilled in the use of weapons and a jewel among those proficient in the use of missiles, drove rapidly in his chariot to where the celebrated Hanūmān was. (19) That famous hero among the monkeys felt extremely rejoiced to hear the rattling of Indrajit's chariot and the twang of his bowstring. (20) Taking his bow and sharp-pointed arrows, Indrajit, skilled in the art of warfare, proceeded towards Hanūmān. (21)

---

* We read in the Viṣṇu-Purāṇa:—

मनसा त्वेव भूतानि पूर्वं दक्षोऽसृजत्तथा । देवानृषीन् सगन्धर्वानुरगान् पक्षिणस्तथा ॥

"Of yore Dakṣa evolved with his mind alone created beings, *viz*, gods, and Ṛṣis along with Gandharvas, serpents and birds."

तस्मिंस्ततः संयति जातहर्षे रणाय निर्गच्छति बाणपाणौ ।
दिशश्च सर्वाः कलुषा बभूवुर्मृगाश्च रौद्रा बहुधा विनेदुः ॥ २२ ॥
समागतास्तत्र तु नागयक्षा महर्षयश्चक्रचराश्च सिद्धाः ।
नभः समावृत्य च पक्षिसंघा विनेदुरुच्चैः परमप्रहृष्टाः ॥ २३ ॥
आयान्तं स रथं दृष्ट्वा तूर्णमिन्द्रध्वजं कपिः । ननाद च महानादं व्यवर्धत च वेगवान् ॥ २४ ॥
इन्द्रजित् स रथं दिव्यमाश्रितश्चित्रकार्मुकः । धनुर्विस्फारयामास तडिदूर्जितनिःस्वनम् ॥ २५ ॥
ततः समेतावतितीक्ष्णवेगौ महाबलौ तौ रणनिर्विशङ्कौ ।
कपिश्च रक्षोऽधिपतेस्तनूजः सुरासुरेन्द्राविव बद्धवैरौ ॥ २६ ॥
स तस्य वीरस्य महारथस्य धनुष्मतः संयति सम्मतस्य ।
शरप्रवेगं व्यहनत् प्रवृद्धश्चचार मार्गे पितुरप्रमेयः ॥ २७ ॥
ततः शरानायततीक्ष्णशल्यान् सुपत्रिणः काञ्चनचित्रपुङ्खान् ।
मुमोच वीरः परवीरहन्ता सुसंततान् वज्रसमानवेगान् ॥ २८ ॥

Nay, as Indrajit sallied forth from that place for a contest, arrow in hand and full of passion for war, all the (four) quarters became gloomy and hideous beasts (such as jackals) began to howl in various ways. (22) Thickly covering the sky, Nāgas and Yakṣas, eminent Ṛṣis and Siddhas moving in multitudes, gathered there; and flocks of birds began to emit shrill cries, supremely rejoiced (as they were). (23) Perceiving the chariot bearing the standard of Indra (seized by him as a token of his having conquered Indra) coming rapidly (towards him), the aforesaid monkey, who was full of ardour, raised a great shout and grew to immense proportions. (24) Seated in a celestial chariot, that conqueror Indra, who was armed with a marvellous bow, stretched his bow, string, which emitted a harsh sound like that accompanying a stroke of lightning. (25) Thereupon the two warriors, *viz*, the monkey (Hanumān) and Indrajit (son of the suzerain lord of ogres)–who were endowed with a fiery spirit and extraordinary might, were intrepid in war and had conceived confirmed hostility (towards each other) like Indra (the ruler of gods) and Bali (the ruler of demons), closed with each other. (26) Hanumān, who had grown to huge proportions and was unmeasurable in strength, wheeled about in the path of his father (the wind-god) and evaded the extraordinary vehemence of the shafts of that valiant bowman (Indrajit), a great car-warrior highly esteemed on the field of battle. (27) Thereupon the hero (Indrajit), the slayer of hostile warriors, began to discharge long and sharp-pointed beautifully-feathered arrows, provided with picturesque golden shafts, swift as lightning and loosed continuously (one after another). (28)

ततः स तत्स्यन्दननिःस्वनं च मृदङ्गभेरीपटहस्वनं च ।
विकृष्यमाणस्य च कार्मुकस्य निशम्य घोषं पुनरुत्पपात ॥ २९ ॥
शराणामन्तरेष्वाशु व्यावर्तत महाकपिः । हरिस्तस्याभिलक्ष्यस्य मोक्षयंल्लक्ष्यसंग्रहम् ॥ ३० ॥
शराणामग्रतस्तस्य पुनः समभिवर्तत । प्रसार्य हस्तौ हनुमानुत्पपातानिलात्मजः ॥ ३१ ॥
तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ । सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥ ३२ ॥
हनूमतो वेद न राक्षसोऽन्तरं न मारुतिस्तस्य महात्मनोऽन्तरम् ।
परस्परं निर्विषहौ बभूवतुः समेत्य तौ देवसमानविक्रमौ ॥ ३३ ॥
ततस्तु लक्ष्ये स विहन्यमाने शरेष्वमोघेषु च सम्पतत्सु ।
जगाम चिन्तां महतीं महात्मा समाधिसंयोगसमाहितात्मा ॥ ३४ ॥
ततो मतिं राक्षसराजसूनुश्चकार तस्मिन् हरिवीरमुख्ये ।
अवध्यतां तस्य कपेः समीक्ष्य कथं निगच्छेदिति निग्रहार्थम् ॥ ३५ ॥

Hearing the rumbling of his chariot as well as the crash of wooden tomtoms, kettle-drums and war-drums (accompanying him) as also the sound of his bowstring being plucked, Hanumān forthwith sprang once more. (29) Baffling the marksmanship of Indrajit, who was well-known for his hitting the target, Hanumān, the great monkey, swiftly wheeled about between the arrows. (30) Hanumān, sprung from the loins of the wind-god, stood once more facing his arrows and (forthwith) leapt up stretching his arms (to escape his arrows). (31) Both the aforesaid warriors, who were richly endowed with swiftness and skilled in warfare, carried on an excellent fight, which captivated the mind of all created beings. (32) The ogre found no opportunity to hit Hanūmān nor did the son of the wind-god find any opportunity to catch hold of (and overpower) that high-minded ogre. Closing with one another, the two warriors, who were equal in prowess to gods, grew unbearable to each other. (33) Hanumān (who was the target of Indrajit's arrows) remaining unscathed, even though Indrajit's infallible shafts were raining on him, the high-minded ogre, whose mind was focussed on directing his arrows against his target, gave way to great anxiety. (34) Realizing the fact of the monkey in question being incapable of being slain, Indrajit (son of the ruler of ogres) began to consider the question of capturing that leader of monkey heroes and thought how he could fall into bondage. (35)

ततः पैतामहं वीरः सोऽस्त्रमस्त्रविदां वरः । संदधे सुमहातेजास्तं हरिप्रवरं प्रति ॥ ३६ ॥
अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित् । निजग्राह महाबाहुं मारुतात्मजमिन्द्रजित् ॥ ३७ ॥
तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः । अभवन्निर्विचेष्टश्च पपात च महीतले ॥ ३८ ॥
ततोऽथ बुद्ध्वा स तदस्त्रबन्धं प्रभोः प्रभावाद् विगताल्पवेगः ।
पितामहानुग्रहमात्मनश्च विचिन्तयामास हरिप्रवीरः ॥ ३९ ॥

ततः स्वायम्भुवैर्मन्त्रैर्ब्रह्मास्त्रं चाभिमन्त्रितम् । हनूमांश्चिन्तयामास वरदानं पितामहात् ॥४०॥
न मेऽस्य बन्धस्य च शक्तिरस्ति विमोक्षणे लोकगुरोः प्रभावात् ।
इत्येवमेवं विहितोऽस्त्रबन्धो मयाऽऽत्मयोनेरनुवर्तितव्यः ॥ ४१ ॥

Thereupon that hero, the foremost of those well-versed in the use of missiles, and endowed with exceptional energy, fitted to his bow the missile presided over by Brahmā (the creator), aiming it at that jewel among monkeys. (36) Concluding that he was incapable of being killed (even with that missile), Indrajit, who knew how to use a missile correctly, bound that mighty-armed offspring of the wind-god by means of the missile. (37) Bound by that ogre with the help of that missile, the aforesaid monkey became unconscious and fell to the ground. (38) Realizing at once that he had been bound with the help of a missile presided over by Brahmā, and yet free from the least pain due to a boon granted by the latter, that pre-eminent hero among the monkeys considered it to be a favour done to him by Brahmā. (39) Recognizing it to be a missile presided over by Brahmā and consecrated by means of spells sacred to Brahmā (the self-born creator), Hanumān recalled a boon got by him from the grandfather of the entire creation (to the effect that he would be freed from its effect after an hour or so). (40) He said to himself: "Due to the power of Brahmā (operating through the missile) the capacity to unloose this bondage does not lie in me. Therefore the bondage through the missile presided over by Brahmā (the self-born creator), imposed on me (by Indrajit) as above must be borne by me." (41)

स वीर्यमस्त्रस्य कपिर्विचार्य पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्ति परिचिन्तयित्वा पितामहाज्ञामनुवर्तते स्म ॥ ४२ ॥
अस्त्रेणापि हि बद्धस्य भयं मम न जायते । पितामहमहेन्द्राभ्यां रक्षितस्यानिलेन च ॥४३॥
ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम् । राक्षसेन्द्रेण संवादस्तस्माद् गृह्णन्तु मां परे ॥४४॥
स निश्चितार्थः परवीरहन्ता समीक्ष्यकारी विनिवृत्तचेष्टः ।
परैः प्रसह्याभिगतैर्निगृह्य ननाद तैस्तैः परिभर्त्स्यमानः ॥ ४५ ॥
ततस्ते राक्षसा दृष्ट्वा विनिश्चेष्टमरिंदमम् । बबन्धुः शणवल्कैश्च द्रुमचीरैश्च संहतैः ॥४६॥
स रोचयामास परैश्च बन्धं प्रसह्य वीरैरभिगर्हणं च ।
कौतूहलान्मां यदि राक्षसेन्द्रो द्रष्टुं व्यवस्येदिति निश्चितार्थः ॥ ४७ ॥
स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान् । अस्त्रबन्धः स चान्यं हि न बन्धमनुवर्तते ॥४८॥

Reflecting on the potency of the missile, the grace of Brahmā (the grandfather of the entire creation) enjoyed by him and pondering his capacity to undo it (which was going to descend on him after a while), Hanumān submitted to the ordinance of Brahmā (the grandfather of the entire creation). (42) He said to himself, "No fear is experienced by me even though I stand bound by means of a missile, protected as I am by Brahmā (the grandfather of the entire creation) and Indra (the ruler of gods) as well as by the wind-god (my own procreator). (43) I discern a great advantage, *viz*, the opportunity of a talk with Rāvaṇa (the ruler of ogres), following from my capture at the hands of the ogres. Therefore let my enemies seize me." (44) Being chided by different ogres, who had arrived near and forcibly caught hold of him, Hanumān, the slayer of hostile heroes,—who acted after fully considering the pros and cons, had decided upon his course of action (as above) and had fully ceased from all movement (of body),—roared (as though in pain). (45) Seeing Hanumān (the tamer of his foes) bereft of (all) movement, the said ogres forthwith bound him with plaited cords of hemp and bark. (46) He approved of his having been forcibly bound and reviled by the hostile warriors since, having decided to seek the presence of Rāvaṇa, he felt sure that Rāvaṇa (the ruler of ogres) might make an effort to see him out of curiosity. (47) Bound with that rope, the powerful Hanumān was set free by the missile; for the bondage of that missile does not at all co-exist with another bondage (and leaves its victim). (48)

अथेन्द्रजित् तं द्रुमचीरबद्धं विचार्य वीरः कपिसत्तमं तम् ।
विमुक्तमस्त्रेण जगाम चिन्तामन्येन बद्धोऽप्यनुवर्ततेऽस्त्रम् ॥ ४९ ॥
अहो महत् कर्म कृतं निरर्थं न राक्षसैर्मन्त्रगतिर्विमृष्टा ।
पुनश्च नास्त्रे विहतेऽस्त्रमन्यत् प्रवर्तते संशयिताः स्म सर्वे ॥ ५० ॥
अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यते । कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः ॥५१॥
हन्यमानस्ततः क्रूरै राक्षसैः कालमुष्टिभिः । समीपं राक्षसेन्द्रस्य प्राकृष्यत स वानरः ॥५२॥
अथेन्द्रजित् तं प्रसमीक्ष्य मुक्तमस्त्रेण बद्धं द्रुमचीरसूत्रैः ।
व्यदर्शयत् तत्र महाबलं तं हरिप्रवीरं सगणाय राज्ञे ॥ ५३ ॥
तं मत्तमिव मातङ्गं बद्धं कपिवरोत्तमम् । राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥५४॥
कोऽयं कस्य कुतो वापि किं कार्यं कोऽभ्युपाश्रयः । इति राक्षसवीराणां दृष्ट्वा संजज्ञिरे कथाः ॥५५॥
हन्यतां दह्यतां वापि भक्ष्यतामिति चापरे । राक्षसास्तत्र संक्रुद्धाः परस्परमथाब्रुवन् ॥५६॥

Recognizing that jewel among the monkeys, who had (now) been bound with (a rope made of) the bark of trees, as having been set free by the missile, Indrajit now became thoughtful when he saw that, even though bound with other means, the monkey was behaving as if he was (still) bound with the missile. He said to himself, "Oh, my great exploit (in the form of taking this monkey captive) has been rendered futile by the ogres, by whom the mode of operation of the mystic formula (by which this missile is controlled) was (surely) not taken into consideration. Once the missile has been rendered ineffective, another round of the missile cannot be operative again; and (thus) we have all been placed in a predicament." (49—50) Even though set free by the missile, Hanumān did not reveal himself as aware of this fact, while being dragged by the ogres and held fast with earthly cords. (51) Being struck by cruel ogres with their severe fists, the aforesaid monkey was dragged violently to the presence of Rāvaṇa (the ruler of ogres). (52) Vividly perceiving that eminent hero among the monkeys, who was endowed with extraordinary might, set free by the missile and bound with cords of bark (alone), Indrajit now presented him in the court before the king (Rāvaṇa), surrounded by his courtiers. (53) The ogres announced to Rāvaṇa, the ruler of ogres, (the presence of) that jewel among the foremost of monkeys, who stood bound like an elephant in rut. (54) "Who is this being? Whose son or servant is he? Where has he come from? What is his mission and who is his supporter?" So went round the inquiries of the ogre heroes on seeing Hanumān. (55) Nay, highly enraged, other ogres on the spot forthwith said to one another, "Let the monkey be killed, roasted (alive) or even devoured." (56)

अतीत्य मार्गं सहसा महात्मा स तत्र रक्षोऽधिपपादमूले ।
ददर्श राज्ञः परिचारवृद्धान् गृहं महारत्नविभूषितं च ॥ ५७ ॥
स ददर्श महातेजा रावणः कपिसत्तमम् । रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः ॥५८॥
राक्षसाधिपतिं चापि ददर्श कपिसत्तमः । तेजोबलसमायुक्तं तपन्तमिव भास्करम् ॥५९॥
स रोषसंवर्तितताम्रदृष्टिर्दशाननस्तं कपिमन्ववेक्ष्य ।
अथोपविष्टान् कुलशीलवृद्धान् समादिशत् तं प्रति मुख्यमन्त्रीन् ॥ ६० ॥
यथाक्रमं तैः स कपिश्च पृष्टः कार्यार्थमर्थस्य च मूलमादौ ।
निवेदयामास हरीश्वरस्य दूतः सकाशादहमागतोऽस्मि ॥ ६१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Having covered the way, that exalted soul (Hanumān) beheld all of a sudden on that spot elderly attendants of the king seated at the feet of Rāvaṇa (the suzerain lord of ogres), as well as his assembly hall richly decorated with precious jewels. (57) The notorious Rāvaṇa (too), who was endowed with extraordinary energy, saw Hanumān (the foremost of monkeys) being dragged hither and thither by ogres of ugly aspect. (58) Hanumān (the foremost of monkeys) too beheld Rāvaṇa (the suzerain lord of ogres), richly endowed with energy and strength and resembling the blazing sun. (59) Looking unwinkingly and intently on the aforesaid monkey, his coppery eyes rolling rapidly through rage, that ten-headed monster forthwith commanded his chief counsellors seated in their due place there, who were distinguished for their lineage and character, to interrogate him. (60) Questioned by them in successing as to the work (he had taken upon himself), the motive (by which he was actuated) and the ultimate aim (with which he had come), that monkey said at the outset: "I am a messenger arrrived from the presence of Sugriva (the lord of monkeys)." (61)

Thus ends Canto Forty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanumān believes that he could even rule heaven but for his gross unrighteousness, which dragged him down.

ततः स कर्मणा तस्य विस्मितो भीमविक्रमः । हनूमान् क्रोधताम्राक्षो रक्षोऽधिपमवैक्षत ॥ १ ॥
भ्राजमानं महार्हेण काञ्चनेन विराजता । मुक्ताजालवृतेनाथ मुकुटेन महाद्युतिम् ॥ २ ॥
वज्रसंयोगसंयुक्तैर्महार्हमणिविग्रहैः । हैमैराभरणैश्चित्रैर्मनसेव प्रकल्पितैः ॥ ३ ॥
महार्हक्षौमसंवीतं रक्तचन्दनरूषितम् । स्वनुलिप्तं विचित्राभिर्विविधाभिश्च भक्तिभिः ॥ ४ ॥

विचित्रं दर्शनीयैश्च रक्ताक्षैर्भीमदर्शनैः । दीप्ततीक्ष्णमहादंष्ट्रं प्रलम्बं दशनच्छदैः ॥५॥
शिरोभिर्दशभिर्वीरो भ्राजमानं महौजसम् । नानाव्यालसमाकीर्णैः शिखरैरिव मन्दरम् ॥६॥
नीलाञ्जनचयप्रख्यं हारेणोरसि राजता । पूर्णचन्द्राभवक्त्रेण सबालार्कमिवाम्बुदम् ॥७॥
बाहुभिर्बद्धकेयूरैश्चन्दनोत्तमरूषितैः । भ्राजमानाङ्गदैर्भीमैः पञ्चशीर्षैरिवोरगैः ॥८॥
महति स्फाटिके चित्रे रत्नसंयोगचित्रिते । उत्तमास्तरणास्तीर्णे सूपविष्टं वरासने ॥९॥
अलंकृताभिरत्यर्थं प्रमदाभिः समन्ततः । वालव्यजनहस्ताभिरारात्समुपसेवितम् ॥१०॥
दुर्धरेण प्रहस्तेन महापार्श्वेन रक्षसा । मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्निकुम्भेन च मन्त्रिणा ॥११॥
उपोपविष्टं रक्षोभिश्चतुर्भिर्बलदर्पितम् । कृत्स्नं परिवृतं लोकं चतुर्भिरिव सागरैः ॥१२॥
मन्त्रिभिर्मन्त्रतत्त्वज्ञैरन्यैश्च शुभदर्शिभिः । आश्वास्यमानं सचिवैः सुरैरिव सुरेश्वरम् ॥१३॥
अपश्यद् राक्षसपतिं हनूमानतितेजसम् । वेष्टितं मेरुशिखरे सतोयमिव तोयदम् ॥१४॥

Astonished at the feat of Indrajit (resulting in his own capture and his being dragged to the presence of Rāvaṇa) and his eyes turned coppery through rage (as the thought of his atrocious deed in the form of Sītā's abduction), that heroic Hanumān of redoubtable prowess looked on Rāvaṇa (the suzerain lord of ogres), who, though endowed with extraordinary splendour, shone (further) with a glittering and precious diadem of gold encircled with strings of pearls, as well as with lovely gold ornaments inlaid with diamonds and studded with costly gems, which appeared as though evolved with the mind; who was attired in valuable silk and daubed with red sandal-paste and painted with various peculiar designs; who looked wonderful with his (twenty) terrible-looking, yet shapely ruddy eyes, had brilliant sharp enormous teeth and protruding lips; who was endowed with extraordinary strength and shone brightly with his ten heads as Mount Mandara with its peaks infested with snakes of every variety; who was graced with a pearl necklace casting its splendour on his bosom and who not only looked like a mass of blue antimony but with his countenance shining like the full moon also presented the appearance of a cloud illumined by the rising sun; who was distinguished by (twenty) terrible arms adorned with Keyūras (a kind of jewel), smeared with excellent sandal-paste and decked with shining Angadas (another ornament) and looking like (as many) five-hooded serpents (with their fingers appearing like hoods); who was comfortably seated on a big, wonderful and excellent throne of crystal, rendered picturesque by being inlaid with jewels and overspread with an exquisite covering; who was duly waited upon at close quarters on all sides by young women sumptuously adorned, whisk in hand; who was proud of his might and had four counsellors—(all) belonging to the ogre race, who knew the secret of good counsel, *viz*, Durdhara, Prahasta, the ogre Mahāpārśva and the counsellor Nikumbha, seated by his side, and looked like the entire terrestrial globe (in miniature) enclosed by the four ocean (in the quarters); and who was being reassured by counsellors knowing the secret of good counsel and other ministers wishing well of him, (even) as Indra (the ruler of gods) is reassured by gods. (1—13) Hanūmān (thus) saw Rāvaṇa (the ruler of ogres), who was endowed with surpassing energy, resembling a cloud laden with moisture and perched on a peak of Mount Meru. (14)

स तैः सम्पीड्यमानोऽपि रक्षोभिर्भीमविक्रमैः । विस्मयं परमं गत्वा रक्षोऽधिपमवैक्षत ॥१५॥

भ्राजमानं ततो दृष्ट्वा हनुमान् राक्षसेश्वरम् । मनसा चिन्तयामास तेजसा तस्य मोहितः ॥१६॥
अहो रूपमहो धैर्यमहो सत्त्वमहो द्युतिः । अहो राक्षसराजस्य सर्वलक्षणयुक्तता ॥१७॥
यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः । स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥१८॥
अस्य क्रूरैर्नृशंसैश्च कर्मभिर्लोककुत्सितैः । सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः ॥१९॥
अयं ह्युत्सहते क्रुद्धः कर्तुमेकार्णवं जगत् ।
इति चिन्तां बहुविधामकरोन्मतिमान् कपिः । दृष्ट्वा राक्षसराजस्य प्रभावममितौजसः ॥२०॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Experiencing supreme wonder, even though greatly oppressed by those ogres of terrible prowess, Hanumān looked intently on Rāvaṇa, (the suzerain lord of ogres). (15) Dazzled by his magnificence on seeing Rāvaṇa (the king of ogres) shining brightly, Hanumān thought in his mind as follows:—(16) "What charm, what presence of mind, what courage, what splendour and what combination of all auspicious bodily marks is present in the king of ogres! (17) Had this mighty lord of ogres not been antagonistic to virtue, he would have proved to be a protector of the realm of gods including Indra (the ruler of gods). (18) Due to his cruel and ruthless deeds condemned by the world all people including gods and demons remain actually afraid of him. (19) If enraged, he can really turn the world into one ocean.'' Perceiving the glory of Rāvaṇa (the king of ogres), who was endowed with extraordinary might, the sagacious monkey (Hanumān) indulged in such diverse thoughts. (20)

Thus ends Canto Forty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* * *

पञ्चाशः सर्गः

Canto L

Commanded by Rāvaṇa, Prahasta: inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa.

तमुद्वीक्ष्य महाबाहुः पिङ्गाक्षं पुरतः स्थितम् । रोषेण महताऽऽविष्टो रावणो लोकरावणः ॥ १ ॥
शङ्काहतात्मा दध्यौ स कपीन्द्रं तेजसा वृतम् । किमेष भगवान् नन्दी भवेत् साक्षादिहागतः ॥ २ ॥

येन शप्तोऽस्ति कैलासे मया प्रहसिते पुरा । सोऽयं वानरमूर्तिः स्यात्किंस्विद् बाणोऽपि वासुरः ॥ ३ ॥
स राजा रोषताम्राक्षः प्रहस्तं मन्त्रिसत्तमम् । कालयुक्तमुवाचेदं वचो विपुलमर्थवत् ॥ ४ ॥
दुरात्मा पृच्छ्यतामेष कुतः किं वास्य कारणम् । वनभङ्गे च कोऽस्यार्थो राक्षसानां च तर्जने ॥ ५ ॥
मत्पुरीमप्रधृष्यां वै गमने किं प्रयोजनम् । आयोधने वा किं कार्यं पृच्छ्यतामेष दुर्मतिः ॥ ६ ॥

The mighty-armed Rāvaṇa, who made people cry (in distress wherever he went), was seized with violent rage to behold that monkey (*lit.*, a tawny-eyed one) before him. (1) His mind overcome with apprehension, he speculated as follows with regard to Hanumān (a leader of monkeys), who was invested with glory:—"Is it the glorious Nandī (a leader of the attendants of Lord Śiva) who has come here in person, by whom I was formerly cursed on Mount Kailāsa (the abode of Lord Śiva) when he was mocked by me? Or perhaps he may even be the celebrated demon Bāṇa (son of Bali) in the guise of a monkey." (2-3) His eyes bloodshot through anger, the aforesaid king (Rāvaṇa) spoke to Prahasta, the foremost of his ministers, the following opportune, solemn and significant words:—(4) "Let this evil-minded fellow be asked where he has come from, what is his motive (in coming here), nay, what was his object in destroying the grove as well as in threatening the ogres. (5) Let this perverse fellow be asked what really is his purpose in actually coming over to my city, which cannot be taken by storm or what is his object in seeking an encounter (with our people)." (6)

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यमब्रवीत् । समाश्वसिहि भद्रं ते न भीः कार्या त्वया कपे ॥ ७ ॥
यदि तावत् त्वमिन्द्रेण प्रेषितो रावणालयम् । तत्त्वमाख्याहि मा ते भूद् भयं वानर मोक्ष्यसे ॥ ८ ॥
यदि वैश्रवणस्य त्वं यमस्य वरुणस्य च । चारुरूपमिदं कृत्वा प्रविष्टो नः पुरीमिमाम् ॥ ९ ॥
विष्णुना प्रेषितो वापि दूतो विजयकाङ्क्षिणा । नहि ते वानरं तेजो रूपमात्रं तु वानरम् ॥१०॥
तत्त्वतः कथयस्वाद्य ततो वानर मोक्ष्यसे । अनृतं वदतश्चापि दुर्लभं तव जीवितम् ॥११॥
अथ वा यन्निमित्तस्ते प्रवेशो रावणालये ।

Hearing the command of Rāvaṇa, Prahasta spoke (to Hanumān) as follows:—"Take heart, O monkey! May good betide you. No fear need be entertained by you. (7) If for that matter you have been sent to the abode of Rāvaṇa by Indra, (pray) speak the truth, O monkey! Let no fear haunt you. You shall be liberated. (8) Tell us if you are a messenger of the god of riches (a son of Sage Viśravā), Yama (the god of retribution) or Varuṇa (the god of water) and have deeply penetrated into this city of ours, having assumed the disguise of a spy. (9) Or tell me if you are an envoy dispatched by Viṣṇu, who is longing for conquest. Surely your prowess is not like that of a monkey; your form alone for that matter is that of a monkey. (10) Correctly communicate this today. Then you shall be set free, O monkey! (On the other hand) it will be difficult for you to survive even if you tell a lie. (11) Or simply let us know the motive of your penetrating deep into the abode of Rāvaṇa."

एवमुक्तो हरिवरस्तदा रक्षोगणेश्वरम् ॥१२॥
अब्रवीन्नास्मि शक्रस्य यमस्य वरुणस्य च । धनदेन न मे सख्यं विष्णुना नास्मि चोदितः ॥१३॥
जातिरेव मम त्वेषा वानरोऽहमिहागतः । दर्शने राक्षसेन्द्रस्य तदिदं दुर्लभं मया ॥१४॥

वनं राक्षसराजस्य दर्शनार्थे विनाशितम् । ततस्ते राक्षसाः प्राप्ता बलिनो युद्धकाङ्क्षिणः ॥१५॥
रक्षणार्थं च देहस्य प्रतियुद्धा मया रणे । अस्त्रपाशैर्न शक्योऽहं बद्धुं देवासुरैरपि ॥१६॥
पितामहादेष वरो ममापि हि समागतः । राजानं द्रष्टुकामेन मयास्त्रमनुवर्तितम् ॥१७॥
विमुक्तोऽप्यहमस्त्रेण राक्षसैस्त्वभिवेदितः । केनचिद् रामकार्येण आगतोऽस्मि तवान्तिकम् ॥१८॥
दूतोऽहमिति विज्ञाय राघवस्यामितौजसः । श्रूयतामेव वचनं मम पथ्यमिदं प्रभो ॥१९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

Interrogated in the foregoing words on that occasion, Hanumān (the foremost of monkeys) submitted (as follows) to Rāvaṇa (the lord of ogre hordes):—"I am neither a messenger of Indra (the ruler of gods) nor of Yama nor of Varuṇa nor does my friendship exist with Kubera (the bestower of riches) nor have I been dispatched by Viṣṇu. (12–13) I am a monkey by my very birth and as a monkey (alone) have I come here for a sight of the king of ogres. (Nay) this well-known and rare grove of the king of ogres has been laid waste by me (merely) for the sake of (obtaining) a sight of Rāvaṇa (the king of ogres). Thereupon came those mighty ogres longing for an encounter, and in self-defence they were met by me on the field of battle. I am incapable of being bound with missiles and nooses even by gods and demons. (14—16) A boon (to this effect) has actually been won even by me from Brahmā (the progenitor even of the lords of creation). The missile was respected by me (only) because I longed to see the king. (17) Though completely set free by the missile, I have been (brought and) announced to you as if I were still bound with the missile. Spurred on by some mission of Śrī Rāma have I sought your presence. (18) Recognizing the fact that I am an envoy of Śrī Rāma, who is endowed with limitless energy, let this salutary advice of mine be definitely listened to, O lord!" (19)

Thus ends Canto Fifty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Narrating the story of Śrī Rāma from the latter's entry into the forest to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if on the other hand he chose not to part with her.

तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः । वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम् ॥ १ ॥
अहं सुग्रीवसंदेशादिह प्राप्तस्तवान्तिके । राक्षसेश हरीशस्त्वां भ्राता कुशलमब्रवीत् ॥ २ ॥

भ्रातुः शृणु समादेशं सुग्रीवस्य महात्मनः । धर्मार्थसहितं वाक्यमिह चामुत्र च क्षमम् ॥ ३ ॥
राजा दशरथो नाम रथकुञ्जरवाजिमान् । पितेव बन्धुर्लोकस्य सुरेश्वरसमद्युतिः ॥ ४ ॥
ज्येष्ठस्तस्य महाबाहुः पुत्रः प्रियतरः प्रभुः । पितुर्निदेशान्निष्क्रान्तः प्रविष्टो दण्डकावनम् ॥ ५ ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया । रामो नाम महातेजा धर्म्यं पन्थानमाश्रितः ॥ ६ ॥
तस्य भार्या जनस्थाने भ्रष्टा सीतेति विश्रुता । वैदेहस्य सुता राज्ञो जनकस्य महात्मनः ॥ ७ ॥
मार्गमाणस्तु तां देवीं राजपुत्रः सहानुजः । ऋष्यमूकमनुप्राप्तः सुग्रीवेण च संगतः ॥ ८ ॥
तस्य तेन प्रतिज्ञातं सीतायाः परिमार्गणम् । सुग्रीवस्यापि रामेण हरिराज्यं निवेदितुम् ॥ ९ ॥

Looking intently on the notorious Rāvaṇa (the ten-headed monster), who was endowed with extraordinary might, the mighty Hanumān (the foremost of monkeys) coolly made to him the following submission, pregnant with meaning:—(1) "Carrying a message from Sugrīva I have sought your presence here. Sugrīva (the lord of monkeys), who is (like) a brother to you (being your well-wisher) has inquired after your welfare, O lord of ogres ! (2) (Now) hear the message of your brother, the high-souled Sugrīva, consisting of the following advice, conformable to piety and earthly gain, and conducive to good in this as well as in the other world. (3) There was a king, Daśaratha by name, who owned chariots, elephants and horses, (nay) who was a befriender of the people like a father and equalled Indra in splendour. (4) His mighty-armed, powerful and exceedingly beloved eldest son, Śrī Rāma by name, who is endowed with extraordinary energy and abides in the path of virtue, went out on exile in obedience to the command of his father, and penetrated deep into the Daṇḍaka forest along with his (half-) brother, Lakṣmaṇa, and his wife, Sītā. (5-6) His consort, well-known by the name of Sītā, daughter of the high-souled Janaka, king of the Videha territory, got lost in Janasthāna. (7) Seeking for the said godlike lady, the prince, accompanied by his younger (half-) brother (Lakṣmaṇa), reached Mount Ṛṣyamūka and came in contact with Sugrīva. (8) By Sugrīva was promised him a search for Sītā, while a promise was made by Śrī Rāma too to (procure and) make over to Sugrīva his (lost) kingship of monkeys. (9)

ततस्तेन मृधे हत्वा राजपुत्रेण वालिनम् । सुग्रीवः स्थापितो राज्ये हर्यृक्षाणां गणेश्वरः ॥१०॥
त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः । स तेन निहतः संख्ये शरेणैकेन वानरः ॥११॥
स सीतामार्गणे व्यग्रः सुग्रीवः सत्यसंगरः । हरीन् सम्प्रेषयामास दिशः सर्वा हरीश्वरः ॥१२॥
तां हरीणां सहस्राणि शतानि नियुतानि च । दिक्षु सर्वासु मार्गन्ते ह्यधश्चोपरि चाम्बरे ॥१३॥
वैनतेयसमाः केचित् केचित् तत्रानिलोपमाः । असङ्गगतयः शीघ्रा हरिवीरा महाबलाः ॥१४॥
अहं तु हनुमान्नाम मारुतस्यौरसः सुतः । सीतायास्तु कृते तूर्णं शतयोजनमायतम् ॥१५॥
समुद्रं लङ्घयित्वैव त्वां दिदृक्षुरिहागतः । भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ॥१६॥

"After killing Vālī on the field of battle, Sugrīva was (re-) installed by that prince (Śrī Rāma) on the throne as the lord of hordes of monkeys and bears. (10) Nay, Vālī, the foremost of monkeys, was already known to you. That monkey was killed on the battle-field by Śrī Rāma with a single arrow. (11) Impatient to find out Sītā and true to his promise, the celebrated Sugrīva, the lord of monkeys, duly dispatched monkeys in all directions. (12) Hundreds and thousands, nay, lakhs of monkeys are searching for her in all the (four) quarters as also below (in the subterranean regions) and above in the heavens. (13) The monkey heroes are swift and endowed with extraordinary might, and can move without any footing. Some of them are equal (in speed) to Garuḍa (the son of Vinatā), while others vie with the wind (in swiftness of motion). (14) I for my part am Hanumān by name, son of the wind-god, sprung from his loins. Having quickly leapt across the sea itself (dividing India from Lankā), which is really a hundred Yojanas (or eight hundred miles) wide, for the sake of Sītā, I have come here, longing as I did to see you. While I was roaming (in search of her), Janaka's daughter was discovered by me in your pleasance. (15-16)

तद् भवान् दृष्टधर्मार्थस्तपःकृतपरिग्रहः । परदारान् महाप्राज्ञ नोपरोद्धुं त्वमर्हसि ॥१७॥
नहि धर्मविरुद्धेषु बह्वपायेषु कर्मसु । मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥१८॥
कश्च लक्ष्मणमुक्तानां रामकोपानुवर्तिनाम् । शराणामग्रतः स्थातुं शक्तो देवासुरेष्वपि ॥१९॥
न चापि त्रिषु लोकेषु राजन् विद्येत कश्चन । राघवस्य व्यलीकं यः कृत्वा सुखमवाप्नुयात् ॥२०॥
तत् त्रिकालहितं वाक्यं धर्म्यमर्थानुयायि च । मन्यस्व नरदेवाय जानकी प्रतिदीयताम् ॥२१॥
दृष्टा हीयं मया देवी लब्धं यदिह दुर्लभम् । उत्तरं कर्म यच्छेषं निमित्तं तत्र राघवः ॥२२॥
लक्षितेयं मया सीता तथा शोकपरायणा । गृहे यां नाभिजानासि पञ्चास्यामिव पन्नगीम् ॥२३॥
नेयं जरयितुं शक्या सासुरैरमरैरपि । विषसंसृष्टमत्यर्थं भुक्तमन्नमिवौजसा ॥२४॥

"Therefore, having known the truth about righteousness and earthly gain, and having amassed riches by dint of askesis, O most wise king, you ought not to detain another's wife. (17) Wise people like you do not engage in actions which are antagonistic to virtue, lead to many evils and destroy the doer root and branch. (18) And who is capable, even among gods and demons, of withstanding the shafts loosed by Lakṣmaṇa in the wake of Śrī Rāma's wrath? (19) Nor is there anyone in (all) the three worlds, O king, who will enjoy happiness even after committing an offence against Śrī Rāma. (20) Therefore accept my advice, which is conducive to your good in all the three divisions of time (*viz*, the past, present and future), is in (perfect) accord with virtue and leads to material gain as well. Let the daughter of Janaka be restored to Śrī Rāma (a god among men). (21) The aforesaid godlike lady has actually been seen by me; what was difficult to obtain on this occasion has been secured. Śrī Rāma (a scion of Raghu) is capable of doing that which remains to be done as a sequel. (22) The aforesaid Sītā, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me indescribably given over to grief. (23) She is incapable of being absorbed with one's might even by gods including demons any more than food mixed with poison in an excessive degree could be digested with one's (natural) digestive power, if partaken of. (24)

तपःसंतापलब्धस्ते सोऽयं धर्मपरिग्रहः । न स नाशयितुं न्याय्य आत्मप्राणपरिग्रहः ॥२५॥
अवध्यतां तपोभिर्यां भवान् समनुपश्यति । आत्मनः सासुरैर्देवैर्हेतुस्तत्राप्ययं महान् ॥२६॥
सुग्रीवो न च देवोऽयं न यक्षो न च राक्षसः ।
मानुषो राघवो राजन् सुग्रीवश्च हरीश्वरः । तस्मात् प्राणपरित्राणं कथं राजन् करिष्यसि ॥२७॥
न तु धर्मोपसंहारमधर्मफलसंहितम् । तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥२८॥

प्राप्तं धर्मफलं तावद् भवता नात्र संशयः । फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्स्यसे ॥२९॥
जनस्थानवधं बुद्ध्वा वालिनश्च वधं तथा । रामसुग्रीवसख्यं च बुद्ध्यस्व हितमात्मनः ॥३०॥

"It is not right for you to forfeit this (vast) fortune, which is an outcome of virtue (alone), or the capacity to preserve your life (for an inordinately long period of time), both of which have been acquired by you through the practice of austerities. (25) The aforesaid extraordinary virtue (alone) is responsible even for your immunity, which you perceive, from death at the hands of gods including demons, occasioned by austerities. (26) Sugrīva or Śrī Rāma is neither a god nor a Yakṣa nor an ogre. Śrī Rāma is a human being; while Sugrīva, O king, is the lord of monkeys. How (then) will you (be able to) preserve your life against the latter? (27) The fruit of virtue does not follow one who has reached the culmination of unrighteousness, even though he practises virtue; the fruit of unrighteousness alone follows him. And exceeding virtue (following an unrighteous act) atones for unrighteousness*. (28) The fruit of virtue (practised by you in the past) has already been attained (and enjoyed) by you; there is no doubt about it. You will reap the fruit of this unrighteousness (in the shape of abduction and detention of Sītā) too very soon. (29) Recalling the extermination of the ogres of Janasthāna as well as the destruction of Vālī as also the alliance of Śrī Rāma with Sugrīva, ponder over your own interest. (30)

कामं खल्वहमप्येकः सवाजिरथकुञ्जराम् । लङ्कां नाशयितुं शक्तस्तस्यैष तु न निश्चयः ॥३१॥
रामेण हि प्रतिज्ञातं हर्यृक्षगणसंनिधौ । उत्सादनममित्राणां सीता यैस्तु प्रधर्षिता ॥३२॥
अपकुर्वन् हि रामस्य साक्षादपि पुरंदरः । न सुखं प्राप्नुयादन्यः किं पुनस्त्वद्विधो जनः ॥३३॥
यां सीतेत्यभिजानासि येयं तिष्ठति ते गृहे । कालरात्रीति तां विद्धि सर्वलङ्काविनाशिनीम् ॥३४॥
तदलं कालपाशेन सीताविग्रहरूपिणा । स्वयं स्कन्धावसक्तेन क्षेममात्मनि चिन्त्यताम् ॥३५॥
सीतायास्तेजसा दग्धां रामकोपप्रदीपिताम् । दह्यमानामिमां पश्य पुरीं साट्टप्रतोलिकाम् ॥३६॥
स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातॄन् सुतान् हितान् । भोगान् दारांश्च लङ्कां च मा विनाशमुपानय ॥३७॥
सत्यं राक्षसराजेन्द्र शृणुष्व वचनं मम । रामदासस्य दूतस्य वानरस्य विशेषतः ॥३८॥

"Even though I am undoubtedly capable of destroying Lankā with its horses, chariots and elephants single-handed, such is, however, not the resolve of Śrī Rāma. (31) Indeed in the presence of hordes of monkeys and bears the extermination of his enemies by whom Sītā was actually laid violent hands upon was vowed by Śrī Rāma. (32) Assuredly, doing wrong to Śrī Rāma, not even Indra himself can attain happiness, much less an ordinary individual like you. (33) Know her whom you recognize by the name of Sītā and who stays in your abode to be none else than Kālarātri (the goddess presiding over and responsible for universal dissolution), bent upon destroying the whole of Lankā. (34) Therefore have done with the noose of death in the form of Sītā's personality, which has been placed by yourself about your neck (lit., between your shoulders). (And) let the means of your own safety be devised. (35) Behold

---

*This is corroborated by the Sruti text 'धर्मेण पापमपनुदति' (one is able to drive away sin through righteousness). ry acts recommended in Smṛti texts also point to the same fact.

(in the immediate future) this city (of Lankā),—which has (already) been consumed by the moral power of Sītā, and set on fire by the wrath of Śrī Rāma,—burning with its palaces and streets. (36) (Pray) don't lead to annihilation your own allies, counsellors, relations, brothers, sons, friends and consorts as well as your luxuries, and Lankā (itself). (37) Listen, O suzerain lord of ogres, to my truthful assertion, coming as it is from the lips of a servant of Śrī Rāma, an envoy and particularly a monkey. (38)

सर्वांल्लोकान् सुसंहृत्य सभूतान् सचराचरान् । पुनरेव तथा स्रष्टुं शक्तो रामो महायशाः ॥३९॥
देवासुरनरेन्द्रेषु यक्षरक्षोरगेषु च । विद्याधरेषु नागेषु गन्धर्वेषु मृगेषु च ॥४०॥
सिद्धेषु किंनरेन्द्रेषु पतत्रिषु च सर्वतः । सर्वत्र सर्वभूतेषु सर्वलोकेषु नास्ति सः ॥४१॥
यो रामं प्रति युध्येत विष्णुतुल्यपराक्रमम् ।
सर्वलोकेश्वरस्येह कृत्वा विप्रियमीदृशम् । रामस्य राजसिंहस्य दुर्लभं तव जीवितम् ॥४२॥
देवाश्च दैत्याश्च निशाचरेन्द्र गन्धर्वविद्याधरनागयक्षाः ।
रामस्य लोकत्रयनायकस्य स्थातुं न शक्ताः समरेषु सर्वे ॥ ४३ ॥
ब्रह्मा स्वयम्भूश्चतुराननो वा रुद्रस्त्रिनेत्रस्त्रिपुरान्तको वा ।
इन्द्रो महेन्द्रः सुरनायको वा स्थातुं न शक्ता युधि राघवस्य ॥ ४४ ॥
स सौष्ठवोपेतमदीनवादिनः कपेर्निशम्याप्रतिमोऽप्रियं वचः ।
दशाननः कोपविवृत्तलोचनः समादिशत् तस्य वधं महाकपेः ॥ ४५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

"Annihilating all the worlds including the elements (which have entered into their constitution), their created beings, as well as the (entire) mobile and immobile creation, the highly illustrious Śrī Rāma is capable of creating them over again in the same way. (39) Among gods, demons and the rulers of men as well as among the Yakṣas, ogres and serpents as also among the Vidyādharas (celestial artistes), Nāgas, Gandharvas (celestial musicians) and beasts, Siddhas and the rulers of Kinnaras, nay, (even) among the birds in all places, in short, among all created being at all places and times there is none who can fight against Śrī Rāma, the equal of Viṣṇu in prowess. Since you have given such offence to Śrī Rāma, a lion among kings and the ruler of the worlds, it is difficult for you to preserve your life here. (40-42) Gods and demons, nay, Gandharvas, Vidyādharas, Nāgas and Yakṣas are all unable to stand in front of Śrī Rāma, the ruler of (all) the three worlds (heaven, earth and the intermediate region) in combat, O ruler of ogres ! (43) Even the self-born and four-headed Brahmā (the creator), the three-eyed Lord Rudra (the god of destruction), the Destroyer of the three cities (built by the demon Maya) and the mighty sovereign Indra, the ruler of gods, are unable to stand before Śrī Rāma (a scion of Raghu) on the field of battle." (44) Hearing the reply, which was excellent though distasteful, of the monkey, who was intrepid of speech, the unrivalled Rāvaṇa (the ten-headed monster), his eyes rolling through rage, ordained the death of that mighty monkey. (45)

Thus ends Canto Fifty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Provoked by the harsh words of Hanumān; Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras.

स तस्य वचनं श्रुत्वा वानरस्य महात्मनः । आज्ञापयद् वधं तस्य रावणः क्रोधमूर्च्छितः ॥ १ ॥
वधे तस्य समाज्ञप्ते रावणेन दुरात्मना । निवेदितवतो दौत्यं नानुमेने विभीषणः ॥ २ ॥
तं रक्षोऽधिपतिं क्रुद्धं तच्च कार्यमुपस्थितम् । विदित्वा चिन्तयामास कार्यं कार्यविधौ स्थितः ॥ ३ ॥
निश्चितार्थस्ततः साम्ना पूज्यं शत्रुजिदग्रजम् । उवाच हितमत्यर्थं वाक्यं वाक्यविशारदः ॥ ४ ॥
क्षमस्व रोषं त्यज राक्षसेन्द्र प्रसीद मे वाक्यमिदं शृणुष्व ।
वधं न कुर्वन्ति परावरज्ञा दूतस्य सन्तो वसुधाधिपेन्द्राः ॥ ५ ॥
राजन् धर्मविरुद्धं च लोकवृत्तेश्च गर्हितम् । तव चासदृशं वीर' कपेरस्य प्रमापणम् ॥ ६ ॥
धर्मज्ञश्च कृतज्ञश्च राजधर्मविशारदः । परावरज्ञो भूतानां त्वमेव परमार्थवित् ॥ ७ ॥
गृह्यन्ते यदि रोषेण त्वादृशोऽपि विचक्षणाः । ततः शास्त्रविपश्चित्त्वं श्रम एव हि केवलम् ॥ ८ ॥
तस्मात् प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद । युक्तायुक्तं विनिश्चित्य दूतदण्डो विधीयताम् ॥ ९ ॥

Overcome with wrath on hearing the reply of that high-souled monkey, Rāvaṇa ordered his death. (1) Vibhīṣaṇa (however) did not signify his approval of the death of Hanumān, who had made known his being an envoy (of Śrī Rāma), ordered by the evil-minded Rāvaṇa. (2) Seeing the aforesaid king of ogres angry, and looking to that affair (*viz*, the death of an envoy) which was imminent, Vibhīṣaṇa, who had his mind fixed on propriety of action, pondered over his duty (in the circumstances). (3) Having determined his duty, Vibhīṣaṇa (the conqueror of his foes), who was a master of expression, thereupon addressed to his elder (half-) brother, who was worthy of adoration (to him), the following appeal, which was exceedingly wholesome:—(4) "(Pray) forgive me, and cast off anger, O ruler of ogres! Be propitiated and listen to this appeal of mine. Virtuous rulers of rulers of the earth, who know what is exalted and what is low, do not take the life of a messenger. (5) To compass the death of this monkey, O king, is contrary to righteousness, nay, deprecable from the point of worldly usage and (as such) unbecoming of you, O hero! (6) You know what is right; you recognize a service done to you, and are conversant with the duties of a king; you can distinguish between high and low among created beings and you alone know the ultimate purpose of life. (7) If even those who are learned like you are seized with anger, then the mastery of the scriptures is indeed mere fruitless labour. (8) Be propitiated, therefore, O destroyer of foes, O ruler of ogres, who are difficult to approach! Let punishment be meted out to a messenger (only) after carefully determining what is meet and what is improper." (9)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः । कोपेन महताऽऽविष्टो वाक्यमुत्तरमब्रवीत् ॥१०॥
न पापानां वधे पापं विद्यते शत्रुसूदन । तस्मादिमं वधिष्यामि वानरं पापकारिणम् ॥११॥

अधर्ममूलं बहुदोषयुक्तमनार्यजुष्टं वचनं निशम्य ।
उवाच वाक्यं परमार्थतत्त्वं विभीषणो बुद्धिमतां वरिष्ठः ॥ १२ ॥
प्रसीद लङ्केश्वर राक्षसेन्द्र धर्मार्थतत्त्वं वचनं शृणुष्व ।
दूता न वध्याः समयेषु राजन् सर्वेषु सर्वत्र वदन्ति सन्तः ॥ १३ ॥
असंशयं शत्रुरयं प्रवृद्धः कृतं ह्यनेनाप्रियमप्रमेयम् ।
न दूतवध्यां प्रवदन्ति सन्तो दूतस्य दृष्टा बहवो हि दण्डाः ॥ १४ ॥
वैरूप्यमङ्गेषु कशाभिघातो मौण्ड्यं तथा लक्ष्मणसंनिपातः ।
एतान् हि दूते प्रवदन्ति दण्डान् वधस्तु दूतस्य न नः श्रुतोऽस्ति ॥ १५ ॥
कथं च धर्मार्थविनीतबुद्धिः परावरप्रत्ययनिश्चितार्थः ।
भवद्विधः कोपवशे हि तिष्ठेत् कोपं न गच्छन्ति हि सत्त्ववन्तः ॥ १६ ॥
न धर्मवादे न च लोकवृत्ते न शास्त्रबुद्धिग्रहणेषु वापि ।
विद्येत कश्चित्तव वीर तुल्यस्त्वं ह्युत्तमः सर्वसुरासुराणाम् ॥ १७ ॥
पराक्रमोत्साहमनस्विनां च सुरासुराणामपि दुर्जयेन ।
त्वयाप्रमेयेण सुरेन्द्रसंघा जिताश्च युद्धेष्वसकृन्नरेन्द्राः ॥ १८ ॥
इत्थंविधस्यामरदैत्यशत्रोः शूरस्य वीरस्य तवाजितस्य ।
कुर्वन्ति वीरा मनसाप्यलीकं प्राणैर्विमुक्ता न तु भोः पुरा ते ॥ १९ ॥

Filled with violent anger, on hearing the submission of Vibhīṣaṇa, Rāvaṇa, the lord of ogres, spoke in reply as follows:—(10) "No sin lies in the act of killing the sinful, O destroyer of foes ! I shall therefore make an end of this monkey, a perpetrator of sin." (11) Hearing the (aforesaid) reply (of Rāvaṇa), which was rooted in unrighteousness, full of many faults and unbecoming of noble souls, Vibhīṣaṇa, the foremost of those endowed with wisdom, made the following submission, which enabled one to ascertain the highest truth:—(12) "Be propitiated, O lord of Lankā, O ruler of ogres ! (Pray) listen to my appeal embodying the essence of righteousness and worldly fortune. Messengers, O king, are undeserving of death at all times and at all places: so declare the virtuous. (13) Undoubtedly this monkey is a formidable adversary. Indeed incalculable harm has been done by him. (Nevertheless) the wise do not sanction the killing of a messenger; for numerous (other) punishments are found recommended (in the scriptures), with regard to a messenger. (14) Mutilation of any of his limbs, flogging, shaving of the head and branding: indeed the wise recommend (any of) these punishments with regard to a messenger; the killing of a messenger has, however, never been heard of by us. (15) And indeed how can one like you, whose mind has penetrated into the realms of righteousness and worldly prosperity and who has determined his duty by discriminating between what is noble and what is ignoble, remain swayed by anger ? For, the powerful never give way to anger. (16) No one is your equal in discussing virtue, nor in observing the worldly usage, nor even in grasping the import of scriptures by means of your intellect, O hero ! Indeed you are the foremost of the gods and the demons. (17) Nay, by you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour and are immeasurable in strength etc., hosts of leaders of gods and rulers of men have been conquered in combats more than once. (18) In the past heroes have never given offence even with their mind to you who are so valiant and heroic and inimical (even) to gods and demons and have never been conquered (by anyone), O King! Those who did so were deprived of their life. (19)

न चाप्यस्य कपेर्घाते कंचित् पश्याम्यहं गुणम् । तेष्वयं पात्यतां दण्डो यैरयं प्रेषितः कपिः ॥२०॥
साधुर्वा यदि वासाधुः परैरेष समर्पितः । ब्रुवन् परार्थं परवान् न दूतो वधमर्हति ॥२१॥
अपि चास्मिन् हते नान्यं राजन् पश्यामि खेचरम् । इह यः पुनरागच्छेत् परं पारं महोदधेः ॥२२॥
तस्मान्नास्य वधे यत्नः कार्यः परपुरंजय । भवान् सेन्द्रेषु देवेषु यत्नमास्थातुमर्हति ॥२३॥
अस्मिन् विनष्टे नहि भूतमन्यं पश्यामि यस्तौ नरराजपुत्रौ ।
युद्धाय युद्धप्रिय दुर्विनीतावुद्योजयेद् वै भवता विरुद्धौ ॥ २४ ॥
पराक्रमोत्साहमनस्विनां च सुरासुराणामपि दुर्जयेन ।
त्वया मनो नन्दन नैर्ऋतानां युद्धाय निर्नाशयितुं न युक्तम् ॥ २५ ॥
हिताश्च शूराश्च समाहिताश्च कुलेषु जाताश्च महागुणेषु ।
मनस्विनः शस्त्रभृतां वरिष्ठाः कोपप्रशस्ताः सुभृताश्च योधाः ॥ २६ ॥
तदेकदेशेन बलस्य तावत् केचित् तवादेशकृतोऽद्य यान्तु ।
तौ राजपुत्रावुपगृह्य मूढौ परेषु ते भावयितुं प्रभावम् ॥ २७ ॥
निशाचराणामधिपोऽनुजस्य विभीषणस्योत्तमवाक्यमिष्टम् ।
जग्राह बुद्ध्या सुरलोकशत्रुर्महाबलो राक्षसराजमुख्यः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

"Nor do I perceive any good whatsoever in taking the life of this monkey. Let this punishment (in the form of death) descend on them by whom this monkey has been sent. (20) Whether he is good or bad, he has been sent by our enemies. Advocating others' interests, dependent as he is on them, an envoy does not merit death. (21) Moreover, once this monkey is killed, O king, I see no other sky-ranger who can come once more to the opposite shore of the vast sea on this side. (22) Therefore, O conqueror of hostile citadels, no attempt should be made to take the life of this monkey. (On the other hand) you should direct your efforts against the gods including Indra (their ruler). (23) If this monkey is put to death, I do not really perceive any other created being who can incite those two insolent human princes, who are hostile to you, to wage war against you O bellicose king! (24) For you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour, O delight of ogres, it is not meet to crush the ardour of those ogres (the progeny of Nirṛti) for war. (25) Therefore, in order to make your greatness known to the enemies, let a few warriors who are well-disposed and valiant, nay, devoted and born in families noted for their great qualities, high-minded, foremost among armed soldiers, renowned for their burning ardour, handsomely paid and obedient to your commands proceed today with a section of your army and return after capturing the two princes, distracted as they are (through agony caused by separation from Sītā)." (26-27) Rāvaṇa (the foremost of the rulers of ogres), the suzerain lord of the rangers of the night and an enemy of the celestial realm, who was endowed with extraordinary might, accepted with his mind the sound and palatable advice of his younger (half-) brother Vibhīṣaṇa. (28)

Thus ends Canto Fifty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Wrapping up the tail of Hanumān in rage and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate.

तस्य तद् वचनं श्रुत्वा दशग्रीवो महात्मनः । देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत् ॥ १ ॥
सम्यगुक्तं हि भवता दूतवध्या विगर्हिता । अवश्यं तु वधादन्यः क्रियतामस्य निग्रहः ॥ २ ॥
कपीनां किल लाङ्गूलमिष्टं भवति भूषणम् । तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु ॥ ३ ॥
ततः पश्यन्त्वमुं दीनमङ्गवैरूप्यकर्शितम् । सुमित्रज्ञातयः सर्वे बान्धवाः ससुहृज्जनाः ॥ ४ ॥
आज्ञापयद् राक्षसेन्द्रः पुरं सर्वं सचत्वरम् । लाङ्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम् ॥ ५ ॥
तस्य तद् वचनं श्रुत्वा राक्षसाः कोपकर्कशाः । वेष्टन्ते तस्य लाङ्गूलं जीर्णैः कार्पासिकैः पटैः ॥ ६ ॥
संवेष्ट्यमाने लाङ्गूले व्यवर्धत महाकपिः । शुष्कमिन्धनमासाद्य वनेष्विव हुताशनः ॥ ७ ॥
तैलेन परिषिच्याथ तेऽग्निं तत्रोपपादयन् । लाङ्गूलेन प्रदीप्तेन राक्षसांस्तानताडयत् ॥ ८ ॥
रोषामर्षपरीतात्मा बालसूर्यसमाननः । स भूयः संगतैः क्रूरै राक्षसैर्हरिपुंगवः ॥ ९ ॥
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीतिं निशाचराः ।

Hearing the foregoing advice of his (younger half-) brother the high-souled Vibhīṣaṇa, which was salutary (both) from the point of view of time and place, Rāvaṇa (the ten-headed monster), made the following assertion by way of a reply:—(1) "It is truly said by you that the killing of a messenger has been severely condemned. In any case, some punishment other than death needs must be meted out to him. (2) In the case of monkeys the tail, they say, is the cherished embellishment. Therefore, let his tail be set on fire at once and let him return with his tail burnt. (3) Thereupon let his beloved friends and relations and his kinsfolk including his well-wishers, all find him wretched and distressed through mutilation." (4) Rāvaṇa (the ruler of ogres) issued the following command:—"Let the monkey be taken by the ogres with his tail on fire round the entire city with its cross-roads." (5) Hearing his aforesaid command, the ogres, who were merciless through rage, began to warp the tail of Hanumān in cotton tatters. (6) While his tail was being swathed, the huge monkey grew out of all proportion like a fire in woodlands on catching dry wood. (7) Having soaked the tail in oil, the ogres forthwith set fire to it and Hanumān, whose countenance shone like the rising sun, his mind seized with anger and indignation, began to smite those ogres with his blazing tail. That jewel among the monkeys was bound more tightly by the cruel ogres who had gathered together (there). (8-9)

The rangers of the night, including their womenfolk, children and the aged, were filled with delight.

निबद्धः कृतवान् वीरस्तत्कालसदृशीं मतिम् ॥ १० ॥
कामं खलु न मे शक्ता निबद्धस्यापि राक्षसाः । छित्त्वा पाशान् समुत्पत्य हन्यामहमिमान् पुनः ॥११॥
यदि भर्तृहितार्थाय चरन्तं भर्तृशासनात् । निबध्नन्ते दुरात्मानो न तु मे निष्कृतिः कृता ॥१२॥
सर्वेषामेव पर्याप्तो राक्षसानामहं युधि । किं तु रामस्य प्रीत्यर्थं विषहिष्येऽहमीदृशम् ॥१३॥
लङ्का चारयितव्या मे पुनरेव भवेदिति । रात्रौ नहि सुदृष्टा मे दुर्गकर्मविधानतः ॥१४॥
अवश्यमेव द्रष्टव्या मया लङ्का निशाक्षये । कामं बध्नन्तु मे भूयः पुच्छस्योद्दीपनेन च ॥१५॥
पीडां कुर्वन्ति रक्षांसि न मेऽस्ति मनसः श्रमः । ततस्ते संवृताकारं सत्त्ववन्तं महाकपिम् ॥१६॥
परिगृह्य ययुर्हृष्टा राक्षसाः कपिकुञ्जरम् । शङ्खभेरीनिनादैश्च घोषयन्तः स्वकर्मभिः ॥१७॥
राक्षसाः क्रूरकर्माणश्चारयन्ति स्म तां पुरीम् । अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः ॥१८॥
हनूमांश्चारयामास राक्षसानां महापुरीम् । यथापश्यद् विमानानि विचित्राणि महाकपिः ॥१९॥
संवृतान् भूमिभागांश्च सुविभक्तांश्च चत्वरान् । रथ्याश्च गृहसम्बाधाः कपिः शृङ्गाटकानि च ॥२०॥
तथा रथ्योपरथ्याश्च तथैव च गृहान्तरान् । चत्वरेषु चतुष्केषु राजमार्गे तथैव च ॥२१॥
घोषयन्ति कपिं सर्वे चार इत्येव राक्षसाः । स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात् ॥२२॥
तं प्रदीपितलाङ्गूलं हनूमन्तं दिदृक्षवः ।

Bound tightly, the hero arrived at the following resolution in consonance with that juncture:—(10) "Even though I stand bound (to all appearance), the ogres cannot in any case prevail against me. Severing my bonds and springing up, I shall be able to kill the ogres again. (11) If under the command of their master the evil-minded fellows have bound me, ranging (as I did) for the purpose of doing good to my master, no reprisal at all could be made by them (for the grave injuries inflicted on them by me). (12) I am strong enough for all the ogres (taken together) in combat. Still for the pleasure of Śrī Rāma I shall suffer such humiliation. (13) Lankā will thus be (involuntarily) caused to be surveyed by me once more; for at night it was not closely perceived from the point of view of the technique of its fortification. (14) Lankā (therefore) needs must be seen by me at the close of the night. Let the ogres freely bind me anew and cause pain to me by setting my tail on fire; there will be no strain on my mind." Taking hold of the gigantic monkey (Hanumān), an elephant among monkeys, who, though full of courage had suppressed the expression of his face (which might betray his feelings), the ogres then advanced joyfully. Nay, making him publicly known through his own exploits by means of the blasts of conches and the beating of kettle-drums, the ogres of cruel deeds dragged him through that city. Followed (closely) by the ogres, Hanumān, the tamer of his foes, marched happily and the gigantic monkey ranged the big city of ogres. Nay, the monkey duly surveyed the marvellous seven-storied mansions, as well as sequestered tracts of land, as also well-defined quadrangles, nay, streets thickly lined with buildings and cross-roads and even so streets and lanes and likewise the spaces between two houses. In the quadrangles as also at cross-roads, as well as on the main road all the ogres announced the monkey precisely as a spy. Desirous of seeing the celebrated Hanūmān with his tail set ablaze, womenfolk, chidren and aged people came out at every place out of curiosity.

दीप्यमाने ततस्तस्य लाङ्गूलाग्रे हनूमतः ॥ २३ ॥
राक्षस्यस्ता विरूपाक्ष्यः शंसुर्देव्यास्तदप्रियम् । यस्त्वया कृतसंवादः सीते ताम्रमुखः कपिः ॥२४॥
लाङ्गूलेन प्रदीप्तेन स एष परिणीयते । श्रुत्वा तद् वचनं क्रूरमात्मापहरणोपमम् ॥२५॥
वैदेही शोकसंतप्ता हुताशनमुपागमत् । मङ्गलाभिमुखी तस्य सा तदाऽऽसीन्महाकपेः ॥२६॥
उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ।
यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः । यदि वा त्वेकपत्नीत्वं शीतो भव हनूमतः ॥२७॥
यदि किंचिदनुक्रोशस्तस्य मय्यस्ति धीमतः । यदि वा भाग्यशेषो मे शीतो भव हनूमतः ॥२८॥
यदि मां वृत्तसम्पन्नां तत्समागमलालसाम् । स विजानाति धर्मात्मा शीतो भव हनूमतः ॥२९॥
यदि मां तारयेदार्यः सुग्रीवः सत्यसंगरः । अस्माद् दुःखाम्बुसंरोधाच्छीतो भव हनूमतः ॥३०॥

While the tail of the said Hanumān was being set fire to, the aforementioned ogresses with misshapen eyes presently conveyed that unpleasant tidings to the godlike lady in the following words:—"That monkey with a coppery countenance, who held conversation with you, O Sītā, is being taken round (through the streets) over there with his tail set ablaze." Tormented with grief to hear the aforesaid report, which was as cruel as (the story of) her own abduction, Sītā (a princess of the Videha territory) approached (with her mind) the god of fire (lit., the consumer of oblations). At that time she became solicitous for the welfare of that great monkey. The devout Sītā (who had large eyes) approached the god of fire with the following prayer:—

"If service rendered to one's husband has any value, if austerities have (ever) been practised (by me) or if there is exclusive devotion (in me) to my husband, (please) prove cool to Hanūmān (O fire!). (15-27) If there is any compassion for me in the heart of that sagacious prince, or if any residue of good luck (still) exists in me, prove cool to Hanūmān. (28) If Śrī Rāma, whose mind is set on piety, fully knows me to be richly endowed with morality and ardently keen on being (re-) united with him, (please) prove cool to Hanūmān. (29) If the noble Sugrīva, who is true to his promise, should (be able to) take me across this ocean of agony, (please) prove cool to Hanūmān." (30)

ततस्तीक्ष्णार्चिरव्यग्रः प्रदक्षिणशिखोऽनलः । जज्वाल मृगशावाक्ष्याः शंसन्निव शुभं कपेः ॥३१॥
हनूमज्जनकश्चैव पुच्छानलयुतोऽनिलः । ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः ॥३२॥
दह्यमाने च लाङ्गूले चिन्तयामास वानरः । प्रदीप्तोऽग्निरयं कस्मान्न मां दहति सर्वतः ॥३३॥
दृश्यते च महाज्वालः करोति च न मे रुजम् । शिशिरस्येव सम्पातो लाङ्गूलाग्रे प्रतिष्ठितः ॥३४॥
अथ वा तदिदं व्यक्तं यद् दृष्टं प्लवता मया । रामप्रभावादाश्चर्यं पर्वतः सरितां पतौ ॥३५॥
यदि तावत् समुद्रस्य मैनाकस्य च धीमतः । रामार्थं सम्भ्रमस्तादृक्किमग्निर्न करिष्यति ॥३६॥
सीतायाश्चानृशंस्येन तेजसा राघवस्य च । पितुश्च मम सख्येन न मां दहति पावकः ॥३७॥

Thereupon the fire, which had burst into leaping flames, began to burn mildly with its flames rising to his right (as a token of propitiousness), announcing as it were to the fawn-eyed lady the welfare of the monkey. (31) Though brought into contact with the fire of the tail, the wind too, the procreator of Hanūmān, blew ice-cold, causing satisfaction to the godlike lady. (32) While the tail was burning, the monkey (Hanumān) thought (to himself), "How does this fire, ablaze on all sides, not burn me? (33) It appears as having burst into big flames, yet it does not cause pain to me any more than a mass of ice placed at the end of my tail. (34) Or this cold touch of fire has come to be felt due to the same (inscrutable) power of Śrī Rāma as a result of which a marvel in the form of a mountain in the sea was seen by me while leaping across it. (35) If there was such a flurry (to be seen) in the mind of the sea and the sagacious Mount Maināka in the cause of Śrī Rāma, will not fire show the same degree of flurry in making its touch cold? (36) The fire does not burn me because of Sītā's mercy (for those depending on her), the glory of Śrī Rāma (a scion of Raghu) and the friendship of my father (with the god of fire)." (37)

भूयः स चिन्तयामास मुहूर्तं कपिकुञ्जरः । कथमस्मद्विधस्येह बन्धनं राक्षसाधमैः ॥३८॥
प्रतिक्रियास्य युक्ता स्यात् सति मह्यं पराक्रमे । ततश्छित्त्वा च तान् पाशान् वेगवान् वै महाकपिः ॥३९॥
उत्पपाताथ वेगेन ननाद च महाकपिः । पुरद्वारं ततः श्रीमाञ्शैलशृङ्गमिवोन्नतम् ॥४०॥
विभक्तरक्षःसम्बाधमाससादानिलात्मजः । स भूत्वा शैलसंकाशः क्षणेन पुनरात्मवान् ॥४१॥
ह्रस्वतां परमां प्राप्तो बन्धनान्यवशातयत् । विमुक्तश्चाभवच्छ्रीमान् पुनः पर्वतसंनिभः ॥४२॥
वीक्षमाणश्च ददृशे परिघं तोरणाश्रितम् ।
स तं गृह्य महाबाहुः कालायसपरिष्कृतम् । रक्षिणस्तान् पुनः सर्वान् सूदयामास मारुतिः ॥४३॥
स तान् निहत्वा रणचण्डविक्रमः समीक्षमाणः पुनरेव लङ्काम् ।
प्रदीप्तलाङ्गूलकृतार्चिमाली प्रकाशितादित्य इवार्चिमाली ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Once more did that elephant among the monkeys reflect awhile as follows:—"How could the bondage of one like me at the hands of the vile ogres be congruous? The reprisal of this outrage should be justified on my part so long as there is prowess in me." Nay, having severed those bonds, Hanumān (the great monkey), who was full of impetuosity, thereupon sprang into the air with vehemence and the gigantic monkey gave a shout. The glorious Hanumān (sprung from the loins of the wind-god) then reached the city gate, which was lofty as a hill-top and from which throngs of ogres had turned away. Having once more assumed in an instant an exceedingly diminutive form, the self-possessed Hanumān, who looked like a mountain (in size) cast off his bonds. And becoming completely free, the glorious Hanumān once more assumed the appearance of a mountain. (38-42) Nay, looking round about him, he caught sight of a club studded with iron and lying at the gate. Seizing it, the mighty-armed Hanumān (son of the wind-god) destroyed once more all those who guarded the gate. (43) Having got rid of them and surveying Lankā once more, Hanumān, whose prowess on the field of battle was violent, and who was surrounded by a circle of flames described by his inflamed tail, shone brightly like the sun with a circle of rays surrounding it. (44)

Thus ends Canto Fifty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Making up his mind to set fire to the city of Lankā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy.

वीक्षमाणस्ततो लङ्कां कपिः कृतमनोरथः । वर्धमानसमुत्साहः कार्यशेषमचिन्तयत् ॥ १ ॥
किं नु खल्ववशिष्टं मे कर्तव्यमिह साम्प्रतम् । यदेषां रक्षसां भूयः संतापजननं भवेत् ॥ २ ॥
वनं तावत्प्रमथितं प्रकृष्टा रक्षसा हताः । बलैकदेशः क्षपितः शेषं दुर्गविनाशनम् ॥ ३ ॥
दुर्गे विनाशिते कर्म भवेत् सुखपरिश्रमम् । अल्पयत्नेन कार्येऽस्मिन् मम स्यात् सफलः श्रमः ॥ ४ ॥
यो ह्ययं मम लाङ्गूले दीप्यते हव्यवाहनः । अस्य संतर्पणं न्याय्यं कर्तुमेभिर्गृहोत्तमैः ॥ ५ ॥
ततः प्रदीप्तलाङ्गूलः सविद्युदिव तोयदः । भवनाग्रेषु लङ्काया विचचार महाकपिः ॥ ६ ॥
गृहाद् गृहं राक्षसानामुद्यानानि च वानरः । वीक्षमाणो ह्यसंत्रस्तः प्रासादांश्च चचार सः ॥ ७ ॥

While surveying Lankā, the monkey (Hanumān), whose desired object had been accomplished and whose zeal was growing, pondered over that which remained for him to do. (1) He said to himself, "What is actually left for me to do in Lankā at the present moment, which may prove to be a source of further torment to these ogres? (2) The grove has already been laid waste, eminent ogres killed and a part of the army has been destroyed. The demolition of the citadel (alone) remains. (3) With their fort destroyed, my work (of leaping across the sea and laying waste the grove) will prove to be a labour with a happy conclusion. My labour in this cause (of searching for Sītā) will become fruitful with a little effort (in the direction of demolishing the fort). (4) It is advisable for me to feed to the fill with these excellent buildings this fire (lit., the bearer of sacrificial offerings to the gods) which is actually blazing on my tail (though proving so cool to me)." (5) With his tail set ablaze, Hanumān (the great monkey) began to flit over the tops of houses in Lankā like a cloud charged with lightning. (6) Not the least daunted, he actually passed from one house to another, surveying the pleasances and mansions of the ogres. (7)

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् । अग्नि तत्र विनिक्षिप्य श्वसनेन समो बली ॥ ८ ॥
ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् । मुमोच हनुमानग्नि कालानलशिखोपमम् ॥ ९ ॥
वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः । शुकस्य च महातेजाः सारणस्य च धीमतः ॥ १० ॥
तथा चेन्द्रजितो वेश्म ददाह हरियूथपः । जम्बुमालेः सुमालेश्च ददाह भवनं ततः ॥ ११ ॥
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च । ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः ॥ १२ ॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः । विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च ॥ १३ ॥
करालस्य विशालस्य शोणिताक्षस्य चैव हि । कुम्भकर्णस्य भवनं मकराक्षस्य चैव हि ॥ १४ ॥

नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः । यज्ञशत्रोश्च भवनं ब्रह्मशत्रोस्तथैव च ॥१५॥
वर्जयित्वा महातेजा विभीषणगृहं प्रति । क्रममाणः क्रमेणैव ददाह हरिपुंगवः ॥१६॥
तेषु तेषु महार्हेषु भवनेषु महायशाः । गृहेष्वृद्धिमतामृद्धिं ददाह कपिकुञ्जरः ॥१७॥

Springing up with great impetuosity to the mansion of Prahasta (the chief minister) and scattering fire there, the powerful Hanumān, who was equal in might to the wind-god, then leapt to another dwelling, belonging to Mahāpārśwa, and scattered fire, which resembled the flames of the fire of final dissolution. (8-9) Nay, that gigantic monkey likewise bounded to the dwelling of Vajradaṃṣṭra as also to that of Śuka as wall as to the house of the sagacious Sāraṇa. (10) Even so Hanumān (the leader of monkey hordes) burnt the palace of Indrajit and then the habitat of Jambumāli as well as that of Sumāli. (11) Nay, leaping up one after another (in order of importance) to the house of Raśmiketu, and even so to that of Sūryaśatru, to those of Hraswakarṇa, Daṃṣṭra and the ogre Romaśa, to the dwellings of Yuddhonmatta, Matta, the ogre Dhwajagrīva, to those of Vidyujjihva, Ghora and likewise of Hastimukha, Karāla, Viśāla and even so Soṇitākṣa, to the palace of Kumbhakarṇa and also to those of Makarākṣa, of Narāntaka, Kumbha, the evil-minded Nikumbha, and Yajñaśatru and likewise of Brahmaśatru, Hanumān (the foremost of monkeys), who was endowed with extraordinary energy, set fire to them, avoiding the palace of Vibhīṣaṇa alone (who had averted his death sentence). (12-16) Penetrating into all costly houses, the highly illustrious Hanumān (an elephant among the monkeys) burnt the wealth in the mansions of the rich. (17)

सर्वेषां समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान् । आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥१८॥
ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते । मेरुमन्दरसंकाशे नानामङ्गलशोभिते ॥१९॥
प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम् । ननाद हनुमान् वीरो युगान्तजलदो यथा ॥२०॥

Passing over the houses of all, the powerful and glorious monkey forthwith reached the palace of Rāvaṇa, the lord of ogres. (18) Scattering blazing fire placed on his tail in that distinguished palace, which was decked with various jewels, which resembled Mounts Meru and Mandara (in height) and was enriched with various auspicious articles, the valiant Hanumān thundered like a cloud appearing at the time of universal dissolution. (19-20)

श्वसनेन च संयोगादतिवेगो महाबलः । कालाग्निरिव जज्वाल प्रावर्धत हुताशनः ॥२१॥
प्रदीप्तमग्निं पवनस्तेषु वेश्मसु चारयन् । तानि काञ्चनजालानि मुक्तामणिमयानि च ॥२२॥
भवनानि व्यशीर्यन्त रत्नवन्ति महान्ति च । तानि भग्नविमानानि निपेतुर्वसुधातले ॥२३॥
भवनानीव सिद्धानामम्बरात् पुण्यसंक्षये । संजज्ञे तुमुलः शब्दो राक्षसानां प्रधावताम् ॥२४॥
स्वे स्वे गृहपरित्राणे भग्नोत्साहोज्झितश्रियाम् । नूनमेषोऽग्निरायातः कपिरूपेण हा इति ॥२५॥
क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः । काश्चिदग्निपरीताङ्ग्यो हर्म्येभ्यो मुक्तमूर्धजाः ॥२६॥
पतन्त्यो रेजिरेऽभ्रेभ्यः सौदामन्य इवाम्बरात् ।

Through contact with the wind, the very mighty fire (lit., the consumer of oblations) grew out of all proportion with great rapidity and blazed like the fire of universal destruction. (21) The wind began to spread the blazing fire through all those dwellings. (The result was that) those stately mansions made of pearls and gems, (nay) provided with lattices of gold and full of precious stones got cracked and, their storeys being shattered, they toppled to the earth like the mansions of Siddhas fallen from the heavens on the exhaustion of their merits. There ensued a tumultuous uproar among the ogres running with great speed each to save his own dwelling, their spirit broken and splendour gone. They said to one another. "Ah, here indeed is the god of fire arrived in the form of a monkey!" (22-25) (Nay) women carrying their sucklings fell down crying precipitately. While falling from their mansions, some women with dishevelled hair, their limbs enveloped in flames, shone like flashes of lightning falling from clouds in the heavens.

वज्रविद्रुमवैदूर्यमुक्तारजतसंहतान् ॥ २७ ॥
विचित्रान् भवनाद्धातून्स्यन्दमानान् ददर्श सः । नाग्निस्तृप्यति काष्ठानां तृणानां च यथा तथा ॥२८॥
हनूमान् राक्षसेन्द्राणां वधे किंचिन्न तृप्यति । न हनूमद्विशस्तानां राक्षसानां वसुन्धरा ॥२९॥
हनूमता वेगवता वानरेण महात्मना । लङ्कापुरं प्रदग्धं तद् रुद्रेण त्रिपुरं यथा ॥३०॥

The monkey (Hanumān) beheld strange (molten) metals mixed with diamonds, corals, cat's-eye gems, pearls and silver streaming from every house. Hanūmān did not feel wearied in killing the ogre chiefs any more than fire is sated with consuming logs of wood and blades of grass; nor did Mother Earth (lit., that which carries riches) feel wearied in receiving (in her lap), ogres killed by Hanūmān. (26-29) The aforesaid city of Lankā was burnt up by the gigantic Hanumān, who was full of impetuosity, in the same way as Tripura (a triad of cities built of gold, silver and iron, in heaven, the aerial region and the earth by the demon Maya) was burnt by Rudra (the god of destruction). (30)

ततः स लङ्कापुरपर्वताग्रे समुत्थितो भीमपराक्रमोऽग्निः ।
प्रसार्य चूडावलयं प्रदीप्तो हनूमता वेगवतोपसृष्टः ॥ ३१ ॥
युगान्तकालानलतुल्यरूपः समारुतोऽग्निर्ववृधे दिवःस्पृक् ।
विधूमरश्मिर्भवनेषु सक्तो रक्षश्शरीराज्यसमर्पितार्चिः ॥ ३२ ॥
आदित्यकोटीसदृशः सुतेजा लङ्कां समस्तां परिवार्य तिष्ठन् ।
शब्दैरनेकैरशनिप्ररूढैर्भिन्दन्निवाण्डं प्रबभौ महाग्निः ॥ ३३ ॥
तत्राम्बरादग्निरतिप्रवृद्धो रूक्षप्रभः किंशुकपुष्पचूडः ।
निर्वाणधूमाकुलराजयश्च नीलोत्पलाभाः प्रचकाशिरेऽभ्राः ॥ ३४ ॥

Lighted by the impetuous Hanūmān, a fire then broke out on the summit of the mountain (Trikūṭa) on which the city of Lankā stood,—a fire which was endowed with terrible prowess, and, expanding its circle of flames, flared up. (31) Fanned by the wind and inflamed by ghee in the shape of the bodies of ogres, the fire with smokeless flames, which had persisted in the houses (in Lankā) shot up to the skies and appeared like the fire at the time of universal dissolution. (32) Like the fire of universal destruction, which splits up the egg-shaped universe, with various sounds, harsh like claps of thunder, the brilliant fire, which enveloped the entire Lankā, shone brightly like millions of suns. (33) Extending up to the skies, the fire, which cast a fierce splendour and shot (scarlet) flames resembling Kiṃśuka flowers, grew out of proportion. And dense columns of smoke hanging (in the air) on all sides shone at that time like clouds bearing the colour of blue lotuses. (34)

वज्री महेन्द्रस्त्रिदशेश्वरो वा साक्षाद् यमो वा वरुणोऽनिलो वा ।
रौद्रोऽग्निरर्को धनदश्च सोमो न वानरोऽयं स्वयमेव कालः ॥ ३५ ॥
किं ब्रह्मणः सर्वपितामहस्य लोकस्य धातुश्चतुराननस्य ।
इहागतो वानररूपधारी रक्षोपसंहारकरः प्रकोपः ॥ ३६ ॥
किं वैष्णवं वा कपिरूपमेत्य रक्षोविनाशाय परं सुतेजः ।
अचिन्त्यमव्यक्तमनन्तमेकं स्वमायया साम्प्रतमागतं वा ॥ ३७ ॥
इत्येवमूचुर्बहवो विशिष्टा रक्षोगणास्तत्र समेत्य सर्वे ।
सप्राणिसंघां सगृहां सवृक्षां दग्धां पुरीं तां सहसा समीक्ष्य ॥ ३८ ॥

"He is (surely) the mighty Indra, the ruler of gods, who wields the thunderbolt, or Yama (the god of retribution) in person or Varuṇa (the god of water), or the wind-god, the fire seated in the third eye (in the forehead) of Lord Śiva, the sun-god, Kubera (the bestower of riches) or the moon-god. He is no monkey, but Kāla (the Time-Spirit) himself. (35) May it be the fury of the four-faced Brahmā, the grandfather of all, the creator of the world, arrived here in the guise of a monkey, playing the role of a destroyer of the ogres? (36) Or may it be the supreme adorable energy of Lord Viṣṇu (the Protector of the universe), unthinkable, unmanifest, infinite and peerless, arrived at this juncture for the extermination of ogres, assuming the form of a monkey by virtue of Her supernatural creative power?" (37) Thus spoke all the numerous hosts of eminent ogres, gathering together in the presence of Rāvaṇa on perceiving that city burnt all of a sudden with its multitudes of living beings (inhabiting it), houses and trees, (38)

ततस्तु लङ्का सहसा प्रदग्धा सराक्षसा साश्वरथा सनागा ।
सपक्षिसंघा समृगा सवृक्षा रुरोद दीना तुमुलं सशब्दम् ॥ ३९ ॥
हा तात हा पुत्रक कान्त मित्र हा जीवितेशाङ्ग हतं सुपुण्यम् ।
रक्षोभिरेवं बहुधा ब्रुवद्भिः शब्दः कृतो घोरतरः सुभीमः ॥ ४० ॥
हुताशनज्वालसमावृता सा हतप्रवीरा परिवृत्तयोधा ।
हनूमतः क्रोधबलाभिभूता बभूव शापोपहतेव लङ्का ॥ ४१ ॥
ससम्भ्रमं त्रस्तविषण्णराक्षसां समुज्ज्वलज्ज्वालहुताशनाङ्किताम् ।
ददर्श लङ्कां हनुमान् महामनाः स्वयंभुरोषोपहतामिवावनिम् ॥ ४२ ॥

Consumed all of a sudden with ogres, horses, chariots and elephants, flocks of birds, beasts and trees, (the deity presiding over) Lankā for its part thereupon cried in distress with a tumultuous noise. (39) A terrific and exceedingly violent clamour was raised by the ogres crying in various ways as follows:—"O my dear father, O my beloved son, O my beloved husband, O my friend, O lord of my life, O my dear one, our excessive religious merit is exhausted." (40) Enveloped in flames, (nay) with its eminent heroes killed and its warriors thrown into disorder, humbled as it was by the vehemence of the wrath of Hanūmān, the celebrated Lankā appeared as though visited by a curse. (41) The high-minded Hanumān saw Lankā with its ogres dismayed and despondent and seized with a flurry, and bearing the imprint of fire bursting into blazing flames and (thus) resembling the earth destroyed by the wrath of the self-born Lord Śiva. (42)

भङ्क्त्वा वनं पादपरत्नसंकुलं हत्वा तु रक्षांसि महान्ति संयुगे ।
दग्ध्वा पुरीं तां गृहरत्नमालिनीं तस्थौ हनूमान् पवनात्मजः कपिः ॥ ४३ ॥
स राक्षसांस्तान् सुबहूंश्च हत्वा वनं च भङ्क्त्वा बहुपादपं तत् ।
विसृज्य रक्षोभवनेषु चाग्निं जगाम रामं मनसा महात्मा ॥ ४४ ॥
ततस्तु तं वानरवीरमुख्यं महाबलं मारुततुल्यवेगम् ।
महामतिं वायुसुतं वरिष्ठं प्रतुष्टुवुर्देवगणाश्च सर्वे ॥ ४५ ॥
देवाश्च सर्वे मुनिपुंगवाश्च गन्धर्वविद्याधरपन्नगाश्च ।
भूतानि सर्वाणि महान्ति तत्र जग्मुः परां प्रीतिमतुल्यरूपाम् ॥ ४६ ॥
भङ्क्त्वा वनं महातेजा हत्वा रक्षांसि संयुगे । दग्ध्वा लङ्कापुरीं भीमां रराज स महाकपिः ॥४७॥
गृहाग्र्यशृङ्गाग्रतले विचित्रे प्रतिष्ठितो वानरराजसिंहः ।
प्रदीप्तलाङ्गूलकृतार्चिमाली व्यराजतादित्य इवार्चिमाली ॥ ४८ ॥
लङ्कां समस्तां सम्पीड्य लाङ्गूलाग्निं महाकपिः । निर्वापयामास तदा समुद्रे हरिपुंगवः ॥४९॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । दृष्ट्वा लङ्कां प्रदग्धां तां विस्मयं परमं गताः ॥५०॥
तं दृष्ट्वा वानरश्रेष्ठं हनूमन्तं महाकपिम् । कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः ॥५१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः ॥५४॥

Having destroyed the (Aśoka) grove, thick with the best of trees, killed eminent ogres in combat and burnt that city containing rows of excellent buildings, the monkey Hanūmān, sprung from the loins of the wind-god, stood at ease. (43) Nay, having dispatched many notorious ogres and destroyed the aforesaid grove rich in numerous trees and kindled fire in the dwellings of ogres, the high-souled Hanumān sought (the presence of) Śrī Rāma with his mind. (44) Thereupon all the hosts of gods for their part gratefully extolled the highly intelligent son of the wind-god, a prince among monkey heroes, the foremost of the mighty, who was endowed with extraordinary might and was equal to the wind in swiftness. (45) All the gods as well as the foremost of ascetics, (even so) Gandharvas, Vidyādharas and Nāgas—nay, all great beings present there experienced an exceeding and unequalled joy. (46) Having destroyed the (Aśoka) grove, killed ogres in conflict and burnt the redoubtable city of Lankā, that eminent monkey, who was endowed with extraordinary energy, shone brightly. (47) Firmly seated on the marvellous top of an excellent building, Hanumān (a lion among monkey chiefs), who was surrounded by a circle of flames rising from his flaming tail, shone brightly like the sun encircled with a nimbus. (48) Having subjected the entire Lankā to excessive suffering, the mighty monkey (Hanumān), a bull among monkeys, then quenched the fire of his tail in the sea. (49) Beholding the aforesaid Lankā reduced to ashes the gods including Gandharvas, Siddhas and eminent Ṛṣis (the seers of Vedic Mantras) were filled with extreme wonder. (50) Seeing that mighty monkey, Hanumān, the foremost of monkeys, and fancying him to be the fire of universal dissolution, all created beings felt dismayed. (51)

Thus ends Canto Fifty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Seeing the whole of Lankā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Chāraṇas (celestial bards) and others and feels comforted.

संदीप्यमानां वित्रस्तां त्रस्तरक्षोगणां पुरीम् । अवेक्ष्य हनुमाँल्लङ्कां चिन्तयामास वानरः ॥ १ ॥
तस्याभूत् सुमहांस्त्रासः कुत्सा चात्मन्यजायत । लङ्कां प्रदहता कर्म किंस्वित् कृतमिदं मया ॥ २ ॥
धन्याः खलुः महात्मानो यो बुद्ध्या कोपमुत्थितम् । निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा ॥ ३ ॥
क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्याद् गुरूनपि । क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥ ४ ॥
वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित् । नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥ ५ ॥
यः समुत्पतितं क्रोधं क्षमयैव निरस्यति । यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते ॥ ६ ॥

Perceiving the city of Lankā blazing and alarmed with its multitudes of ogres panic-stricken, the monkey, Hanumān, became thoughtful. (1) A grave apprehension entered his mind and there arose in him a feeling of self-contempt. He said to himself:—"What an abominable act has evidently been done by me in burning Lankā consummately ! (2) Blessed indeed are those broad-minded great souls who in their wisdom curb the anger born within them (even) as they quench a blazing fire with water. (3) What angry man would not perpetrate a sinful act ? He who is angry may kill even his elders. (Nay) an angry man may insult (even) pious souls in harsh tones. (4) He who is enraged can never discern what is worth uttering and what ought not to be uttered. There is no iniquity anywhere which cannot be perpetrated by an angry soul and no abusive language which cannot be uttered by him. (5) He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart even as a snake casts off its slough. (6)

धिगस्तु मां सुदुर्बुद्धि निर्लज्जं पापकृत्तमम् । अचिन्तयित्वा तां सीतामग्निदं स्वामिघातकम् ॥ ७ ॥
यदि दग्धा त्वियं सर्वा नूनमार्यापि जानकी । दग्धा तेन मया भर्तुर्हतं कार्यमजानता ॥ ८ ॥
यदर्थमयमारम्भस्तत्कार्यमवसादितम् । मया हि दहता लङ्कां न सीता परिरक्षिता ॥ ९ ॥
ईषत्कार्यमिदं कार्यं कृतमासीन्न संशयः । तस्य क्रोधाभिभूतेन मया मूलक्षयः कृतः ॥ १० ॥

"Woe be to me, the greatest sinner, utterly perverse, and impudent, who, practised incendiarism without giving any thought to the aforesaid Sītā and (in this way) proved (indirectly) responsible for taking the life of my master (Śrī Rāma). (7) If this whole city for its part has been burnt, the noble daughter of Janaka too has surely been burnt. By doing this the purpose of my master has unconsciously been frustrated by me. (8) That (very) cause for which this enterprise (in the shape of my journey across the sea and the destruction of Lankā) was undertaken has been marred in that Sītā has not been protected by me while burning Lankā. (9) This feat (of burning

Lankā) has been accomplished by me as an insignificant act: there is no doubt about it. Overwhelmed as I was with anger, the (very) root of that achievement has (however) been cut at by me. (10)

विनष्टा जानकी व्यक्तं न ह्यदग्धः प्रदृश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥११॥
यदि तद्विहतं कार्यं मया प्रज्ञाविपर्ययात् । इहैव प्राणसंन्यासो ममापि ह्यद्य रोचते ॥१२॥
किमग्नौ निपताम्यद्य आहोस्विद् वडवामुखे । शरीरमिह सत्त्वानां दद्मि सागरवासिनाम् ॥१३॥
कथं नु जीवता शक्यो मया द्रष्टुं हरीश्वरः । तौ वा पुरुषशार्दूलौ कार्यसर्वस्वघातिना ॥१४॥
मया खलु तदेवेदं रोषदोषात् प्रदर्शितम् । प्रथितं त्रिषु लोकेषु कपित्वमनवस्थितम् ॥१५॥
धिगस्तु राजसं भावमनीशमनवस्थितम् । ईश्वरेणापि यद् रागान्मया सीता न रक्षिता ॥१६॥
विनष्टायां तु सीतायां तावुभौ विनशिष्यतः । तयोर्विनाशे सुग्रीवः सबन्धुर्विनशिष्यति ॥१७॥
एतदेव वचः श्रुत्वा भरतो भ्रातृवत्सलः । धर्मात्मा सहशत्रुघ्नः कथं शक्ष्यति जीवितुम् ॥१८॥
इक्ष्वाकुवंशे धर्मिष्ठे गते नाशमसंशयम् । भविष्यन्ति प्रजाः सर्वाः शोकसंतापपीडिताः ॥१९॥
तदहं भाग्यरहितो लुप्तधर्मार्थसंग्रहः । रोषदोषपरीतात्मा व्यक्तं लोकविनाशनः ॥२०॥

"Sītā (the daughter of Janaka) has obviously perished; for no part of Lankā appears to have escaped unburnt. The entire city lies in ashes. (11) If that cause (in the shape of Sītā's recovery) has been marred by me through perversity of judgment, it appears agreeable to me even to yield up my life at this very spot this very day. (12) Shall I throw myself into the fire or into a submarine fire or offer my body to the denizens of the deep today? (13) How can Sugrīva (the lord of monkeys), or those two tigers among men (Śrī Rāma and Lakṣmaṇa) be faced by me while I am alive, since the purpose has been marred by me in its entirety? (14) Through the culpability of my anger indeed the same simian nature has been exhibited at this juncture by me, which is well-known in all the three worlds (heaven, earth and the intermediate region) and has been characterized as unsteady. (15) Woe be to my movements dominated by Rajas (passion or anger), which are incapable of yielding desired results and are uncertain in the matter of results, because it was due to anger (born of Rajoguṇa) that Sītā was not protected by me, even though I was capable of doing it. (16) Sītā having perished, both those princes (Śrī Rāma and Lakṣmaṇa) too will perish. On their ceasing to exist, Sugrīva (too) will yield up his life with (all) his kinsfolk. (17) Even on hearing this report how will Bharata, who is fond of his brothers and whose mind is set on virtue, be able to survive with his younger (half-) brother (Śatrughna)? (18) On the most pious race of Ikṣwāku having met with extinction all created beings will undoubtedly be tormented with grief and agony. (19) Having thus forfeited my stock of religious merit and earthly good, and (hence) devoid of good luck, my mind dominated by evil in the form of anger, I am evidently guilty of having compassed the destruction of the world." (20)

इति चिन्तयतस्तस्य निमित्तान्युपपेदिरे । पूर्वमप्युपलब्धानि साक्षात् पुनरचिन्तयत् ॥२१॥
अथ वा चारुसर्वाङ्गी रक्षिता स्वेन तेजसा । न नशिष्यति कल्याणी नाग्निरग्नौ प्रवर्तते ॥२२॥
नहि धर्मात्मनस्तस्य भार्याममिततेजसः । स्वचारित्राभिगुप्तां तां स्प्रष्टुमर्हति पावकः ॥२३॥
नूनं रामप्रभावेण वैदेह्याः सुकृतेन च । यन्मां दहनकर्मायं नादहद्धव्यवाहनः ॥२४॥

त्रयाणां भरतादीनां भ्रातॄणां देवता च या । रामस्य च मनःकान्ता स कथं विनशिष्यति ॥२५॥
यद् वा दहनकर्मायं सर्वत्र प्रभुरव्ययः । न मे दहति लाङ्गूलं कथमार्यां प्रधक्ष्यति ॥२६॥

While he was pondering thus, good omens appeared to him, whose welcome results had already been directly experienced by him. He pondered again as follows:—(21) "Or it is possible the lady, who is charming of all limbs, has been protected by her own glory. The blessed lady would not perish; (for) fire does not burn fire. (22) Surely fire would not dare to touch the consort, protected on all sides by her own (immaculate) character, of that pious-minded prince (Śrī Rāma), who is endowed with immeasurable energy. (23) Surely it was because of Śrī Rāma's glory and the virtue of Sītā (a princess of the Videha territory) that this fire (lit., the bearer of sacrificial offerings), whose natural function it is to consume (whatever comes into touch with it), could not burn me. (24) How should she, who is an object of adoration to the three (half-) brothers (of Śrī Rāma), Bharata and others, and is beloved of Śrī Rāma's heart, perish? (25) Or how should this fire, whose natural function it is to burn (whatever comes into contact with it) and has power over all, yet which could not burn (even) my tail, consume the noble lady (because of whom this miracle has happened)?" (26)

पुनश्चाचिन्तयत् तत्र हनूमान् विस्मितस्तदा । हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ॥२७॥
तपसा सत्यवाक्येन अनन्यत्वाच भर्तरि । असौ विनिर्दहेदग्निं न तामग्निः प्रधक्ष्यति ॥२८॥
स तथा चिन्तयंस्तत्र देव्या धर्मपरिग्रहम् । शुश्राव हनुमांस्तत्र चारणानां महात्मनाम् ॥२९॥
अहो खलु कृतं कर्म दुर्विगाहं हनूमता । अग्निं विसृजता तीक्ष्णं भीमं राक्षससद्मनि ॥३०॥
प्रपलायितरक्षःस्त्रीबालवृद्धसमाकुला । जनकोलाहलाध्माता क्रन्दन्तीवाद्रिकन्दरैः ॥३१॥
दग्धेयं नगरी लङ्का साट्टप्राकारतोरणा । जानकी न च दग्धेति विस्मयोऽद्भुत एव नः ॥३२॥
इति शुश्राव हनुमान् वाचं ताममृतोपमाम् । बभूव चास्य मनसो हर्षस्तत्कालसम्भवः ॥३३॥
स निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः । ऋषिवाक्यैश्च हनुमानभवत् प्रीतमानसः ॥३४॥
ततः कपिः प्राप्तमनोरथार्थस्तामक्षतां राजसुतां विदित्वा ।
प्रत्यक्षतस्तां पुनरेव दृष्ट्वा प्रतिप्रयाणाय मतिं चकार ॥ ३५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Hanūmān then recalled once more with wonder on that spot the appearance in the midst of (sea-) water of the hill Maināka (having gold in its cavities). (27) He said to himself: "By virtue of her asceticism, truthful speech and exclusive devotion to her husband, she can consume fire (itself); fire (on the other hand) cannot consume her." (28) While pondering as aforesaid at that time the steadfastness of Sītā (a godlike lady) in the path of virtue, Hanūmān heard on that spot the following words of the high-souled Chāraṇas (heavenly bards):—(29) "Indeed a marvellous and difficult feat has been accomplished by Hanūmān in igniting a fierce and terrible fire in the dwellings of the ogres. (30) Thickly crowded with ogres, their womenfolk, children and the aged in rapid flight and filled with the noise of the people, this city of Lankā, which is shrieking as it were (in the form of its denizens), has been burnt with its mountains, caverns, attics, defensive walls and archways; yet Sītā (Janaka's daughter) has not been burnt. This is an unprecedented wonder to us." (31-32) Hanumān heard the aforesaid talk, which was sweet as nectar, and the joy which sprang up (in his heart) at that moment pervaded his soul. (33) On account of good omens whose (welcome) results had been perceived by him (on many an occasion in the past); nay, for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led him to conclude that Sītā was alive) as also on the strength of the words of the Chāraṇas (who could see everything) the aforesaid Hanumān felt delighted in mind. (34) Coming to know of that princess having escaped unscathed, and then seeing her once more with his own eyes, the monkey (Hanumān), who had attained his end and acquired the speed of thought, made up his mind to return (to the presence of Śrī Rāma). (35)

Thus ends Canto Fifty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea.

ततस्तु शिंशपामूले जानकीं पर्यवस्थिताम् । अभिवाद्याब्रवीद् दिष्ट्या पश्यामित्वामिहाक्षताम् ॥ १ ॥
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः । भर्तुः स्नेहान्विता वाक्यं हनूमन्तमभाषत ॥ २ ॥
यदि त्वं मन्यसे तात वसैकाहमिहानघ । क्वचित् सुसंवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ३ ॥
मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर । शोकस्यास्याप्रमेयस्य मुहूर्तं स्यादपि क्षयः ॥ ४ ॥
गते हि हरिशार्दूल पुनः सम्प्राप्तये त्वयि । प्राणेष्वपि न विश्वासो मम वानरपुंगव ॥ ५ ॥
अदर्शनं च ते वीर भूयो मां दारयिष्यति । दुःखाद् दुःखतरं प्राप्तां दुर्मनश्शोककर्शिताम् ॥ ६ ॥
अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः । सुमहत्सु सहायेषु हर्यृक्षेषु महाबलः ॥ ७ ॥
कथं नु खलु दुष्पारं संतरिष्यन्ति सागरम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥ ८ ॥

Greeting the daughter of Janaka ensconced at the foot of the Śiṁśapā tree, Hanumān for his part said (to her), "Luckily I find you unscathed at this moment." (1) Gazing again and again on Hanumān, who had made ready to depart, Sītā, who was full of affection for her lord, spoke as follows to him;— (2) "If at all you deem fit, O dear son, halt for a day here, O sinless one! Having rested in some fully covered place, you may leave on the morrow. (3) Besides, due to your proximity, O monkey, there will be an end of my grief, which cannot be measured, unfortunate as I am, at least for a while. (4) For, if once you are gone, O tiger among monkeys, there is uncertainty of your return (to this place), and there is no surety of my survival either, O bull among monkeys! (5) Nay, your disappearance (from my presence), O hero, will further torment me, fallen that I am out of frying-pan into fire and emaciated through sadness and grief. (6) Nay, this doubt (ever) stands before me as it were about your very mighty associate monkeys and bears, O hero, as to how on earth Sugrīva (who is endowed with extraordinary might) or those hordes of monkeys and bears or those two princes (lit., sprung from the loins of a jewel among men) will actually (be able to) leap across the sea, which is (so) difficult to cross. (7-8)

त्रयाणामेव भूतानां सागरस्यापि लङ्घने । शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा ॥ ९ ॥
तदत्र कार्यनिर्बन्धे समुत्पन्ने दुरासदे । किं पश्यसि समाधानं त्वं हि कार्यविशारदः ॥१०॥
काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः ॥११॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत् ॥१२॥
तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवत्याहवशूरस्य तथा त्वमुपपादय ॥१३॥

"The capacity too to cross the sea exists in three created beings only, *viz*, Garuḍa (son of Vinatā), the wind-god and yourself. (9) When this obstacle, which is so difficult to control, in the way of accomplishing the task in hand has duly come up, what means do you perceive for the execution of this work, since you are skilled in action ? (10) Although you are yourself equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather then to that of Śrī Rāma). (11) If, having overrun Lankā with his forces, Śrī Rāma (a scion of Kakutstha), the scourge of hostile forces, for his part, takes me (back from Lankā), that (alone) would be worthy of him. (12) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him." (13)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् । निशम्य हनुमान् वीरो वाक्यमुत्तरमब्रवीत् ॥१४॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः । सुग्रीवः सत्त्वसम्पन्नस्तवार्थे कृतनिश्चयः ॥१५॥
स वानरसहस्राणां कोटीभिरभिसंवृतः । क्षिप्रमेष्यति वैदेहि सुग्रीवः प्लवगाधिपः ॥१६॥
तौ च वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरीं लङ्कां सायकैर्विधमिष्यतः ॥१७॥
सगणं राक्षसं हत्वा नचिराद् रघुनन्दनः । त्वामादाय वरारोहे स्वा पुरीं प्रति यास्यति ॥१८॥
समाश्वसिहि भद्र ते भव त्वं कालकाङ्क्षिणी । क्षिप्रं द्रक्ष्यसि रामेण निहतं रावणं रणे ॥१९॥
निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे । त्वं समेष्यसि रामेण शशाङ्केनेव रोहिणी ॥२०॥
क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्युतः । यस्ते युधि विजित्यारीञ्छोकं व्यपनयिष्यति ॥२१॥

Hearing the aforesaid speech of Sītā which was full of significance, polite and logical, the heroic Hanumān made the following final reply:—(14) "The ruler of the monkey and bear hordes, Sugrīva, the foremost of monkeys, who is richly endowed with energy, is determined to liberate you, O godlike lady ! (15) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, the said Sugrīva, the suzerain lord of monkeys, will make his appearance soon. (16) Nay, arrivtng together, those two heroic jewels among men will destroy Lankā with their shafts. (17) Having made short work of the ogre (Rāvaṇa) with his hordes, Śrī Rāma (the delight of the Raghus) will return before long to his own city (Ayodhyā) taking you (with him), O lady of excellent limbs ! (18) Be fully restored to confidence and bide your time. May good betide you ! You shall soon (be able to) see Rāvaṇa killed in combat by Śrī Rāma. (19) When Rāvaṇa (the lord of ogres) is slain along with his sons, ministers and kinsfolk, you shall be united with Śrī Rāma as Rohiṇī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god. (20) Accompanied by eminent leaders of monkeys and bears, Śrī Rāma (a scion of Kakutstha),—who, having fully conquered his enemies in combat will thoroughly dispel your grief,—will make his appearance soon." (21)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः । गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत् ॥२२॥
राक्षसान् प्रवरान् हत्वा नाम विश्राव्य चात्मनः । समाश्वास्य च वैदेहीं दर्शयित्वा परं बलम् ॥२३॥
नगरीमाकुलां कृत्वा वञ्चयित्वा च रावणम् । दर्शयित्वा बलं घोरं वैदेहीमभिवाद्य च ॥२४॥
प्रतिगन्तुं मनश्चक्रे पुनर्मध्येन सागरम् ।

Having comforted Sītā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, greeted Sītā (a princess of the Videha territory). (22) Having dispatched distinguished ogres and (thus) exhibited his surpassing strength, created a stir in Lankā, befooled Rāvaṇa and displayed his terrible might and (thus) made his name widely known, nay, having fully consoled and greeted Sītā, a princess of the Videha territory, Hanūmān made up his mind once more to return across the sea.

ततः स कपिशार्दूलः स्वामिसंदर्शनोत्सुकः ॥२५॥
आरुरोह गिरिश्रेष्ठमरिष्टमरिमर्दनः । तुङ्गपद्मकजुष्टाभिर्नीलाभिर्वनराजिभिः ॥२६॥
सोत्तरीयमिवाम्भोदैः शृङ्गान्तरविलम्बिभिः । बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः ॥२७॥
उन्मिषन्तमिवोद्धूतैर्लोचनैरिव धातुभिः । तोयौघनिःस्वनैर्मन्द्रैः प्राधीतमिव सर्वतः ॥२८॥
प्रगीतमिव विस्पष्टं नानाप्रस्रवणस्वनैः । देवदारुभिरुद्धूतैरूर्ध्वबाहुमिव स्थितम् ॥२९॥
प्रपातजलनिर्घोषैः प्राक्रुष्टमिव सर्वतः । वेपमानमिव श्यामैः कम्पमानैः शरद्घनैः ॥३०॥
वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः । निःश्वसन्तमिवामर्षाद् घोरैराशीविषोत्तमैः ॥३१॥
नीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः । मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः ॥३२॥
जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः । कूटैश्च बहुधा कीर्णं शोभितं बहुकन्दरैः ॥३३॥
सालतालैश्च कर्णैश्च वंशैश्च बहुभिर्वृतम् । लतावितानैर्विततैः पुष्पवद्भिरलंकृतम् ॥३४॥
नानामृगगणैः कीर्णं धातुनिष्यन्दभूषितम् । बहुप्रस्रवणोपेतं शिलासंचयसंकटम् ॥३५॥
महर्षियक्षगन्धर्वकिंनरोरगसेवितम् । लतापादपसम्बाधं सिंहाधिष्ठितकन्दरम् ॥३६॥
व्याघ्रादिभिः समाकीर्णं स्वादुमूलफलद्रुमम् ।

Then that tiger among the monkeys, the destroyer of his foes, eager as he was to see his master (Śrī Rāma), ascended the Ariṣṭa mountain, the foremost of mountains, which was clothed (as it were) with dark groves embellished with tall Padmaka trees, and was covered with clouds hanging between its summits as with an upper garment; which was being awakened as it were with love by the bright rays of the sun, resembling so many hands; which was staring as it were with (so many) eyes in the form of metals scattered here and there; which appeared to have started reciting the Vedas on every side in the form of the deep sound of running streams; which had commenced singing as it were at a high pitch very distinctly in the form of the murmuring of various cascades; which stood as it were with uplifted arms in the form of towering deodars; which had started crying loudly as it were on all sides in the form of the sound of its waterfalls and seemed to quake in the form of its waving dark clusters of autumnal reeds; which was piping as it were in the form of hollow bamboos tossed about by the wind and whistling, and was hissing as it were in indignation in the form of its terrible and most poisonous serpents; which sat absorbed in meditation as it were in the form of its caves obscured by mist and had set about moving on all sides as it were with its offshoots looking like (so many) rising clouds; which with its peaks enveloped in clouds seemed to stretch its limbs in the air; which bristled with a number of peaks and was adorned with numerous caves; and which was hemmed in with many sal, palmyra, Karṇa and bamboo trees and was graced with extensive canopies of creepers laden with blossom; which was crowded with herds of deer of every species and decked with streams of molten metals; which was rich in numerous cascades and thick with accumulations of rocks; which was frequented by eminent Ṛṣis, Yakṣas, Gandharvas, Kinnaras and Nāgas, was impenetrable on account of creepers and trees and whose caves were occupied by lions; which was infested with tigers and other (carnivorous) beasts and abounded in luscious roots and trees yielding delicious fruits.

आरुरोहानिलसुतः पर्वतं प्लवगोत्तमः ॥३७॥
रामदर्शनशीघ्रेण प्रहर्षेणाभिचोदितः । तेन पादतलाक्रान्ता रम्येषु गिरिसानुषु ॥३८॥
सघोषाः समशीर्यन्त शिलाश्चूर्णीकृतास्ततः । स तमारुह्य शैलेन्द्रं व्यवर्धत महाकपिः ॥३९॥
दक्षिणादुत्तरं पारं प्रार्थयँल्लवणाम्भसः । अधिरुह्य ततो वीरः पर्वतं पवनात्मजः ॥४०॥
ददर्श सागरं भीमं भीमोरगनिषेवितम् । स मारुत इवाकाशं मारुतस्यात्मसम्भवः ॥४१॥
प्रपेदे हरिशार्दूलो दक्षिणादुत्तरां दिशम् ।

Impelled by excessive joy (on having successfully completed his mission) and impatience to see Śrī Rāma, Hanumān (son of the wind-god), the foremost of monkeys, (thus) ascended the (aforesaid) mountain. Pressed under his soles and crushed (by his weight), rocks on the lovely peaks of the mountain now fell to pieces with a noise. Ascending that lord of mountains and seeking to bound to the northern shore from the southern shore of the brackish sea, that mighty monkey grew in size. Having ascended the mountain, the heroic Hanumān (sprung from the loins of the wind-god) then beheld the formidable sea infested with dreadful serpents. Like the wind rushing through space, Hanumān, sprung from the loins of the wind-god, a (veritable) tiger among the monkeys, set out from the southern to the northern quarter.

स तदा पीडितस्तेन कपिना पर्वतोत्तमः ॥४२॥
ररास विविधैर्भूतैः प्राविशद् वसुधातलम् । कम्पमानैश्च शिखरैः पतद्भिरपि च द्रुमैः ॥४३॥
तस्योरुवेगोन्मथिताः पादपाः पुष्पशालिनः । निपेतुर्भूतले भग्नाः शक्रायुधहता इव ॥४४॥
कन्दरोदरसंस्थानां पीडितानां महौजसाम् । सिंहानां निनदो भीमो नभो भिन्दन् हि शुश्रुवे ॥४५॥
स्रस्तव्याविद्धवसना व्याकुलीकृतभूषणाः । विद्याधर्यः समुत्पेतुः सहसा धरणीधरात् ॥४६॥
अतिप्रमाणा बलिनो दीप्तजिह्वा महाविषाः । निपीडितशिरोग्रीवा व्यवेष्टन्त महाहयः ॥४७॥
किंनरोरगगन्धर्वयक्षविद्याधरास्तथा । पीडितं तं नगवरं त्यक्त्वा गगनमास्थिताः ॥४८॥
स च भूमिधरः श्रीमान् बलिना तेन पीडितः । सवृक्षशिखरोदग्रः प्रविवेश रसातलम् ॥४९॥
दशयोजनविस्तारस्त्रिंशद्योजनमुच्छ्रितः । धरण्यां समतां यातः स बभूव धराधरः ॥५०॥
स लिलङ्घयिषुर्भीमं सलीलं लवणार्णवम् । कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः ॥५१॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्पञ्चाशः सर्गः ॥ ५६ ॥

Pressed at that moment by that monkey (Hanumān), Ariṣṭa, the foremost of mountains shrieked (under his weight) and sank into the bowels of the earth with its various living beings and shaking summits and toppling trees. (23-43) Violently shaken and broken by the impetus of his thighs, trees charming with blossom fell to the ground as though struck by Indra's thunderbolt. (44) The terrible roar of lions endowed with great vigour, dwelling in the interior of caves and subjected to pressure was heard rending the skies as it were. (45) Vidyādhara women rose all of a sudden from the mountain, their raiment in disorder through fear and ornaments fallen off. (46) Large mighty snakes immense in size and highly poisonous, with flaming tongues, their hoods and necks severely pressed, lay coiled. (47) Deserting that jewel among mountains, subjected to (extraordinary) pressure, Kinnaras, Nāgas, Gandharvas, Yakṣas and Vidyādharas took their stand in the air. (48) Nay, pressed by the mighty Hanumān, that glorious mountain, conspicuous with its peaks crowned with trees, sank into the bowels of the earth. (49) Ten Yojanas (or eighty miles) in extent and thirty Yojanas (or two hundred and forty miles) in height, the aforesaid mountain got level with the earth. (50) Eager to leap sportingly across the formidable salty sea, whose shores were being lashed by its waves, the said monkey sprang into the air. (51)

Thus ends Canto Fifty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Having leapt from the coast of Laṅkā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Angada, who was eager to hear the story, sits down to do so on an extensive flat rock along with all.

आप्लुत्य च महावेगः पक्षवानिव पर्वतः । भुजंगयक्षगन्धर्वप्रबुद्धकमलोत्पलम् ॥ १ ॥
स चन्द्रकुमुदं रम्यं सार्ककारण्डवं शुभम । तिष्यश्रवणकादम्बमभ्रशैवलशाद्वलम् ॥ २ ॥
पुनर्वसुमहामीनं लोहिताङ्गमहाग्रहम् । ऐरावतमहाद्वीपं स्वातीहंसविलासितम् ॥ ३ ॥

वातसंघातजालोर्मिचन्द्रांशुशिशिराम्बुमत् । हनूमानपरिश्रान्तः पुप्लुवे गगनार्णवम् ॥ ४ ॥
ग्रसमान इवाकाशं ताराधिपमिवोल्लिखन् । हरन्निव सनक्षत्रं गगनं सार्कमण्डलम् ॥ ५ ॥
अपारमपरिश्रान्तश्चाम्बुधिं समगाहत । हनूमान् मेघजालानि विकर्षन्निव गच्छति ॥ ६ ॥
पाण्डुरारुणवर्णानि नीलमाञ्जिष्ठकानि च । हरितारुणवर्णानि महाभ्राणि चकाशिरे ॥ ७ ॥
प्रविशन्नभ्रजालानि निष्क्रमंश्च पुनः पुनः । प्रकाशश्चाप्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८ ॥
विविधाभ्रघनापन्नगोचरो धवलाम्बरः । दृश्यादृश्यतनुर्वीरस्तथा चन्द्रायतेऽम्बरे ॥ ९ ॥
तार्क्ष्यायमाणो गगने स बभौ वायुनन्दनः । दारयन् मेघवृन्दानि निष्पतंश्च पुनः पुनः ॥१०॥

Bounding with great impetuosity, Hanūmān, who looked like a winged mountain, and never felt exhausted, sailed across the firmament, which presented the appearance of a delightful and charming ocean graced with a swan in the form of the constellation Swātī, with the Nāgas, Yakṣas and Gandharvas (gathered together there) for its full-blown lotuses and water-lilies, the moon for a white water-lily, the sun for a water-fowl, the constellations known by the names of Puṣya and Śravaṇa for swans, the clouds for its duck-weeds and grassy spots adjoining the shores, the twin constellations, the Punarvasus, for its large fish, the planet Mars for a large alligator, Airāvata (the elephant carrying Indra on its back) for a large island, the gales for its billows and the moonbeams for its cool water. (1-4) As though swallowing up the space, scratching the moon (the lord of stars), seizing the heavens along with their lunar mansions and the solar orb and drawing the masses of clouds apart, Hanūmān unweariedly sailed over the boundless sea. (5-6) Huge clouds, white, roseate, blue, madder-like, green and dark in colour made their appearance (in the sky). (7) Penetrating deep into the masses of clouds and emerging from them again and again, Hanumān looked like the moon becoming invisible and visible again. (8) Having found his way into the various masses of clouds (and emerging again), his personality (accordingly) becoming visible and invisible, the hero (Hanumān), who was clad in white, thereby shone like the moon in the sky. (9) Emerging again and again tearing asunder the masses of clouds, that delight of the wind-god looked like Garuḍa in the air. (10)

नदन् नादेन महता मेघस्वनमहास्वनः । प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः ॥ ११ ॥
आकुलां नगरीं कृत्वा व्यथयित्वा च रावणम् । अर्दयित्वा महावीरान् वैदेहीमभिवाद्य च ॥ १२ ॥
आजगाम महातेजाः पुनर्मध्येन सागरम् । पर्वतेन्द्रं सुनाभं च समुपस्पृश्य वीर्यवान् ॥ १३ ॥
ज्यामुक्त इव नाराचो महावेगोऽभ्युपागमत् । स किंचिदारात् सम्प्राप्तः समालोक्य महागिरिम् ॥ १४ ॥
महेन्द्रं मेघसंकाशो ननाद स महाकपिः । स पूरयामास कपिर्दिशो दश समन्ततः ॥ १५ ॥
नदन् नादेन महता मेघस्वनमहास्वनः । स तं देशमनुप्राप्तः सुहृद्दर्शनलालसः ॥ १६ ॥
ननाद सुमहानादं लाङ्गूलं चाप्यकम्पयत् । तस्य नानद्यमानस्य सुपर्णाचरिते पथि ॥ १७ ॥
फलतीवास्य घोषेण गगनं सार्कमण्डलम् ।

Having dispatched the eminent ogres and (thereby) made his name widely known, created a stir in the city (of Lankā) and caused agony to Rāvaṇa, killed eminent heroes (among the ogres) and greeted Sītā (a princess of the Videha territory), Hanumān (endowed with extraordinary energy), whose roar resembled a peal of thunder, once more reached the middle of the

sea, thundering with a great roar. Nay, having duly touched the Sunābha (Maināka) mountain, the lord of mountains, the powerful Hanumān (who was full of great impetuosity) sped on like an arrow loosed from a bowstring. Having arrived a bit near, and observing Mahendra, the great mountain, that mighty monkey thundered like a cloud. Emitting a roar, the aforesaid monkey, whose loud cry resembled the rumbling of a cloud, filled (all) the ten direction completely with his roar. Arrived in that region (where his friends waited for him), Hanumān, who was panting to see his friends, gave out a very loud cry and waved his tail. The firmament with the solar orb began to crack as it were due to his roar even as he repeatedly roared on the path followed by Garuḍa (endowed with beautiful wings).

ये तु तत्रोत्तरे कूले समुद्रस्य महाबलाः ॥१८॥
पूर्वं संविष्ठिताः शूरा वायुपुत्रदिदृक्षवः ।
महतो वायुनुन्नस्य तोयदस्येव निःस्वनम् । शुश्रुवुस्ते तदा घोषमूरुवेगं हनूमतः ॥१९॥
ते दीनमनसः सर्वे शुश्रुवुः काननौकसः । वानरेन्द्रस्य निर्घोषं पर्जन्यनिनदोपमम् ॥२०॥
निशम्य नदतो नादं वानरास्ते समन्ततः । बभूवुरुत्सुकाः सर्वे सुहृद्दर्शनकाङ्क्षिणः ॥२१॥
जाम्बवान् स हरिश्रेष्ठः प्रीतिसंहृष्टमानसः । उपामन्त्र्य हरीन् सर्वानिदं वचनमब्रवीत् ॥२२॥
सर्वथा कृतकार्योऽसौ हनूमान् नात्र संशयः । न ह्यस्याकृतकार्यस्य नाद एवंविधो भवेत् ॥२३॥
तस्य बाहूरुवेगं च निनादं च महात्मनः । निशम्य हरयो हृष्टाः समुत्पेतुर्यतस्ततः ॥२४॥
ते नगाग्रान्नगाग्राणि शिखराच्छिखराणि च । प्रहृष्टाः समपद्यन्त हनूमन्तं दिदृक्षवः ॥२५॥
ते प्रीताः पादपाग्रेषु गृह्य शाखामवस्थिताः । वासांसि च प्रकाशानि समाविध्यन्त वानराः ॥२६॥
गिरिगह्वरसंलीनो यथा गर्जति मारुतः । एवं जगर्ज बलवान् हनूमान् मारुतात्मजः ॥२७॥

Those heroes, endowed with extraordinary might, who stood already on the aforesaid northern shore of the sea, eager to see Hanumān (the son of the wind-god), heard at that time the sound produced by the sweeping motion of Hanumān's thighs, which resembled the rumbling of a huge cloud propelled by the wind. (11-19) All those monkeys (lit, denizens of the forest), who were feeling distressed in mind (due to anxiety on the score of Hanumān), heard the thunder-like roar of Hanumān. (20) Hearing the roar of Hanumān (who was emitting a loud cry), all the aforesaid monkeys on all sides became full of longing, eager as they were to see their friend. (21) Addressing all the monkeys (present there), Jāmbavān, the foremost of monkeys and bears, who felt enraptured at heart with joy, spoke as follows:—(22) "The yonder Hanūmān has been wholly successful, there is no doubt about it; for had he been unsuccessful, his roar would not have been of this type. (23) Rejoiced to hear the sound of the dashing movement of the arms and thighs, as well as the roar of that exalted soul, the monkeys leapt up here and there. (24) Feeling overjoyed, they sprang from tree-top to tree-top and from peak to peak, eager as they were to behold Hanūmān. (25) Standing on tree-tops seizing the boughs (lest they should topple down while gazing upwards), they joyously waved their splendid raiment. (26) The mighty Hanūmān, sprung from the loins of the wind-god, roared (even) as the wind pent up in a mountain cavern would. (27)

तमभ्रघनसंकाशमापतन्तं महाकपिम् । दृष्ट्वा ते वानराः सर्वे तस्थुः प्राञ्जलयस्तदा ॥२८॥

ततस्तु वेगवान् वीरो गिरेर्गिरिनिभः कपिः । निपात गिरेस्तस्य शिखरे पादपाकुले ॥२९॥
हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिर्झरे । छिन्नपक्ष इवाकाशात् पपात धरणीधरः ॥३०॥
ततस्ते प्रीतमनसः सर्वे वानरपुंगवाः । हनूमन्तं महात्मानं परिवार्योपतस्थिरे ॥३१॥
परिवार्य च ते सर्वे परां प्रीतिमुपागताः । प्रहृष्टवदनाः सर्वे तमागतमुपागमन् ॥३२॥
उपायनानि चादाय मूलानि च फलानि च । प्रत्यर्पयन् हरिश्रेष्ठं हरयो मारुतात्मजम् ॥३३॥
विनेदुर्मुदिताः केचित् केचित् किलकिलां तथा । हृष्टाः पादपशाखाश्च आनिन्युर्वानरर्षभाः ॥३४॥
हनूमांस्तु गुरून् वृद्धाञ्जाम्बवत्प्रमुखांस्तदा । कुमारमङ्गदं चैव सोऽवन्दत महाकपिः ॥३५॥
स ताभ्यां पूजितः पूज्यः कपिभिश्च प्रसादितः । दृष्टा देवीति विक्रान्तः संक्षेपेण न्यवेदयत् ॥३६॥

Seeing that huge monkey rushing like a mass of clouds at that moment all the aforesaid monkeys stood with joined palms. (28) Having leapt from the Ariṣṭa mountain (in Lankā), the heroic monkey, for his part, who was full of impetuosity and looked like a mountain (himself), descended on the top of that mountain (Mahendra), thick with trees. (29) Overflowing with joy he alighted on the brink of a lovely mountain rill like a mountain whose pinions have been clipped descending from the heavens. (30) Delighted at heart, all those jewels among the monkeys thereupon stood encircling the high-souled Hanumān. (31) Gathering round him they all derived supreme joy. Nay, with an exceedingly cheerful countenance they all approached Hanumān, who had just arrived. (32) Taking presents in the form of roots and fruits, the monkeys honoured Hanumān (sprung from the loins of the wind-god), the foremost among monkeys. (33) Some roared in (sheer) delight, others likewise raised shouts of felicity; full of joy, other jewels among the monkeys brought boughs of trees (for Hanumān to sit on). (34) That great monkey, Hanumān; for his part saluted at that moment his elders as well as the aged, the foremost of whom was Jāmbavān, as also Prince Angada. (35) Honoured by the two (*viz*, Jāmbavān and Angada), and propitiated by the other monkeys, the valiant Hanumān, who merited (such) worship, submitted in brief that the godlike lady had been seen (by him). (36)

निषसाद च हस्तेन गृहीत्वा वालिनः सुतम् । रमणीये वनोद्देशे महेन्द्रस्य गिरेस्तदा ॥३७॥
हनूमानब्रवीत् पृष्टस्तदा तान् वानरर्षभान् । अशोकवनिकासंस्था दृष्टा सा जनकात्मजा ॥३८॥
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता । एकवेणीधरा बाला रामदर्शनलालसा ॥३९॥
उपवासपरिश्रान्ता मलिना जटिला कृशा । ततो दृष्टेति वचनं महार्थममृतोपमम् ॥४०॥
निशम्य मारुतेः सर्वे मुदिता वानराभवन् । क्ष्वेडन्त्यन्ये नदन्त्यन्ये गर्जन्त्यन्ये महाबलाः ॥४१॥
चक्रुः किलकिलामन्ये प्रतिगर्जन्ति चापरे । केचिदुच्छ्रितलाङ्गूलाः प्रहृष्टाः कपिकुञ्जराः ॥४२॥
आयताञ्चितदीर्घाणि लाङ्गूलानि प्रविव्यधुः । अपरे तु हनूमन्तं श्रीमन्तं वानरोत्तमम् ।४३॥
आप्लुत्य गिरिशृङ्गेषु संस्पृशन्ति स्म हर्षिताः ।

Nay, taking Angada (Vāli's son) by the hand, he then sat down in a lovely part of the woodland on the Mahendra mountain. (37) Interrogated (by them), Hanumān then told those jewels among the monkeys that Sītā, Janaka's daughter, had been seen by him dwelling in the Aśoka grove; that the young lady, who was beyond reproach, was being guarded by exceedingly dreadful ogresses, who wore a single pileat of hair (as a mark of desolation) and sighed for Śrī Rāma's sight, and that she had been thoroughly worn out through fasting, wore matted locks, and was emaciated and stained with dust. All the monkeys thereupon felt rejoiced to hear the nectar-like report of Hanumān (the son of the wind-god) to the effect that Sītā had been seen (by him), which was full of great significance. Some roared like lions, others raised ululations, while still other monkeys, who were endowed with extraordinary might, bellowed (like bulls). Others (again) raised shouts expressive of joy, while yet others roared in return. With their tails lifted up some elephant-like monkeys, who felt overjoyed, waved their thick long curled tails. Bounding from the peaks of the mountain full of joy, others for their part embraced the glorious Hanumān, the foremost of monkeys.

उक्तवाक्यं हनूमन्तमङ्गदस्तु तदाब्रवीत् ॥४४॥
सर्वेषां हरिवीराणां मध्ये वाचमनुत्तमाम् । सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते ॥४५॥
यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः । जीवितस्य प्रदाता नस्त्वमेको वानरोत्तम ॥४६॥
त्वत्प्रसादात् समेष्यामः सिद्धार्था राघवेण ह । अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ॥४७॥
दिष्ट्या दृष्टा त्वया देवी रामपत्नी यशस्विनी । दिष्ट्या त्यक्ष्यति काकुत्स्थः शोकं सीतावियोगजम् ॥
ततोऽङ्गदं हनूमन्तं जाम्बवन्तं च वानराः । परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः ॥४९॥
उपविष्टा गिरेस्तस्य शिलासु विपुलासु ते । श्रोतुकामाः समुद्रस्य लङ्घनं वानरोत्तमाः ॥५०॥
दर्शनं चापि लङ्कायाः सीताया रावणस्य च । तस्थुः प्राञ्जलयः सर्वे हनूमद्वदनोन्मुखाः ॥५१॥
तस्थौ तत्राङ्गदः श्रीमान् वानरैर्बहुभिर्वृतः । उपास्यमानो विबुधैर्दिवि देवपतिर्यथा ॥५२॥
हनूमता कीर्तिमता यशस्विना तथाङ्गदेनाङ्गदनद्धबाहुना ।
मुदा तदाध्यासितमुन्नतं महन्महीधराग्रं ज्वलितं श्रियाभवत् ॥५३॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

In the midst of all monkey heroes, Angada for his part then paid the following most excellent compliment to Hanūmān, who had spoken as above:—"No one stands equal to you, O monkey, in courage or valour, since having leapt across the extensive sea, you have come back. You are the sole life-giver to us, O jewel among the monkeys! (38—46) Through your grace alone shall we be united with Śrī Rāma (a scion of Raghu), our purpose (in the shape of Sītā's discovery) having been accomplished. Wonderful is your devotion to your master, surprising is your valour and marvellous your firmness. (47) Luckily has the godlike and illustrious consort of Śrī Rāma been seen by you and luckily will Śrī Rāma (a scion of Kakutstha) shed his grief born of separation from Sītā." (48) Surrounding Angada, Hanūmān and Jāmbavān, and full of great joy the monkeys thereupon betook themselves to extensive rocks. (49) Seated on the extensive rocks of that mountain, eager (as they were) to hear how Hanumān was able to leap across the sea and see Lankā, Sītā and Rāvaṇa, all those jewels among the monkeys waited with joined palms, their faces turned towards Hanūmān. (50-51) The glorious Angada sat there encircled by numerous monkeys even like Indra (the lord of gods) waited upon by gods in heaven. (52) Occupied with joy at that time by the glorious Hanūmān as well as by the illustrious Angada, who had his arms clasped with a pair of armlets, the lofty and huge mountain peak stood illumined with splendour. (53)

Thus ends Canto Fifty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Interrogated by Jāmbavān, seated along with the monkey hordes, Hanumān narrates *in extenso* how he saw Mount Maināka in the course of his journey to Lankā, reached Lankā, beheld Janaka's daughter and returned to Mount Mahendra.

ततस्तस्य गिरेः शृङ्गे महेन्द्रस्य महाबलाः । हनुमत्प्रमुखाः प्रीतिं हरयो जग्मुरुत्तमाम् ॥ १ ॥
प्रीतिमत्सूपविष्टेषु वानरेषु महात्मसु । तं ततः प्रतिसंहृष्टः प्रीतियुक्तं महाकपिम् ॥ २ ॥
जाम्बवान् कार्यवृत्तान्तमपृच्छदनिलात्मजम् । कथं दृष्टा त्वया देवी कथं वा तत्र वर्तते ॥ ३ ॥
तस्यां चापि कथं वृत्तः क्रूरकर्मा दशाननः । तत्त्वतः सर्वमेतन्नः प्रब्रूहि त्वं महाकपे ॥ ४ ॥
सम्मार्गिता कथं देवी किं च सा प्रत्यभाषत । श्रुतार्थाश्चिन्तयिष्यामो भूयः कार्यविनिश्चयम् ॥ ५ ॥
यश्चार्थस्तत्र वक्तव्यो गतैरस्माभिरात्मवान् । रक्षितव्यं च यत्तत्र तद् भवान् व्याकरोतु नः ॥ ६ ॥
स नियुक्तस्ततस्तेन सम्प्रहृष्टतनूरुहः । नमस्यञ्छिरसा देव्यै सीतायै प्रत्यभाषत ॥ ७ ॥

Having met together on the summit of the aforesaid Mahendra mountain, the monkeys headed by Hanumān, who were endowed with extraordinary might, presently experienced the highest joy. (1) The high-souled monkeys being joyfully and comfortably seated, Jāmbavān, who felt highly rejoiced, now inquired of that great monkey, sprung from the loins of the wind-god, who was (also) filled with joy, particulars about his errand (in the following words):—"How was the godlike lady discovered by you and how does she fare there? (2-3) Moreover, how does Rāvaṇa (the ten-headed monster) of cruel deeds behave towards her? (Please) relate you all this to us accurately in detail, O mighty monkey! (4) How was the godlike lady traced by you and what reply did she make? Having learnt the truth (from you), we shall ponder what decision should be taken about the future course of action. (5) Prudent as you are, (please) state you clearly what fact should be disclosed by us when we have arrived there (in the presence of Śrī Rāma), and what should be kept back on that occasion." (6) Urged by Jambavān, and making obeisance with his head bent low to the godlike lady, Sītā, Hanumān then replied (as follows), his hair standing on end:—(7)

प्रत्यक्षमेव भवतां महेन्द्राग्रात् खमाप्लुतः । उदधेर्दक्षिणं पारं काङ्क्षमाणः समाहितः ॥ ८ ॥
गच्छतश्च हि मे घोरं विघ्नरूपमिवाभवत् । काञ्चनं शिखरं दिव्यं पश्यामि सुमनोहरम् ॥ ९ ॥
स्थितं पन्थानमावृत्य मेने विघ्नं च तं नगम् । उपसंगम्य तं दिव्यं काञ्चनं नगमुत्तमम् ॥१०॥
कृता मे मनसा बुद्धिर्भेत्तव्योऽयं मयेति च । प्रहतस्य मया तस्य लाङ्गूलेन महागिरेः ॥११॥
शिखरं सूर्यसंकाशं व्यशीर्यत सहस्रधा । व्यवसायं च तं बुद्ध्वा स होवाच महागिरिः ॥१२॥

"Seeking to reach the southern shore of the sea, I took a leap into the space with a concentrated mind from the summit of the Mahendra mountain in your (very) presence. (8) Even as I was advancing, a formidable obstacle appeared in my way as it were. I beheld a heavenly and exceedingly soul-captivating golden peak, which stood blocking my way, and I accounted that mountain an impediment. Approaching that foremost celestial golden mountain, the following resolve was mentally made by me: 'This mountain must be shattered by me.' The peak, shining brightly like the sun, of that vast mountain, (even) as the latter was struck with my tail by me, broke into a thousand fragments.

पुत्रेति मधुरां वाणीं मनः प्रह्लादयन्निव । पितृव्यं चापि मां विद्धि सखायं मातरिश्वनः ॥१३॥
मैनाकमिति विख्यातं निवसन्तं महोदधौ । पक्षवन्तः पुरा पुत्र बभूवुः पर्वतोत्तमाः ॥१४॥
छन्दतः पृथिवीं चेरुर्बाधमानाः समन्ततः । श्रुत्वा नगानां चरितं महेन्द्रः पाकशासनः ॥१५॥
वज्रेण भगवान् पक्षौ चिच्छेदैषां सहस्रशः । अहं तु मोचितस्तस्मात् तव पित्रा महात्मना ॥१६॥
मारुतेन तदा वत्स प्रक्षिप्तो वरुणालये । राघवस्य मया साह्ये वर्तितव्यमरिंदम ॥१७॥
रामो धर्मभृतां श्रेष्ठो महेन्द्रसमविक्रमः ।

Perceiving the aforesaid performance (of mine), that huge mountain uttered the following sweet words, bringing excessive joy to my soul as it were:—'Know me, my son, to be a friend of the wind-god and (as such) your uncle, dwelling in the ocean and widely known as Maināka. The leading mountains were endowed, my son, with wings in the past. (9—14) They ranged at will all over the earth causing molestation everywhere. Hearing of the conduct of the mountains, the glorious and mighty Indra, the tamer of the demon Pāka, severed with his thunderbolt the wings of the aforesaid mountains by thousands. I was, however, saved from that catastrophe by your magnanimous father. (15-16) I was cast at that juncture into the sea (the abode of Varuṇa, the god of water) by the wind-god, my son! I must come to the help of Śrī Rāma (a scion of Raghu), O tamer of foes! (17) Śrī Rāma is the foremost of those who uphold (the cause of) virtue and is equal in prowess to the mighty Indra.'

एतच्छ्रुत्वा मया तस्य मैनाकस्य महात्मनः ॥१८॥
कार्यमावेद्य च गिरेरुद्धतं वै मनो मम । तेन चाहमनुज्ञातो मैनाकेन महात्मना ॥१९॥
स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता । शरीरेण महाशैलः शैलेन च महोदधौ ॥२०॥
उत्तमं जवमास्थाय शेषमध्वानमास्थितः । ततोऽहं सुचिरं कालं जवेनाभ्यगमं पथि ॥२१॥
ततः पश्याम्यहं देवीं सुरसां नागमातरम् । समुद्रमध्ये सा देवी वचन चेदमब्रवीत् ॥२२॥
मम भक्ष्यः प्रदिष्टस्त्वममरैर्हरिसत्तम । ततस्त्वां भक्षयिष्यामि विहितस्त्वं हि मे सुरैः ॥२३॥
एवमुक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः । विवर्णवदनो भूत्वा वाक्यं चेदमुदारयम् ॥२४॥

“'On hearing this submission of the high-souled Maināka mountain, my purpose was confided by me to the mountain and my mind got stirred up (once more to proceed further). Nay, I was permitted by the lofty-minded Maināka to depart. (18-19) The aforesaid mountain too, the lord of big mountains, vanished in his human form consisting of charming limbs, while in his rocky form he disappeared into the ocean. (20) Catching excellent speed, I proceeded on the rest of my journey. From that moment I continued on my course with speed for a sufficiently long time. (21) Then I perceived in mid ocean the goddess Surasā, the mother of serpents, and that goddess spoke (to me) as follows:—(22) 'You have been destined by the immortals to be my food, O jewel among monkeys! I shall accordingly devour you since you have been sent by the gods.' (23) Spoken to as aforesaid by Surasā, I stood bent low with joined palms (before her); and my face turning pale, I submitted (to her) as follows:—(24)

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम् । लक्ष्मणेन सह भ्रात्रा सीतया च परंतपः ॥२५॥
तस्य सीता हृता भार्या रावणेन दुरात्मना । तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात् ॥२६॥
कर्तुमर्हसि रामस्य साहाय्यं विषये सती । अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् ॥२७॥
आगमिष्यामि ते वक्त्रं सत्यं प्रतिश्रृणोमि ते । एवमुक्ता मया सा तु सुरसा कामरूपिणी ॥२८॥
अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम । एवमुक्तः सुरसया दशयोजनमायतः ॥२९॥
ततोऽर्धगुणविस्तारो बभूवाहं क्षणेन तु । मत्प्रमाणाधिकं चैव व्यादितं तु मुखं तया ॥३०॥
तद् दृष्ट्वा व्यादितं त्वास्यं ह्रस्वं ह्यकरवं पुनः । तस्मिन् मुहूर्ते च पुनर्बभूवाङ्गुष्ठसम्मितः ॥३१॥
अभिपत्याशु तद्वक्त्रं निर्गतोऽहं ततः क्षणात् । अब्रवीत् सुरसा देवी स्वेन रूपेण मां पुनः ॥३२॥
अर्थसिद्धौ हरिश्रेष्ठ गच्छ सौम्य यथासुखम् । समानय च वैदेहीं राघवेण महात्मना ॥३३॥
सुखी भव महाबाहो प्रीतास्मि तव वानर । ततोऽहं साधुसाध्वीति सर्वभूतैः प्रशंसितः ॥३४॥

"The glorious Śrī Rāma, son of Daśaratha and the scourge of his foes, penetrated deep into the Daṇḍaka forest with his (younger half-) brother, Lakṣmaṇa, and (his consort) Sītā. (25) His consort, Sītā, was borne away by the evil-minded Rāvaṇa. At the behest of Śrī Rāma I shall seek her presence as a messenger. (26) Living (as you do) in the dominion of Śrī Rāma, you ought to render assistance to him. Or, having seen the daughter of Janaka as well as Śrī Rāma of unwearied action, I shall seek your mouth: I truthfully promise this to you.' Assured thus by me, the said Surasā for her part, who was able to change her form at will, replied, 'None can (dare) escape me: this is the boon granted in my favour.' Threatened thus by Surasā, I, for my part, who was ten Yojanas (or eighty miles) in extent, grew half as much in size in a trice. The mouth too was distended by her to a size greater than mine. (27—30) Perceiving her mouth wide open, I then assumed a dwarfish form, nay, the same moment I was further reduced to the size of a human thumb. (31) Having entered her mouth quickly, I came out of it instantly. Appearing in her native form, the goddess Surasā further said to me:—(32) 'Proceed (now), O gentle one, according to your pleasure for accomplishing your purpose, O jewel among the monkeys, and (re-) unite the princess of the Videha territory with the high-souled Śrī Rāma (a scion of Raghu). (33) Be happy, O mighty-armed monkey! I am pleased with you.' Thereupon I was applauded by all beings, who said: 'Well done! Bravo!!' (34)

ततोऽन्तरिक्षं विपुलं प्लुतोऽहं गरुडो यथा । छाया मे निगृहीता च न च पश्यामि किंचन ॥३५॥
सोऽहं विगतवेगस्तु दिशो दश विलोकयन् । न किंचित् तत्र पश्यामि येन मे विहता गतिः ॥३६॥
अथ मे बुद्धिरुत्पन्ना किं नाम गमने मम । ईदृशो विघ्न उत्पन्नो रूपमत्र न दृश्यते ॥३७॥
अधोभागे तु मे दृष्टिः शोचतः पतिता तदा । तत्राद्राक्षमहं भीमां राक्षसीं सलिलेशयाम् ॥३८॥
प्रहस्य च महानादमुक्तोऽहं भीमया तया । अवस्थितमसम्भ्रान्तमिदं वाक्यमशोभनम् ॥३९॥
क्वासि गन्ता महाकाय क्षुधिताया ममेप्सितः । भक्षः प्रीणय मे देहं चिरमाहारवर्जितम् ॥४०॥

"Then I sprang into the vast space like Garuḍa (the king of birds, the carrier of Lord Viṣṇu). In the meantime my shadow was held fast; yet I perceived nothing. (35) My speed having been arrested (thereby), I surveyed (all) the ten directions; yet I could not discover there the object by which my course had been stayed. (36) Then the thought came to me: 'How I wonder has such an obstacle appeared in my journey, although no concrete form is to be discerned here ?' (37) While I was brooding thus, my eye presently fell downward. There I espied a terrible ogress lying on water. (38) Heartily laughing on seeing me motionless, yet undaunted, that dreadful woman accosted me with a loud cry in the following inauspicious words:—(39) 'Whither are you bound, O gigantic monkey ? You are my coveted food, hungry as I am. (Pray) gratify my person, which has remained without sustenance for a long period.' (40)

बाढमित्येव तां वाणीं प्रत्यगृह्णामहं ततः । आस्यप्रमाणादधिकं तस्याः कायमपूरयम् ॥४१॥
तस्याश्चास्यं महद् भीमं वर्धते मम भक्षणे । न तु मां सा नु बुबुधे मम वा विकृतं कृतम् ॥४२॥
ततोऽहं विपुलं रूपं संक्षिप्य निमिषान्तरात् । तस्या हृदयमादाय प्रपतामि नभःस्थलम् ॥४३॥
सा विस्रस्तभुजा भीमा पपात लवणाम्भसि । मया पर्वतसंकाशा निकृत्तहृदया सती ॥४४॥
शृणोमि खगतानां च वाचः सौम्या महात्मनाम् । राक्षसी सिंहिका भीमा क्षिप्रं हनुमता हता ॥४५॥
तां हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन् । गत्वा च महदध्वानं पश्यामि नगमण्डितम् ॥४६॥
दक्षिणं तीरमुदधेर्लङ्का यत्र गता पुरी । अस्तं दिनकरे याते रक्षसां निलयं पुरीम् ॥४७॥
प्रविष्टोऽहमविज्ञातो रक्षोभिर्भीमविक्रमैः ।

"Saying 'Amen,' I actually bowed to that command (of hers) and then expanded my body to a size larger than the capacity of her mouth. (41) Her huge and dreadful mouth too began to grow in order to devour me. She, however, neither recognized me nor did she perceive the transformation (subsequently) gone through by me (in the shape of a minute form). (42) Having contracted my gigantic form in the twinkling of an eye, and extracting her heart, I forthwith sprang into the vault of heaven. (43) Her heart having been cut off, that terrible woman, who looked much like a mountain, dropped into the salty water, her arms paralysed. (44) I heard (at that moment) the delightful words of exalted souls standing in the air:—'The terrible ogress, Simhikā, has been dispatched in no time by Hanumān.' (45) Calling to mind once more my errand (in the shape of Sītā's discovery), which had been delayed, after having killed her, and traversing a long distance, I sighted the southern shore of the sea, graced with mountains, where stood the city of Lanka. The sun having set, I penetrated, unnoticed by ogres of terrible prowess, deep into the city constituting the abode of ogres.

तत्र प्रविशतश्चापि कल्पान्तघनसप्रभा ॥४८॥
अट्टहासं विमुञ्चन्ती नारी काप्युत्थिता पुरः । जिघांसन्तीं ततस्तां तु ज्वलदग्निशिरोरुहाम् ॥४९॥
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम् । प्रदोषकाले प्रविशं भीतयाहं तयोदितः ॥५०॥
अहं लङ्कापुरी वीर निर्जिता विक्रमेण ते । यस्मात् तस्माद् विजेतासि सर्वरक्षांस्यशेषतः ॥५१॥
तत्राहं सर्वरात्रं तु विचिन्वञ्जनकात्मजाम् । रावणान्तःपुरगतो न चापश्यं सुमध्यमाम् ॥५२॥
ततः सीतामपश्यंस्तु रावणस्य निवेशने । शोकसागरमासाद्य न पारमुपलक्षये ॥५३॥
शोचता च मया दृष्टं प्राकारेणाभिसंवृतम् । काञ्चनेन विकृष्टेन गृहोपवनमुत्तमम् ॥५४॥
स प्राकारमवप्लुत्य पश्यामि बहुपादपम् । अशोकवनिकामध्ये शिंशपापादपो महान् ॥५५॥

"Even while I was making good my entry (into the city), a certain woman possessing the hue of a cloud appearing at the end of a world cycle rose in front of me, bursting into a horse-laugh. Having vanquished with a stroke of my left fist that exceedingly dreadful woman, whose locks resembled a flaming fire, and who sought to kill me, I for my part then compassed my entry at eventide, spoken to by her, afraid as she was (in the following words):— (46—50) 'I am the city of Lankā (incarnate), O hero ! Since I have been vanquished by you by dint of prowess, you will conquer all the ogres in their entirety.' (51) Though ranging over Lankā all through the night, I did not find Janaka's daughter of slender waist even though I penetrated into the gynaeceum of Rāvaṇa. (52) Not finding Sītā even in the abode of Rāvaṇa, and (thus) facing an ocean of grief, I did not perceive its end. (53) Even while I was brooding, an excellent pleasance enclosed on all sides by a lofty wall of gold was seen by me. (54) Having leapt across the enclosure, I as such saw a grove consisting of numerous trees. In the midst of that grove of Aśoka trees, there stood a huge Śiṃśapā (Aśoka) tree. (55)

तमारुह्य च पश्यामि काञ्चनं कदलीवनम् । अदूराच्छिंशपावृक्षात् पश्यामि वरवर्णिनीम् ॥५६॥
श्यामां कमलपत्राक्षीमुपवासकृशाननाम् । तदेकवाससंवीतां रजोध्वस्तशिरोरुहाम् ॥५७॥
शोकसंतापदीनाङ्गीं सीतां भर्तृहिते स्थिताम् । राक्षसीभिर्विरूपाभिः क्रूराभिरभिसंवृताम् ॥५८॥
मांसशोणितभक्ष्याभिर्व्याघ्रीभिर्हरिणीं यथा । सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥५९॥
एकवेणीधरा दीना भर्तृचिन्तापरायणा । भूमिशय्या विवर्णाङ्गी पद्मिनीव हिमागमे ॥६०॥
रावणाद् विनिवृत्तार्था मर्तव्ये कृतनिश्चया । कथंचिन्मृगशावाक्षी तूर्णमासादिता मया ॥६१॥
तां दृष्ट्वा तादृशीं नारीं रामपत्नीं यशस्विनीम् । तत्रैव शिंशपावृक्षे पश्यन्नहमवस्थितः ॥६२॥
ततो हलहलाशब्दं काञ्चीनूपुरमिश्रितम् । शृणोम्यधिकगम्भीरं रावणस्य निवेशने ॥६३॥
ततोऽहं परमोद्विग्नः स्वरूपं प्रत्यसंहरम् । अहं च शिंशपावृक्षे पक्षीव गहने स्थितः ॥६४॥

"Ascending it, I sighted a golden thicket of plantain trees. Not far from the Śimśapā tree I beheld the youthful Sītā of excellent complexion with eyes resembling lotus petals and a face emaciated through fasting, her hair soiled with dust and her limbs afflicted through grief and agony, clad in a single piece of cloth which she had on her person while being borne away by Rāvaṇa over Kiṣkindhā, devoted to the good of her lord and surrounded on all sides by ugly and cruel ogresses living on flesh and blood (even) as a doe encircled by tigresses. The lady, who had eyes like those of a fawn, was somehow quickly found by me miserable in the midst of ogresses, intimidated (as she was by them) again and again, wearing a single pleat (as a mark of desolation), given to the thought of her lord, having the (bare) ground for her bed, pale-limbed like a lotus plant at the advent of winter, nay, deprived of the object of her desire (*viz*, the service of Śrī Rāma) because of Rāvaṇa and resolved upon dying. (56—61) Perceiving that illustrious lady, the consort of Śrī Rāma, in such a condition, I remained perched on the same Śimśapā tree, looking at her. (62) Then I heard in the abode of Rāvaṇa an unusually deep sound of hallooing mixed with the jingling of girdles and anklets. (63) Feeling supremely anxious, I thereupon contracted my form and remained crouched like a bird on the Śimśapā tree thick with foliage. (64)

ततो रावणदाराश्च रावणश्च महाबलः । तं देशमनुसम्प्राप्तो यत्र सीताभवत् स्थिता ॥६५॥
तं दृष्ट्वाथ वरारोहा सीता रक्षोगणेश्वरम् । संकुच्योरू स्तनौ पीनौ बाहुभ्यां परिरभ्य च ॥६६॥
वित्रस्तां परमोद्विग्नां वीक्षमाणामितस्ततः । त्राणं कंचिदपश्यन्तीं वेपमानां तपस्विनीम् ॥६७॥
तामुवाच दशग्रीवः सीतां परमदुःखिताम् । अवाक्शिराः प्रपतितो बहुमन्यस्व मामिति ॥६८॥
यदि चेत्त्वं तु मां दर्पान्नाभिनन्दसि गर्विते । द्विमासानन्तरं सीते पास्यामि रुधिरं तव ॥६९॥
एतच्छ्रुत्वा वचस्तस्य रावणस्य दुरात्मनः । उवाच परमक्रुद्धा सीता वचनमुत्तमम् ॥७०॥
राक्षसाधम रामस्य भार्याममिततेजसः । इक्ष्वाकुवंशनाथस्य स्नुषां दशरथस्य च ॥७१॥
अवाच्यं वदतो जिह्वा कथं न पतिता तव । किंस्विद्वीर्यं तवानार्य यो मां भर्तुरसंनिधौ ॥७२॥
अपहृत्यागतः पाप तेनादृष्टो महात्मना । न त्वं रामस्य सदृशो दास्येऽप्यस्य न युज्यसे ॥७३॥
अजेयः सत्यवाक् शूरो रणश्लाघी च राघवः । जानक्या परुषं वाक्यमेवमुक्तो दशाननः ॥७४॥
जज्वाल सहसा कोपाच्चितास्थ इव पावकः । विवृत्य नयने क्रूरे मुष्टिमुद्यम्य दक्षिणम् ॥७५॥
मैथिलीं हन्तुमारब्धः स्त्रीभिर्हाहाकृतं तदा । स्त्रीणां मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः ॥७६॥
वरा मन्दोदरी नाम तया स प्रतिषेधितः । उक्तश्च मधुरां वाणीं तया स मदनार्दितः ॥७७॥
सीतया तव किं कार्यं महेन्द्रसमविक्रम । मया सह रमस्वाद्य मद्विशिष्टा न जानकी ॥७८॥
देवगन्धर्वकन्याभिर्यक्षकन्याभिरेव च । सार्धं प्रभो रमस्वेति सीतया किं करिष्यसि ॥७९॥
ततस्ताभिः समेताभिर्नारीभिः स महाबलः । उत्थाप्य सहसा नीतो भवनं स्वं निशाचरः ॥८०॥

"Then arrived the consorts of Rāvaṇa as well as Rāvaṇa (himself), who is endowed with extraordinary might, in that place where Sītā was ensconced. (65) Seeing that lord of ogre hordes, Sītā of lovely hips sat compressing her thighs and enclosing her swollen breasts with her arms. (66) Fallen flat (at her feet), head downward, Rāvaṇa (the ten-headed monster) said to the aforesaid Sītā, who felt greatly frightened and highly confused, and was glancing round (in the hope of finding an asylum), but, finding no saviour, was trembling, helpless and supremely distressed as she was; '(Pray) regard me with favour. (67-68) If, however, you do not welcome me through vanity. O proud Sītā, I shall drink your blood after two months.' (69) Highly incensed to hear this request of that evil-minded Rāvaṇa, Sītā made the following excellent reply:—(70) 'How did your tongue not fall off, O vile ogre, (even) as you made a proposal which should not be made to the consort of Śrī Rāma, who is endowed with immeasurable strength and daughter-in-law of Emperor Daśaratha, the protector of Ikṣwāku's line? Of what account is your valour, O ignoble soul, when you came away abducting me in the absence of my lord and unperceived by that exalted soul, O sinful one? You are not equal (in any respect) to Śrī Rāma; (nay) you are not fit even to be his slave. (71—73) Śrī Rāma (a scion of Raghu) is invincible, truthful of speech, valiant and a lover of war.' Spoken to in these harsh words by Sītā (the daughter of Janaka), Rāvaṇa (the ten-headed monster) blazed up all on a sudden with wrath (even) like a fire deposited in a funeral pile. Rolling his cruel eyes and raising his right fist, he proceeded to strike the princess of Mithila. An alarm was then raised by the women. Springing up from their midst, the excellent wife of that evil-minded fellow, Mandodarī by name, ran to him. By her he was restrained. Nay, the fellow, who was smitten with love, was spoken to by her in sweet words (as follows):—(74-77) 'What purpose of yours will be served by Sītā, O

lord who are equal in prowess to the mighty Indra? (Pray) revel with me today; Sītā (the daughter of Janaka) is in no way superior to me. (78) Nay, sport with the daughters of gods and Gandharvas (celestial musicians) as well as with those of Yakṣas, my lord! You have nothing to do with Sītā.' (79) Having been raised up by those women collectively, that ranger of the night, who was endowed with extraordinary might, was then abruptly conducted (back) to his residence. (80)

याते तस्मिन् दशग्रीवे राक्षस्यो विकृताननाः । सीतां निर्भर्त्सयामासुर्वाक्यैः क्रूरैः सुदारुणैः ॥ ८१ ॥
तृणवद् भाषितं तासां गणयामास जानकी । गर्जितं च तथा तासां सीतां प्राप्य निरर्थकम् ॥ ८२ ॥
वृथा गर्जितनिश्चेष्टा राक्षस्यः पिशिताशनाः । रावणाय शशंसुस्ताः सीताव्यवसितं महत् ॥ ८३ ॥
ततस्ताः सहितः सर्वा विहताशा निरुद्यमाः । परिक्लिश्य समस्तास्ता निद्रावशमुपागताः ॥ ८४ ॥
तासु चैव प्रसुप्तासु सीता भर्तृहिते रता । विलप्य करुणं दीना प्रशुशोच सुदुःखिता ॥ ८५ ॥
तासां मध्यात् समुत्थाय त्रिजटा वाक्यमब्रवीत् । आत्मानं खादत क्षिप्रं न सीतामसितेक्षणाम् ॥ ८६ ॥
जनकस्यात्मजां साध्वीं स्नुषां दशरथस्य च । स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ॥ ८७ ॥
रक्षसां च विनाशाय भर्तुरस्या जयाय च । अलमस्मान् परित्रातुं राघवाद् राक्षसीगणम् ॥ ८८ ॥
अभियाचाम वैदेहीमेतद्धि मम रोचते । यदि ह्येवंविधः स्वप्नो दुःखितायाः प्रदृश्यते ॥ ८९ ॥
सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम् । प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ॥ ९० ॥
अलमेषा परित्रातुं राक्षस्यो महतो भयात् ।

"The aforesaid Rāvaṇa (the ten-headed monster) having left, the ogresses with ugly faces (who had been posted there to guard Sītā) threatened Sītā in cruel and very sharp terms. (81) The daughter of Janaka (however) accounted their effusion worth no more than straw. Their thundering too was likewise lost on Sītā. (82) The flesh-eating ogresses, who had become motionless due to their thundering having proved abortive, made known to Rāvaṇa the mighty resolve of Sītā (to die rather than to submit to Rāvaṇa). (83) Having given up (all) effort (to persuade Sītā to submit to Rāvaṇa), now that their hopes had been frustrated, nay, feeling vexed, they were all collectively as well as individually overpowered by sleep. (84) Wailing piteously, when they had (all) fallen fast asleep, Sītā, who was devoted to the good of her husband, deeply lamented, miserable and sore distressed as she was. (85) Rising up from their midst, Trijaṭā spoke as follows:—'Sooner feed on yourselves than on the dark-eyed Sītā, daughter of Janaka and a virtuous daughter-in-law of Emperor Daśaratha. In fact, a fearful dream has been seen by me, which makes my hair stand on end and presages the destruction of ogres and the triumph of her lord. She (alone) is competent to protect us, the (entire) host of ogresses against Rāma (the scion of Raghu).(86---88) Let us (therefore) solicit the grace of Sītā (a princess of the Videha territory); for this (alone) finds favour with me. For, if such a dream is vividly seen about an afflicted lady, she is freed from woes of various kinds and attains unsurpassed felicity. Sītā (a princess of Mithila), daughter of Janaka, will surely be propitiated through (mere) prostration (at her feet). (89-90) She (alone) is competent to deliver the ogresses from the great peril.'

ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता ॥ ९१ ॥
अवोचद् यदि तत् तथ्यं भवेयं शरणं हि वः । तां चाहं तादृशीं दृष्ट्वा सीताया दारुणां दशाम् ॥ ९२ ॥

चिन्तयामास विश्रान्तो न च मे निर्वृतं मनः । सम्भाषणार्थे च मया जानक्याश्चिन्तितो विधिः ॥९३॥
इक्ष्वाकुकुलवंशस्तु स्तुतो मम पुरस्कृतः । श्रुत्वा तु गदितां वाचं राजर्षिगुणभूषिताम् ॥९४॥
प्रत्यभाषत मां देवी बाष्पैः पिहितलोचना । कस्त्वं केन कथं चेह प्राप्तो वानरपुंगव ॥९५॥
का च रामेण ते प्रीतिस्तन्मे शंसितुमर्हसि । तस्यास्तद् वचनं श्रुत्वा अहमप्यब्रुवं वचः ॥९६॥
देवि रामस्य भर्तुस्ते सहायो भीमविक्रमः । सुग्रीवो नाम विक्रान्तो वानरेन्द्रो महाबलः ॥९७॥
तस्य मां विद्धि भृत्यं त्वं हनूमन्तमिहागतम् । भर्त्रा सम्प्रहितस्तुभ्यं रामेणाक्लिष्टकर्मणा ॥९८॥
इदं तु पुरुषव्याघ्रः श्रीमान् दाशरथिः स्वयम् । अङ्गुलीयमभिज्ञानमदात् तुभ्यं यशस्विनि ॥९९॥
तदिच्छामि त्वयाऽऽज्ञप्तं देवि किं करवाण्यहम् । रामलक्ष्मणयोः पार्श्वं नयामि त्वां किमुत्तरम् ॥१००॥

"Rejoiced at the prospect of her lord's triumph (on hearing of the dream related to her by Trijaṭā), that youthful lady, who was full of modesty, thereupon said, 'If the dream (seen by Trijaṭā) comes out to be true, I shall surely afford protection to you (all).' Witnessing such a hard plight of Sītā, I, who had taken (some) rest (in the meantime) became thoughtful; my mind, however, was not at rest. A method was also contrived by me to enter into conversation with the daughter of Janaka. (91-93) The pedigree of the House of Ikṣwākus, which was placed in the forefront (by all even in the past) began to be extolled by me. Hearing the speech uttered by me, which was enriched with the praises of a royal sage (*viz*, King Daśaratha), the godlike lady (Sītā), for her part, spoke in return to me as follows, her eyes covered with tears:—'Who are you? Dispatched by whom and how have you arrived here, O bull among monkeys? (94-95) Nay, what kind of love is cherished by you for Śrī Rāma? You ought to relate (all) that to me.' Hearing her aforesaid questionnaire, I too made the following reply:—(96) 'There is a valiant ally of terrible prowess of your lord, Sugrīva by name, the valiant ruler of monkeys, who is endowed with extraordinary might, O godlike lady! (97) Know you me to be his servant, Hanūmān (by name), arrived here. I have been duly dispatched by your husband, Śrī Rāma, of unwearied action. (98) Nay, the glorious Śrī Rāma (son of Daśaratha), a tiger among men, has personally handed over as a token this ring for you, O illustrious lady! (99) Therefore, I seek your command, O godlike lady, as to what I should do. I can carry you (if you so please) to the presence of Śrī Rāma and Lakṣmaṇa. What is your reply?' (100)

एतच्छ्रुत्वा विदित्वा च सीता जनकनन्दिनी । आह रावणमुत्पाट्य राघवो मां नयत्विति ॥१०१॥
प्रणम्य शिरसा देवीमहमार्यामनिन्दिताम् । राघवस्य मनोह्लादमभिज्ञानमयाचिषम् ॥१०२॥
अथ मामब्रवीत् सीता गृह्यतामयमुत्तमः । मणिर्येन महाबाहू रामस्त्वां बहु मन्यते ॥१०३॥
इत्युक्त्वा तु वरारोहा मणिप्रवरमुत्तमम् । प्रायच्छत् परमोद्विग्ना वाचा मां संदिदेश ह ॥१०४॥
ततस्तस्यै प्रणम्याहं राजपुत्र्यै समाहितः । प्रदक्षिणं परिक्राममिहाभ्युद्गतमानसः ॥१०५॥
उत्तरं पुनरेवाह निश्चित्य मनसा तदा । हनूमन् मम वृत्तान्तं वक्तुमर्हसि राघवे ॥१०६॥
यथा श्रुत्वैव नचिरात् तावुभौ रामलक्ष्मणौ । सुग्रीवसहितौ वीरावुपेयातां तथा कुरु ॥१०७॥
यदन्यथा भवेदेतद् द्वौ मासौ जीवितं मम । न मां द्रक्ष्यति काकुत्स्थो म्रिये साहमनाथवत् ॥१०८॥

"Hearing this and knowing the truth, Sītā, the delight of Janaka, replied, 'Let Śrī Rāma (a scion of Raghu) take me back after destroying Rāvaṇa.' (101) Having respectfully saluted the godlike noble and irreproachable lady (Sītā) with my head bent low, I asked her for a token which should bring delight to the mind of Śrī Rāma (a scion of Raghu). (102) Sītā thereupon said to me, 'Let this excellent jewel be taken by you, for which the mighty-armed Śrī Rāma will hold you in great esteem.' (103) Saying so, Sītā (a lady with lovely limbs), for her part, delivered (to me) an excellent jewel (the foremost of jewels) for the head and, feeling highly agitated, actually related to me in so many words one or two incidents (known to Śrī Rāma alone). (104) Having respectfully bowed down to that princess, I thereupon then devoutly went clockwise round her with a mind intent upon returning to this place. (105) Having deliberated with her mind, she then once more addressed the following reply to me:—'You ought to relate my story to Śrī Rāma (a scion of Raghu), O Hanūmān! (106) (Nay) act in such a way that immediately on hearing my story both those heroes, Śrī Rāma and Lakṣmaṇa, may turn up before long along with Sugrīva. (107) If this proves to be otherwise, my life is to continue (only) for a month (two fortnights*). (If Śrī Rāma does not appear within this period) I as such shall have to die like one without a protector and Śrī Rāma (a scion of Kakutstha) will no longer be able to see me.' (108)

तच्छ्रुत्वा करुणं वाक्यं क्रोधो मामभ्यवर्तत । उत्तरं च मया दृष्टं कार्यशेषमनन्तरम् ॥१०९॥
ततोऽवर्धत मे कायस्तदा पर्वतसंनिभः । युद्धाकाङ्क्षी वनं तस्य विनाशयितुमारभे ॥११०॥
तद् भग्नं वनखण्डं तु भ्रान्तत्रस्तमृगद्विजम् । प्रतिबुद्धय निरीक्षन्ते राक्षस्यो विकृताननाः ॥१११॥
मां च दृष्ट्वा वने तस्मिन् समागम्य ततस्ततः । ताः समभ्यागताः क्षिप्रं रावणायाचचक्षिरे ॥११२॥
राजन् वनमिदं दुर्गं तव भग्नं दुरात्मना । वानरेण ह्यविज्ञाय तव वीर्यं महाबल ॥११३॥
तस्य दुर्बुद्धिता राजंस्तव विप्रियकारिणः । वधमाज्ञापय क्षिप्रं यथासौ न पुनर्व्रजेत् ॥११४॥

"When I heard that pathetic appeal, anger took possession of me and what remained to be done by me next was forthwith envisaged by me. (109) My body then began to expand and presently grew to the size of a mountain. Seeking a combat, I (forthwith) proceeded to devastate the (pleasure-) grove of Rāvaṇa. (110) Waking up (from slumber), the ugly-faced ogresses beheld that part of the grove laid waste and its beasts and birds bewildered and alarmed. (111) Nay, meeting together from every side on seeing me in the grove, they collectively reported the matter to Rāvaṇa without delay (in the following words):—(112) 'This grove of yours, which is difficult of access, has been destroyed by an evil-minded monkey, who surely does not fully know your power, O king endowed with extraordinary might! (113) This is (no doubt) his perversity, O king! (Pray, therefore) order his death instantly since he has given offence to you lest he should return (unpunished).' (114)

तच्छ्रुत्वा राक्षसेन्द्रेण विसृष्टा बहुदुर्जयाः । राक्षसाः किंकरा नाम रावणस्य मनोऽनुगाः ॥११५॥
तेषामशीतिसाहस्रं शूलमुद्गरपाणिनाम् । मया तस्मिन् वनोद्देशे परिघेण निषूदितम् ॥११६॥

---

* The word 'मासौ' in this verse has been construed by one commentator as used in the sense of two fortnights according to the Śruti text—'पक्षा वै मासाः'.

तेषां तु हतशिष्टा ये ते गता लघुविक्रमाः । निहतं च मया सैन्यं रावणायाचचक्षिरे ॥११७॥
ततो मे बुद्धिरुत्पन्ना चैत्यप्रासादमुत्तमम् । तत्रस्थान् राक्षसान् हत्वा शतं स्तम्भेन वै पुनः ॥११८॥
ललामभूतो लङ्काया मया विध्वंसितो रुषा ।

"On hearing the report ogres (collectively) known as the Kinkaras, who were very difficult to conquer and followed the mind of Rāvaṇa, were sent out by the king of ogres. (115) Eighty thousand of them, darts and clubs in hand, were exterminated by me in that part of the grove with an iron bar. (116) Taking quick strides, those (few) for their part, who had survived, went and broke the news to Rāvaṇa of the army having been wiped out by me. (117) Next it struck my mind to demolish the excellent edifice of a sanctuary sacred to the tutelary deity of the ogres. After killing a hundred ogres garrisoned there, the sanctuary, which was the (very) ornament of Lankā, was then utterly destroyed by me in anger with a pillar (of the same structure).

ततः प्रहस्तस्य सुतं जम्बुमालिनमादिशत् ॥११९॥
राक्षसैर्बहुभिः सार्धं घोररूपैर्भयानकैः । तमहं बलसम्पन्नं राक्षसं रणकोविदम् ॥१२०॥
परिघेणातिघोरेण सूदयामि सहानुगम् । तच्छ्रुत्वा राक्षसेन्द्रस्तु मन्त्रिपुत्रान् महाबलान् ॥१२१॥
पदातिबलसम्पन्नान् प्रेषयामास रावणः । परिघेणैव तान् सर्वान् नयामि यमसादनम् ॥१२२॥
मन्त्रिपुत्रान् हताञ्छ्रुत्वा समरे लघुविक्रमान् । पञ्च सेनाग्रगाञ्छूरान् प्रेषयामास रावणः ॥१२३॥
तानहं सहसैन्यान् वै सर्वानेवाभ्यसूदयम् । ततः पुनर्दशग्रीवः पुत्रमक्षं महाबलम् ॥१२४॥
बहुभी राक्षसैः सार्धं प्रेषयामास संयुगे । तं तु मन्दोदरीपुत्रं कुमारं रणपण्डितम् ॥१२५॥
सहसा खं समुद्यन्तं पादयोश्च गृहीतवान् । तमासीनं शतगुणं भ्रामयित्वा व्यपेषयम् ॥१२६॥

"Thereupon Rāvaṇa dispatched Jambumālī, son of Prahasta, along with numerous frightful ogres of grim aspect. I killed that mighty ogre, though he was skilled in warfare, along with his followers with my most formidable iron bar. Hearing of it, Rāvaṇa, the ruler of ogres, dispatched the son of his minister, who were endowed with extraordinary might, and were strengthened by a regiment of infantry. I (however) sent them to the abode of Death with my iron bar itself. (118—122) Hearing of the minister's sons, who were quick in exhibiting their valour in combat, having been killed, Rāvaṇa dispatched five heroic generals. (123) I, however, destroyed them all along with their troops. Thereupon Rāvaṇa (the ten-headed monster) sent to the field of battle his son, Akṣa, who was endowed with extraordinary might, along with many (other) ogres. I, however, suddenly caught by the feet the aforesaid prince, son of Mandodarī, who was a past master in warfare and was springing into the air. Nay, whirling him round a hundred times as soon as he was down, I crushed him. (124—126)

तमक्षमागतं भग्नं निशम्य स दशाननः । ततश्चेन्द्रजितं नाम द्वितीयं रावणः सुतम् ॥१२७॥
व्यादिदेश सुसंक्रुद्धो बलिनं युद्धदुर्मदम् । तच्चाप्यहं बलं सर्वं तं च राक्षसपुंगवम् ॥१२८॥
नष्टौजसं रणे कृत्वा परं हर्षमुपागतः । महतापि महाबाहुः प्रत्ययेन महाबलः ॥१२९॥
प्रहितो रावणेनैष सह वीरैर्मदोद्धतैः । सोऽविषह्यं हि मां बुद्ध्वा स्वसैन्यं चावमर्दितम् ॥१३०॥
ब्रह्मणोऽस्त्रेण स तु मां प्रबद्ध्वा चातिवेगितः । रज्जुभिश्चापि बध्नन्ति ततो मां तत्र राक्षसाः ॥१३१॥
रावणस्य समीपं च गृहीत्वा मामुपागमन् । दृष्ट्वा सम्भाषितश्चाहं रावणेन दुरात्मना ॥१३२॥
पृष्टश्च लङ्कागमनं राक्षसानां च तं वधम् ।

"Highly enraged to hear of the celebrated Prince Akṣa having been killed as soon as arrived, that ten-headed monster, Rāvaṇa, thereupon dispatched his other mighty son, Indrajit by name, fierce in combat (with a large army). Having crushed in combat the spirit of that entire force as well as of that bull among ogres, I experienced supreme felicity. Along with heroes who were insolent with arrogance, this mighty-armed prince, who was endowed with extraordinary might, had been sent by Rāvaṇa with great confidence. Perceiving his army crushed and consequently realizing me to be irresistible, Indrajit for his part made me captive by means of a missile presided over by Brahmā (the creator) and, having bound me, handed me over to the ogres. Ogres full of excessive agility then began to bind me further with cords on that spot. (127—131) Holding me (by the hand), they sought the presence of Rāvaṇa. On seeing me I was also spoken to by the evil-minded Rāvaṇa and questioned about (the motive of) my visit to Lankā and my said destruction of the ogres.

तत्सर्वं च रणे तत्र सीतार्थमुपजल्पितम् ॥१३३॥
तस्यास्तु दर्शनाकाङ्क्षी प्राप्तस्त्वद्भवनं विभो । मारुतस्यौरसः पुत्रो वानरो हनुमानहम् ॥१३४॥
रामदूतं च मां विद्धि सुग्रीवसचिवं कपिम् । सोऽहं दौत्येन रामस्य त्वत्सकाशमिहागतः ॥१३५॥
शृणु चापि समादेशं यदहं प्रब्रवीमि ते । राक्षसेश हरीशस्त्वां वाक्यमाह समाहितम् ॥१३६॥
सुग्रीवश्च महाभागः स त्वां कौशलमब्रवीत् । धर्मार्थकामसहितं हितं पथ्यमुवाच ह ॥१३७॥

"All that was done by me in combat for the sake of Sītā !' was the reply made (by me). (132-133) I continued:—'I am a monkey, Hanumān, an offspring of the wind-god, arrived in your palace with a longing to see her. (134) Further know me to be a monkey envoy of Śrī Rāma and a minister of Sugrīva. As such I have sought your presence here in the capacity of a messenger of Śrī Rāma. (135) I (hereby) deliver to you, O lord of ogres, the friendly message which Sugrīva (the lord of monkeys) has sent to you. (Pray) listen to his advice too. (136) Nay, the celebrated and highly blessed Sugrīva has inquired after your welfare and has tendered this friendly and salutary advice, which is in consonance with righteousness, your worldly interests and enjoyment (too). (137)

वसतो ऋष्यमूके मे पर्वते विपुलद्रुमे । राघवो रणविक्रान्तो मित्रत्वं समुपागतः ॥१३८॥
तेन मे कथितं राजन् भार्या मे रक्षसा हृता । तत्र साहाय्यहेतोर्मे समयं कर्तुमर्हसि ॥१३९॥
वालिना हृतराज्येन सुग्रीवेण सह प्रभुः । चक्रेऽग्निसाक्षिकं सख्यं राघवः सहलक्ष्मणः ॥१४०॥
तेन वालिनमाहत्य शरेणैकेन संयुगे । वानराणां महाराजः कृतः सम्प्लवतां प्रभुः ॥१४१॥
तस्य साहाय्यमस्माभिः कार्यं सर्वात्मना त्विह । तेन प्रस्थापितस्तुभ्यं समीपमिह धर्मतः ॥१४२॥
क्षिप्रमानीयतां सीता दीयतां राघवस्य च । यावन्न हरयो वीरा विधमन्ति बलं तव ॥१४३॥
वानराणां प्रभावोऽयं न केन विदितः पुरा । देवतानां सकाशं च ये गच्छन्ति निमन्त्रिताः ॥१४४॥

"While I was sojourning on the Ṛṣyamūka mountain, covered with numerous trees, Śrī Rāma (a scion of Raghu), who is valiant in combat, entered into an alliance with me. (138) The following appeal was addressed by him, O king, to me:—'My consort has been borne away by an ogre. You ought to give me your pledge to render help in her recovery.' (139) The powerful

Śrī Rāma (a scion of Raghu), who was accompanied by (his younger half-brother) Lakṣmaṇa, solemnized his alliance with me (Sugrīva), who had been robbed of my sovereignty by Vālī (my elder brother), in the presence of fire (as a witness). (140) After killing Vālī with a single arrow on the field of battle, I (the lord of monkeys) was crowned by him suzerain lord of all monkeys. (141) Help must be rendered to him by us with all our being in this life: with this end in view an envoy has been dispatched by me to your presence in Lankā in accordance with the principles of righteousness. (142) Let Sītā be brought and restored to Śrī Rāma (a scion of Raghu) before the monkey heroes exterminate your forces. (143) To whom is this glory of the monkeys not already known, who seek the presence even of gods (only) when invited (by the latter for help)?' (144)

इति वानरराजस्त्वामाहेत्यभिहितो मया । मामैक्षत ततो रुष्टश्चक्षुषा प्रदहन्निव ॥१४५॥
तेन वध्योऽहमाज्ञप्तो रक्षसा रौद्रकर्मणा । मत्प्रभावमविज्ञाय रावणेन दुरात्मना ॥१४६॥
ततो विभीषणो नाम तस्य भ्राता महामतिः । तेन राक्षसराजश्च याचितो मम कारणात् ॥१४७॥
नैवं राक्षसशार्दूल त्यज्यतामेष निश्चयः । राजशास्त्रव्यपेतो हि मार्गः संलक्ष्यते त्वया ॥१४८॥
दूतवध्या न दृष्टा हि राजशास्त्रेषु राक्षस । दूतेन वेदितव्यं च यथाभिहितवादिना ॥१४९॥
सुमहत्यपराधेऽपि दूतस्यातुलविक्रम । विरूपकरणं दृष्टं न वधोऽस्ति हि शास्त्रतः ॥१५०॥

"Sugrīva (the ruler of monkeys) has sent the foregoing message to you. Provoked to anger when spoken to in these words by me, Rāvaṇa presently looked on me as though he was going to reduce me to ashes with his (very) gaze. (145) I was ordered to be put to death by that ogre of violent deeds, the evil-minded Rāvaṇa, who did not know my glory (in the shape of my immunity from death). (146) His (younger half-) brother, Vibhīṣaṇa by name, who is endowed with great sagacity, was (also) present (there). By him was Rāvaṇa (the ruler of ogres) solicited on my behalf (in the following words):— (147) 'No such attempt should at all be made, O tiger among the ogres! Let this resolve be abandoned (by you). A course which is repugnant to the code governing the conduct of kings is being envisaged by you. (148) The death of an envoy is surely not approved in the codes governing the conduct of rulers, O ogre! The message of his master must be delivered by an envoy, who (simply) reiterates what he has been told (by his master). (149) Even in the event of a very grave offence committed by an envoy, O brother endowed with incomparable prowess, mutilation alone and not death has been approved in the scriptures.' (150)

विभीषणेनैवमुक्तो रावणः संदिदेश तान् । राक्षसानेतदेवाद्य लाङ्गूलं दह्यतामिति ॥१५१॥
ततस्तस्य वचः श्रुत्वा मम पुच्छं समन्ततः । वेष्टितं शणवल्कैश्च पट्टैः कार्पासकैस्तथा ॥१५२॥
राक्षसाः सिद्धसंनाहास्ततस्ते चण्डविक्रमाः । तदादीप्यन्त मे पुच्छं हनन्तः काष्ठमुष्टिभिः ॥१५३॥
बद्धस्य बहुभिः पाशैर्यन्त्रितस्य च राक्षसैः । न मे पीडाभवत् काचिद् दिदृक्षोर्नगरीं दिवा ॥१५४॥
ततस्ते राक्षसाः शूरा बद्धं मामग्निसंवृतम् । अघोषयन् राजमार्गे नगरद्वारमागताः ॥१५५॥
ततोऽहं सुमहद्रूपं संक्षिप्य पुनरात्मनः । विमोचयित्वा तं बन्धं प्रकृतिस्थः स्थितः पुनः ॥१५६॥
आयसं परिघं गृह्य तानि रक्षांस्यसूदयम् । ततस्तन्नगरद्वारं वेगेन प्लुतवानहम् ॥१५७॥
पुच्छेन च प्रदीप्तेन तां पुरीं साट्टगोपुराम् । दहाम्यहमसम्भ्रान्तो युगान्ताग्निरिव प्रजाः ॥१५८॥

"Exhorted in these words by Vibhīṣaṇa, Rāvaṇa commanded those ogres (present by his side) as follows:—'Let this tail alone (of the monkey) be burnt now.' (151) On hearing his command, my tail was forthwith wrapped all over in the bark of hemp as well as in rags of silk and cotton. (152) Having wrapped my tail (as above), those ogres of terrible prowess then set fire to my aforementioned tail, striking me with their wooden staffs and fists. (153) No pain was experienced by me even though I was bound with many cords and wrapped (in rags), since I was eager to survey Lankā by day. (154) Arrived at the city gate, those gallant ogres made me publicly known in the principal streets, bound (by cords) and enveloped in flames as I was. (155) Having contracted my gigantic form once more and (thereby) unfastened my bonds, I stood in my native form again. (156) Seizing an iron bar I made short work of those ogres. Then with agility I leapt up that city gate. (157) Nay, with my tail inflamed I set fire to that city with its attics and gates without getting confused, (even) as the fire of universal destruction burns (all) created beings. (158)

विनष्टा जानकी व्यक्तं न ह्यदग्धः प्रदृश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥१५९॥
दहता च मया लङ्कां दग्धा सीता न संशयः । रामस्य च महत्कार्यं मयेदं विफलीकृतम् ॥१६०॥
इति शोकसमाविष्टश्चिन्तामहमुपागतः । ततोऽहं वाचमश्रौषं चारणानां शुभाक्षराम् ॥१६१॥
जानकी न च दग्धेति विस्मयोदन्तभाषिणाम् । ततो मे बुद्धिरुत्पन्ना श्रुत्वा तामद्भुतां गिरम् ॥१६२॥
अदग्धा जानकीत्येव निमित्तैश्चोपलक्षितम् । दीप्यमाने तु लाङ्गूले न मां दहति पावकः ॥१६३॥
हृदयं च प्रहृष्टं मे वाताः सुरभिगन्धिनः । तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः ॥१६४॥
ऋषिवाक्यैश्च दृष्टार्थैरभवं हृष्टमानसः । पुनर्दृष्टा च वैदेही विसृष्टश्च तया पुनः ॥१६५॥
ततः पर्वतमासाद्य तत्रारिष्टमहं पुनः । प्रतिप्लवनमारेभे युष्मद्दर्शनकाङ्क्षया ॥१६६॥
ततः श्वसनचन्द्रार्कसिद्धगन्धर्वसेवितम् । पन्थानमहमाक्रम्य भवतो दृष्टवानिह ॥१६७॥
राघवस्य प्रसादेन भवतां चैव तेजसा । सुग्रीवस्य च कार्यार्थं मया सर्वमनुष्ठितम् ॥१६८॥
एतत् सर्वं मया तत्र यथावदुपपादितम् । तत्र यन्न कृतं शेषं तत् सर्वं क्रियतामिति ॥१६९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

"Evidently Sītā (daughter of Janaka) has (also) perished, since no part of Lankā is observed unburnt —the whole city stands reduced to ashes. (159) (Even) while I was setting fire to, Lankā Sītā (too) has been burnt; there is no doubt about it. Nay, this great purpose of Śrī Rāma has (thereby) been defeated by me.' (160) Thoroughly possessed by grief, I began to reflect as above. In the meantime I heard the propitious utterance of Chāraṇas (celestial bards), who were narrating a tale of wonder, saying that Janaka's daughter had not been burnt. When I heard that wondrous speech the following thought presently occurred to me:— (161-162) 'Sītā (daughter of Janaka) has surely escaped being burnt. Nay, this is indicated by (the following) good omens too. (In the first place) even though my tail is burning, the fire does not burn me. (163) My heart too feels extremely rejoiced and the breezes are laden with sweet odour.' On account of the aforesaid good omens, whose welcome results had been witnessed (by me on many an occasion in the past), nay, for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led me to conclude that Sītā was alive) as also on the strength of the words of the Chāraṇas (who could see everything), which were based on perceived facts, I felt rejoiced in mind. Nay, Sītā (a princess of the Videha territory) was seen by me once more and I was granted leave by her again. (164-165) Having reached the Ariṣṭa mountain there (in Lankā) I then proceeded to leap back from that mountain with a longing to see you (all). (166) Following the path frequented by the wind, the moon, the sun, the Siddhas and the Gandharvas, I have found you (all) here. (167) Everything has been accomplished by me through the grace of Śrī Rāma (a scion of Raghu) as well as through your energy as also for achieving the purpose of King Sugrīva. (168) All this has been duly carried out by me in Lankā. Let all that which could not be done there and (still) remains to be done be accomplished by you." (169)

Thus ends Canto Fifty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Picturing to his fellow monkeys the said plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Lankā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war.

एतदाख्याय तत् सर्वं हनूमान् मारुतात्मजः । भूयः समुपचक्राम वचनं वक्तुमुत्तरम् ॥ १ ॥
सफलो राघवोद्योगः सुग्रीवस्य च सम्भ्रमः । शीलमासाद्य सीताया मम च प्रीणितं मनः ॥ २ ॥
आर्यायाः सदृशं शीलं सीतायाः प्लवगर्षभाः । तपसा धारयेल्लोकान् क्रुद्धा वा निर्दहेदपि ॥ ३ ॥
सर्वथातिप्रकृष्टोऽसौ रावणो राक्षसेश्वरः । यस्य तां स्पृशतो गात्रं तपसा न विनाशितम् ॥ ४ ॥
न तदग्निशिखा कुर्यात् संस्पृष्टा पाणिना सती । जनकस्य सुता कुर्याद् यत् क्रोधकलुषीकृता ॥ ५ ॥
जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाकपीन् ।
अस्मिन्नेवंगते कार्ये भवतां च निवेदिते । न्याय्यं स्म सह वैदेह्या द्रष्टुं तौ पार्थिवात्मजौ ॥ ६ ॥
अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम् । तां लङ्कां तरसा हन्तुं रावणं च महाबलम् ॥ ७ ॥
किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः । कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः ॥ ८ ॥

Having narrated all this story (to the monkeys assembled there), Hanumān, sprung from the loins of the wind-god, once more proceeded to make his further statement (as follows):—(1) "Fruitful is the endeavour of Śrī Rāma (a scion of Raghu) and the perseverance of Sugrīva. Nay, my mind is gratified to witness the chastity of Sītā. (2) The conduct of Sītā is worthy of that noble lady, O jewels among monkeys. She can sustain (all) the worlds by virtue of her asceticism or, if enraged, she can reduce them to ashes. (3) That ruler of ogres, Rāvaṇa (too), is very rich in asceticism in every way, in that his body was not destroyed by her askesis even while he laid hands on Sītā. (4) Even a flame, when fully touched with one's hand, is incapable of doing that harm which Janaka's daughter would if stirred by anger. (5) This work (of mine in the shape of Śītā's discovery), which has thus been crowned with success, having been reported to you (all), it behoves us (to raid the pleasance of Rāvaṇa and after recovering Sītā forcibly from the clutches of Rāvaṇa) to see those two princes (Śrī Rāma and Lakaşmaṇa) along with Sītā (a princess of the Videha territory) after taking leave of all the great monkeys headed by Jāmbavān. (6) Even single-handed, I am capable of destroying with my prowess that city of Lankā with its host of ogres, and killing Rāvaṇa, who is endowed with extraordinary might, much more so when accompanied by you heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory. (7-8)

अहं तु रावणं युद्धे ससैन्यं सपुरस्सरम् । सहपुत्रं वधिष्यामि सहोदरयुतं युधि ॥ ९ ॥
ब्राह्ममस्त्रं च रौद्रं च वायव्यं वारुणं तथा ।
यदि शक्रजितोऽस्त्राणि दुर्निरीक्ष्याणि संयुगे । तान्यहं निर्हनिष्यामि विधमिष्यामि राक्षसान् ॥१०॥
भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम् । मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा ॥११॥
देवानपि रणे हन्यात् किं पुनस्तान् निशाचरान् । भवतामननुज्ञातो विक्रमो मे रुणद्धि माम् ॥१२॥
सागरोऽप्यतियाद् वेलां मन्दरः प्रचलेद्गिरिः । न जाम्बवन्तं समरे कम्पयेदरिवाहिनी ॥१३॥
सर्वराक्षससंघानां राक्षसा ये च पूर्वजाः । अलमेकोऽपि नाशाय वीरो वालिसुतः कपिः ॥१४॥
प्लवगस्योरुवेगेन नीलस्य च महात्मनः । मन्दरोऽप्यवशीर्येत किं पुनर्युधि राक्षसाः ॥१५॥
सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु । मैन्दस्य प्रतियोद्धारं शंसत द्विविदस्य वा ॥१६॥
अश्विपुत्रौ महावेगावेतौ प्लवगसत्तमौ । एतयोः प्रतियोद्धारं न पश्यामि रणाजिरे ॥१७॥

"I for my part shall destroy in an encounter on the field of battle Rāvaṇa with his army, those marching before him, his sons and his brothers. (9) Even though the missiles employed by Indrajit (Rāvaṇa's eldest son) are *viz*, those presided over by Brahmā (the creator) and Rudra (the god of destruction) and Vāyu (the wind-god) and Varuṇa (the god of water) difficult to discern on the battlefield, I shall repulse them as well as exterminate the ogres. (10) If approved by you, my prowess will frustrate him; for an incessant and unequalled shower of rocks discharged by me on the field of battle is enough to destroy even gods, much more those rangers of the night. So long as it is not approved by you, my prowess keeps me under check. Even the sea may overflow its shores; even Mount Mandara may move (from its position); but no hostile army shall (be able to) stagger Jāmbavān in combat. (11—13) The heroic Angada, son of Vālī, alone is equal to the destruction of all Rākṣasa hosts, (nay) even of the ogres who were their progenitors. (14) Even Mount Mandara would be shattered in an encounter by the rapid movement of the thighs of the high-minded monkey, Nīla, much more so the ogres. (15) Point out (to me) a warrior among the demons and Yakṣas including the gods, as well as among the Gandharvas, serpents and birds, who can contend as an equal with Mainda or Dwivida. (16) These two sons of the Aświnīkumāras, are endowed with great impetuosity and are the foremost among monkeys. I do not find any match for them on the field of battle. (17)

मयैव निहता लङ्का दग्धा भस्मीकृता पुरी । राजमार्गेषु सर्वेषु नाम विश्रावितं मया ॥१८॥
जयत्यतिबलो रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥१९॥
अहं कोसलराजस्य दासः पवनसम्भवः । हनूमानिति सर्वत्र नाम विश्रावितं मया ॥२०॥

"By me alone was Lankā (the ogress presiding over Lankā) laid low and the city set fire to and reduced to ashes. (Nay) in all the principal streets the name (of Śrī Rāma and others) was proclaimed by me as follows:—(18) 'Victorious is Śrī Rāma of exceeding might, as also Lakṣmaṇa, who is endowed with extraordinary might! Victorious is King Sugrīva, who is protected on all sides by Śrī Rāma (a scion of Raghu)! (19) I am Hanūmān, a servant of Śrī Rāma (ruler of the kingdom of Kosala) and son of the wind-god.' In this way the name (of Śrī Rāma and others) was proclaimed by me everywhere. (20)

अशोकवनिकामध्ये रावणस्य दुरात्मनः । अधस्ताच्छिंशपामूले साध्वी करुणमास्थिता ॥२१॥
राक्षसीभिः परिवृता शोकसंतापकर्शिता । मेघरेखापरिवृता चन्द्ररेखेव निष्प्रभा ॥२२॥
अचिन्तयन्ती वैदेही रावणं बलदर्पितम् । पतिव्रता च सुश्रोणी अवष्टब्धा च जानकी ॥२३॥
अनुरक्ता हि वैदेही रामे सर्वात्मना शुभा । अनन्यचित्ता रामेण पौलोमीव पुरंदरे ॥२४॥
तदेकवासस्संवीता रजोध्वस्ता तथैव च । सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥२५॥
राक्षसीभिर्विरूपाभिर्दृष्टा हि प्रमदावने । एकवेणीधरा दीना भर्तृचिन्तापरायणा ॥२६॥
अधश्शय्या विवर्णाङ्गी पद्मिनीव हिमोदये । रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥२७॥

"The virtuous lady (Sītā) abides in a pitiable condition on the ground at the foot of a Śiṁśapā tree in the heart of a grove of Aśoka trees belonging to the evil-minded Rāvaṇa, surrounded by ogresses, (nay) emaciated through grief and agony and bereft of splendour like a digit of the moon veiled by the strip of a cloud. (21-22) Caring little for Rāvaṇa, who is proud of his might, Sītā (daughter of Janaka) of charming limbs, a princess of the Videha territory, who has taken a vow of fidelity to her lord, has been placed under restraint. (23) Devoted to Śrī Rāma with her whole being, the blessed Sītā (a princess of the Videha territory) has set her mind exclusively on Śrī Rāma (even) as Śachī (daughter of the demon Pulomā) on Indra (a destroyer of cities). (24) Clad in a single piece of cloth, which she had on her person even while being borne away by Rāvaṇa, and likewise soiled with dust, she was actually seen by me in a wretched condition in the midst of ogresses in a pleasance, wearing a single braid, absorbed in the thought of her husband and being threatened again and again by misshapen ogresses. (25-26) She stretches herself on the (bare) ground, has grown pale of body like a lotus plant at the dawn of winter, has utterly refused to have anything to do with Rāvaṇa and is determined to die (rather than submit to Rāvaṇa). (27)

कथंचिन्मृगशावाक्षी विश्वासमुपपादिता । ततः सम्भाषिता चैव सर्वमर्थं प्रकाशिता ॥२८॥
रामसुग्रीवसख्यं च श्रुत्वा प्रीतिमुपागता । नियतः समुदाचारो भक्तिर्भर्तरि चोत्तमा ॥२९॥
यन्न हन्ति दशग्रीवं स महात्मा दशाननः । निमित्तमात्रं रामस्तु वधे तस्य भविष्यति ॥३०॥
सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्च कर्शिता । प्रतिपत्पाठशीलस्य विद्येव तनुतां गता ॥३१॥

एवमास्ते महाभागा सीता शोकपरायणा । यदत्र प्रतिकर्तव्यं तत् सर्वमुपकल्प्यताम् ॥३२॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये मादिकाव्ये सुन्दरकाण्डे एकोनषष्टितमः सर्गः ॥ ५९ ॥

"Somehow the lady with eyes like those of a fawn was inspired with confidence. She was then talked to and apprised of the whole truth. (28) Hearing of the alliance between Śrī Rāma and Sugrīva she experienced joy. Constant is her chastity and supreme is her devotion to her lord. (29) Since Sītā does not kill Rāvaṇa (by subjecting him to a curse) it is evident that the aforesaid Rāvaṇa is very powerful (by virtue of his asceticism). Nevertheless (as the great sin incurred by him through the abduction of Sītā has filled his cup of sin to the brim) Śrī Rāma will serve (only) as an instrument for his death. (30) Frail-bodied by her very nature, Sītā has been (further) seduced through separation from him and has grown thin like the learning of a scholar continuing his studies (even) on the first day of a lunar fortnight (which must be observed as a complete holiday by students). (31) In this way the highly blessed Sītā remains given over to grief. Let all that be devised which requires to be done by way of a remedy in this behalf." (32)

Thus ends Canto Fifty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Angada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Lankā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments.

तस्य तद् वचनं श्रुत्वा वालिसूनुरभाषत । अश्विपुत्रौ महावेगौ बलवन्तौ प्लवंगमौ ॥ १ ॥
पितामहवरोत्सेकात् परमं दर्पमास्थितौ । अश्विनोर्माननार्थं हि सर्वलोकपितामहः ॥ २ ॥
सर्वाविध्यत्वमतुलमनयोर्दत्तवान् पुरा । वरोत्सेकेन मत्तौ च प्रमथ्य महतीं चमूम् ॥ ३ ॥
सुराणाममृतं वीरौ पीतवन्तौ महाबलौ । एतावेव हि संक्रुद्धौ सवाजिरथकुञ्जराम् ॥ ४ ॥
लङ्कां नाशयितुं शक्तौ सर्वे तिष्ठन्तु वानराः । अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम् ॥ ५ ॥
तां लङ्कां तरसा हन्तुं रावणं च महाबलम् । किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः ॥ ६ ॥
कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः ।

Hearing the aforesaid statement of Hanumān, Angada (son of Vāli) spoke as follows:—"The two mighty monkeys, Mainda and Dwivida (sons of the Aświnīkumāras, the twin-born physicians of gods), who are endowed with great impetuosity, fell a prey to great vanity due to haughtiness caused by a boon granted (in their favour) by Brahmā (the grandfather of the entire creation). In order to do honour to the Aświnīkumāras Brahmā (the grandfather of the whole universe) actually bestowed on these two monkeys (Mainda and Dwivida) on a former occasion the incomparable boon in the shape of incapability of being slain (by anyone). Having completely routed the mighty army of the gods, the two heroes, who were intoxicated with pride occasioned by this (rare) boon and were endowed with extraordinary might, quaffed the drink of immortality. Highly enraged, these two alone are actually able to destroy Lankā with its horses, chariots and elephants, let alone all the (other) monkeys. Even single-handed I am capable of destroying with my might the aforesaid city of Lankā with its hosts of ogres and killing Rāvaṇa, who is endowed with extraordinary might, much more so when accompanied by you, heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory.

वायुसूनोर्बलेनैव दग्धा लङ्केति नः श्रुतम् ॥ ७ ॥
दृष्टा देवी न चानीता इति तत्र निवेदितुम् । न युक्तमिव पश्यामि भवद्भिः ख्यातपौरुषैः ॥ ८ ॥
नहि वः प्लवने कश्चिन्नापि कश्चित् पराक्रमे । तुल्यः सामरदैत्येषु लोकेषु हरिसत्तमाः ॥ ९ ॥
जित्वा लङ्कां सरक्षौघां हत्वा तं रावणं रणे । सीतामादाय गच्छामः सिद्धार्था हृष्टमानसाः ॥१०॥
तेष्वेवं हतवीरेषु राक्षसेषु हनूमता । किमन्यदत्र कर्तव्यं गृहीत्वा याम जानकीम् ॥११॥
रामलक्ष्मणयोर्मध्ये न्यस्याम जनकात्मजाम् । किं व्यलीकैस्तु तान् सर्वान् वानरान् वानरर्षभान् ॥१२॥
वयमेव हि गत्वा तान् हत्वा राक्षसपुंगवान् । राघवं द्रष्टुमर्हामः सुग्रीवं सहलक्ष्मणम् ॥१३॥

"It has (just) been heard by us that Lankā was consumed by the very might of Hanumān (son of the wind-god). (1—7) I do not deem it fit to be reported there (at Kiṣkindhā) by you, whose virility is well-known, that the godlike lady (Sītā) has been discovered but not recovered. (8) None among the inhabitants of (all) the worlds, including gods and demons, is your match in leaping or in valour, O jewels among the monkeys ! (9) Conquering Lankā with its hosts of ogres, and killing the notorious Rāvaṇa in an encounter, and taking Sītā (back), we should (all) return (to Kiṣkindhā) accomplished of purpose and rejoiced at heart. (10) When the valiant among the ogres have thus been killed by Hanūmān, what else remains to be done at this hour ? Let us (therefore) return taking the daughter of Janaka (with us). (11) Let us (take and) place the daughter of Janaka between Śrī Rāma and Lakṣmaṇa. What shall we gain by unnecessarily burdening the monkeys (assembled at Kiṣkindhā), who are all jewels among monkeys, with hardships (involved in leaping across the sea) ? (12) Going (to Lankā) and making short work of those jewels among ogres, we ourselves should actually see Śrī Rāma (a scion of Raghu), accompanied by Lakṣmaṇa, as well as Sugrīva." (13)

तमेवं कृतसंकल्पं जाम्बवान् हरिसत्तमः । उवाच परमप्रीतो वाक्यमर्थवदर्थवित् ॥१४॥
नैषा बुद्धिर्महाबुद्धे यद् ब्रवीषि महाकपे । विचेतुं वयमाज्ञप्ता दक्षिणां दिशमुत्तमाम् ॥१५॥
नानेतुं कपिराजेन नैव रामेण धीमता । कथंचिन्निर्जितां सीतामस्माभिर्नाभिरोचयेत् ॥१६॥
राघवो नृपशार्दूलः कुलं व्यपदिशन् स्वकम् । प्रतिज्ञाय स्वयं राजा सीताविजयमग्रतः ॥१७॥
सर्वेषां कपिमुख्यानां कथं मिथ्या करिष्यति । विफलं कर्म च कृतं भवेत् तुष्टिर्न तस्य च ॥१८॥

वृथा च दर्शितं वीर्यं भवेद् वानरपुंगवाः ।
तस्माद् गच्छाम वै सर्वे यत्र रामः सलक्ष्मणः । सुग्रीवश्च महातेजाः कार्यस्यास्य निवेदने ॥१९॥
न तावदेषा मतिरक्षमा नो यथा भवान् पश्यति राजपुत्र ।
यथा तु रामस्य मतिर्निविष्टा तथा भवान् पश्यतु कार्यसिद्धिम् ॥२०॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्टितमः सर्गः ॥ ६० ॥

To Angada, who had resolved as above, Jāmbavān, the foremost of monkeys and bears, who knew the truth, and felt highly pleased, made the following significant reply:—(14) "What you say, O mighty monkey of great understanding, is not wisdom. We were enjoined (only) to explore the excellent southern quarter, not to bring (back) Sītā either by Sugrīva (the ruler of monkeys) or by the sagacious Śrī Rāma. In the name of his own race Śrī Rāma (a scion of Raghu), a (veritable) tiger among kings (lit, protectors of men), may not like Sitā having anyhow been won by us. Having taken a vow before all the leading monkeys that he would win (back) Sītā himself, how will he falsify his vow ? The work accomplished (by Hanumān) will then have been rendered fruitless nor will his pleasure be won and the valour exhibited (in winning back Sītā) will also prove infructuous, O bulls among monkeys ! Therefore, in order to report this achievement (of Hanumān), let us all actually return to where Śrī Rāma, accompanied by Lakṣmaṇa, and Sugrīva, who is endowed with extraordinary energy, are. (15-19) This suggestion (of yours), the way in which you are thinking, O prince, is not at all such as we may not be able to carry out. But devise you the means to accomplish our purpose according to the decision arrived at by Śrī Rāma." (20)

Thus ends Canto Sixty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Angada, Dadhimukha comes in their way and is lacerated with their claws and teeth.

ततो जाम्बवतो वाक्यमगृह्णन्त वनौकसः । अङ्गदप्रमुखा वीरा हनूमांश्च महाकपिः ॥ १ ॥
प्रीतिमन्तस्ततः सर्वे वायुपुत्रपुरस्सराः । महेन्द्राग्रात् समुत्पत्य पुप्लुवुः प्लवगर्षभाः ॥ २ ॥
मेरुमन्दरसंकाशा मत्ता इव महागजाः । छादयन्त इवाकाशं महाकाया महाबलाः ॥ ३ ॥
सभाज्यमानं भूतैस्तमात्मवन्तं महाबलम् । हनूमन्तं महावेगं वहन्त इव दृष्टिभिः ॥ ४ ॥

राघवे चार्थनिर्वृत्तिं कर्तुं च परमं यशः । समाधाय समृद्धार्थाः कर्मसिद्धिभिरुन्नताः ॥ ५ ॥
प्रियाख्यानोन्मुखाः सर्वे सर्वे युद्धाभिनन्दिनः । सर्वे रामप्रतीकारे निश्चितार्था मनस्विनः ॥ ६ ॥
प्लवमानाः खमाप्लुत्य ततस्ते काननौकसः । नन्दनोपममासेदुर्वनं द्रुमशतायुतम् ॥ ७ ॥

The heroic monkeys headed by Angada, as well as the great monkey, Hanūmān, thereupon accepted the advice of Jāmbavān. (1) Having made up their mind to accomplish the purpose of Śrī Rāma (a scion of Raghu) and to bring the highest renown to him, and leaping from the aforesaid summit of the Mahendra mountain, all the jewels among monkeys,—who were gigantic like the Meru and Mandara mountains and resembled lordly elephants in rut, and were endowed with extraordinary might, nay, who were accomplished of purpose and felt exalted due to successes in their undertakings, leapt forward (in the direction of Kiṣkindhā), full of joy, with Hanumān (son of the wind-god) at their head, covering the space as it were, nay, bearing the celebrated, self-possessed and exceptionally mighty Hanūmān,—who was endowed with great impetuosity and was being honoured by heavenly beings—on their gazes as it were. (2—5) All were keen to break the pleasant tidings; all hailed war and all were determined to help Śrī Rāma in subduing Rāvaṇa, and were high-minded. (6) Bounding into the air, the aforesaid monkeys (lit., denizens of the forest) arrived leaping at a grove full of hundreds of trees and vying with the Nandana grove (in paradise). (7)

यत् तन्मधुवनं नाम सुग्रीवस्याभिरक्षितम् । अधृष्यं सर्वभूतानां सर्वभूतमनोहरम् ॥ ८ ॥
यद् रक्षति महावीरः सदा दधिमुखः कपिः । मातुलः कपिमुख्यस्य सुग्रीवस्य महात्मनः ॥ ९ ॥
ते तद् वनमुपागम्य बभूवुः परमोत्कटाः । वानरा वानरेन्द्रस्य मनःकान्तं महावनम् ॥१०॥
ततस्ते वानरा हृष्टा दृष्ट्वा मधुवनं महत् । कुमारमभ्ययाचन्त मधूनि मधुपिङ्गलाः ॥११॥
ततः कुमारस्तान् वृद्धाञ्जाम्बवत्प्रमुखान् कपीन् । अनुमान्य ददौ तेषां निसर्गं मधुभक्षणे ॥१२॥

Those monkeys felt supremely eager (to partake of the honey etc. in which the grove abounded) on reaching that grove, Madhuvana by name, belonging to Sugrīva, which was an extensive grove protected on all sides, and (as such) inviolable for all created beings, (nay) which captivated the soul of all created beings, which was constantly guarded by the exceptionally gallant monkey, Dadhimukha, maternal uncle of the high-souled Sugrīva, the foremost of monkeys, and which was pleasing to the mind of Sugrīva (the ruler of monkeys). (8-10) Rejoiced to see the extensive Madhuvana, the aforesaid monkeys, who were reddish brown as honey, thereupon asked Prince Angada for permission to taste the honey. (11) Securing the consent of those elderly monkeys headed by Jāmbavān, the prince then granted them permission to partake of the honey. (12)

ते निसृष्टाः कुमारेण धीमता वालिसूनुना । हरयः समपद्यन्त द्रुमान् मधुकराकुलान् ॥१३॥
भक्षयन्तः सुगन्धीनि मूलानि च फलानि च । जग्मुः प्रहर्षं ते सर्वे बभूवुश्च मदोत्कटाः ॥१४॥
ततश्चानुमताः सर्वे सुसंहृष्टा वनौकसः । मुदिताश्च ततस्ते च प्रनृत्यन्ति ततस्ततः ॥१५॥
गायन्ति केचित् प्रहसन्ति केचिन्नृत्यन्ति केचित् प्रणमन्ति केचित् ।
पतन्ति केचित् प्रचरन्ति केचित् प्लवन्ति केचित् प्रलपन्ति केचित् ॥१६॥

परस्परं केचिदुपाश्रयन्ति परस्परं केचिदतिब्रुवन्ति ।
द्रुमाद् द्रुमं केचिदभिद्रवन्ति क्षितौ नगाग्रान्निपतन्ति केचित् ॥१७॥
महीतलात् केचिदुदीर्णवेगा महाद्रुमाग्राण्यभिसम्पतन्ति ।
गायन्तमन्यः प्रहसन्नुपैति हसन्तमन्यः प्ररुदन्नुपैति ॥१८॥
तुदन्तमन्यः प्रणदन्नुपैति समाकुलं तत् कपिसैन्यमासीत् ।
न चात्र कश्चिन्न बभूव मत्तो न चात्र कश्चिन्न बभूव दृप्तः ॥१९॥

Authorized by the sagacious Prince Angada (son of Vālī), those monkeys approached the trees swarming with bees. (13) Feasting on the fragrant roots and fruits too, they all experienced great joy and got excited through drink. (14) Having been granted permission (by Angada to partake of the honey), all the monkeys (lit., denizens of the forest) now felt extremely delighted. Nay, feeling rejoiced, they then began to dance merrily here and there. (15) While some sang, others laughed to their heart's content, still others danced, while many more meekly bowed down. (Again) some fell down, others moved quickly, still others bounded and some more raved. (16) Some leaned against one another, others disputed with one another, still others ran from one tree to another while many more jumped to the ground from tree-tops. (17) Some with increased impetuosity flew to the top of gigantic trees from the earth's surface. While one was singing, another approached him laughing to his heart's content; (and) while one was laughing, another went up to him weeping bitterly. (18) While one was pinching another, a third approached the former roaring. (In short) greatly excited was that entire army of monkeys. None in that army was not drunk; and none in that army was not haughty. (19)

ततो वनं तत् परिभक्ष्यमाणं द्रुमांश्च विध्वंसितपत्रपुष्पान् ।
समीक्ष्य कोपाद् दधिवक्त्रनामा निवारयामास कपिः कपींस्तान् ॥२०॥
स तैः प्रवृद्धैः परिभर्त्स्यमानो वनस्य गोप्ता हरिवृद्धवीरः ।
चकार भूयो मतिमुग्रतेजा वनस्य रक्षां प्रति वानरेभ्यः ॥२१॥
उवाच कांश्चित् परुषाण्यभीतमसक्तमन्यांश्च तलैर्जघान ।
समेत्य कैश्चित् कलहं चकार तथैव साम्नोपजगाम कांश्चित् ॥२२॥
स तैर्मदादप्रतिवार्यवेगैर्बलाच्च तेन प्रतिवार्यमाणैः ।
प्रधर्षणे त्यक्तभयैः समेत्य प्रकृष्यते चाप्यनवेक्ष्य दोषम् ॥२३॥
नखैस्तुदन्तो दशनैर्दशन्तस्तलैश्च पादैश्च समापयन्तः ।
मदात् कपिं ते कपयः समन्तान्महावनं निर्विषयं च चक्रुः ॥२४॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकषष्टितमः सर्गः ॥ ६१ ॥

Perceiving that grove being consumed and the trees stripped off their leaves and blossom, the monkey named Dadhimukha (who had been placed in charge of the grove by King Sugrīva) angrily hindered the aforesaid monkeys. (20) While being upbraided by those arrogant monkeys, that elderly hero among the monkeys, who guarded the grove, and was endowed with terrible energy, further contemplated the means of protecting the grove against the monkeys. (21) He dauntlessly spoke harsh words to some, while others he smote immediately with his palms; coming at close quarters with others, he wrangled with them, while still others he approached with soothing words. (22) Dadhimukha began to be dragged violently by those monkeys, who were being forcibly checked by him even though their vehemence had become irresistible due to their inebriety, nay, who had cast away (all) fear and who had joined together, taking no account to the guilt involved in assaulting a servant of the king. (23) Scratching (Dadhimukha) with their claws, biting him with their teeth and taking the life out of him as it were with their slaps and kicks in their drunkenness, the aforesaid monkeys divested that extensive grove on all sides of (all) its edibles (in the shape of fruits, honey and roots etc.). (24)

Thus ends Canto Sixty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his *entourage* and on remonstrating with the monkeys was thrashed by Angada, who dashed him to the ground. The guards headed by Dadhimukha then move *en masse* to Kiṣkindhā to report the matter to Sugrīva and bow down at the latter's feet.

तानुवाच हरिश्रेष्ठो हनूमान् वानरर्षभः । अव्यग्रमनसो यूयं मधु सेवत वानराः ॥ १ ॥
अहमावर्जयिष्यामि युष्माकं परिपन्थिनः । श्रुत्वा हनूमतो वाक्यं हरीणां प्रवरोऽङ्गदः ॥ २ ॥
प्रत्युवाच प्रसन्नात्मा पिबन्तु हरयो मधु । अवश्यं कृतकार्यस्य वाक्यं हनुमतो मया ॥ ३ ॥
अकार्यमपि कर्तव्यं किमङ्ग पुनरीदृशम् । अङ्गदस्य मुखाच्छ्रुत्वा वचनं वानरर्षभाः ॥ ४ ॥
साधु साध्विति संहृष्टा वानराः प्रत्यपूजयन् । पूजयित्वाङ्गदं सर्वे वानरा वानरर्षभम् ॥ ५ ॥
जग्मुर्मधुवनं यत्र नदीवेग इव द्रुमम् । ते प्रविष्टा मधुवनं पालानाक्रम्य शक्तितः ॥ ६ ॥
अतिसर्गाच्च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम् । पपुः सर्वे मधु तदा रसवत् फलमाददुः ॥ ७ ॥
उत्पत्य च ततः सर्वे वनपालान् समागतान् । ते ताडयन्तः शतशः सक्ता मधुवने तदा ॥ ८ ॥

Hanumān, the foremost of monkeys and a (veritable) jewel among them, spoke to them (as follows):—"With an undisturbed mind enjoy you the honey, O monkeys! (1) I shall ward off those who hinder you." Delighted at heart to hear the advice of Hanumān, Angada, the most eminent of monkeys, echoed his words as follows:—"Let the monkeys drink honey. The advice of

Hanumān, who has accomplished his errand, must be followed by me even if it is not worth following, much more an advice of this type (which is worth following), O dear ones !" Highly rejoiced to hear the compliment coming from the lips of Angada, the monkeys, who were the foremost of their class, approved it, saying "Excellent ! Bravo !!" Applauding Angada, the foremost of monkeys, all the monkeys proceeded (once more) to the site where Madhuvana was, (even) as the strong current of a river would rush towards a tree (standing on its bank). Having penetrated deep into Madhuvana after overpowering the guards by dint of their (superior) might, all the monkeys,—who felt (exceptionally) strong due to the permission granted by Angada to enjoy the produce of the grove and because Hanumān had seen Sītā (a princess of Mithilā) and others had heard of her (being present in Lankā),—drank honey on that (happy) occasion and gathered the delicious fruits (to enjoy them). (2–7) Jumping up and thrashing the guards of the grove, who had come together (to hinder them), all the monkeys then became engaged in hundreds in gathering the fruit etc. in Madhuvana on that occasion. (8)

मधूनि द्रोणमात्राणि बाहुभिः परिगृह्य ते । पिबन्ति कपयः केचित् संघशस्तत्र हृष्टवत् ॥ ९ ॥
घ्नन्ति स्म सहिताः सर्वे भक्षयन्ति तथापरे । केचित् पीत्वापविध्यन्ति मधूनि मधुपिङ्गलाः ॥१०॥
मधूच्छिष्टेन केचिच्च जघ्नुरन्योन्यमुत्कटाः । अपरे वृक्षमूलेषु शाखा गृह्य व्यवस्थिताः ॥११॥
अत्यर्थं च मदग्लानाः पर्णान्यास्तीर्य शेरते । उन्मत्तवेगाः प्लवगा मधुमत्ताश्च हृष्टवत् ॥१२॥
क्षिपन्त्यपि तथान्योन्यं स्खलन्ति च तथापरे । केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत् १३॥
हरयो मधुना मत्ताः केचित् सुप्ता महीतले । धृष्टाः केचिद्धसन्त्यन्ये केचित् कुर्वन्ति चेतरत् ॥१४॥
कृत्वा केचिद् वदन्त्यन्यत् केचिद् बुध्यन्ति चेतरत् ।

Holding with their arms honeycombs weighing a Droṇa (or 32 seers) each, some monkeys in that grove quaffed the honey in groups to their heart's content. (9) All the monkeys, who were reddish brown like honey, broke the honeycombs together, while others partook of the honey (contained in those combs), while still others threw away the combs after drinking the honey. (10) Others, who were intoxicated, pelted one another with (balls of) wax, while still others stood rooted at the foot of trees, seizing the boughs. (11) Feeling utterly languid through inebriety, monkeys, who were drunk with honey and possessed the impetuosity of a madman, lay down, full of joy, spreading leaves (on the ground). (12) Others likewise insulted one another, while others stumbled down. Some roared like lions, while others, full of joy, whistled like birds. (13) Drunk with honey, some monkeys lay down (to repose) on the earth's surface, while other impudent monkeys laughed, while still others did the reverse (*i. e.* wept). (14) Having done one thing, some monkeys pretended to have done something else, while still others construed their acts in a different way.

येऽप्यत्र मधुपालाः स्युः प्रेष्या दधिमुखस्य तु ॥१५॥
तेऽपि तैर्वानरैर्भीमैः प्रतिषिद्धा दिशो गताः । जानुभिश्च प्रघृष्टाश्च देवमार्गं च दर्शिताः ॥१६॥
अब्रुवन् परमोद्विग्ना गत्वा दधिमुखं वचः ।
हनूमता दत्तवरैर्हतं मधुवनं बलात् । वयं च जानुभिर्घृष्टा देवमार्गं च दर्शिताः ॥१७॥
तदा दधिमुखः क्रुद्धो वनपस्तत्र वानरः । हतं मधुवनं श्रुत्वा सान्त्वयामास तान् हरीन् ॥१८॥

एतागच्छत गच्छामो वानरानतिदर्पितान् । बलेनावारयिष्यामि प्रभुञ्जानान् मधूत्तमम् ॥१९॥
श्रुत्वा दधिमुखस्येदं वचनं वानरर्षभाः । पुनर्वीरा मधुवनं तेनैव सहिता ययुः ॥२०॥
मध्ये चैषां दधिमुखः सुप्रगृह्य महातरुम् । समभ्यधावन् वेगेन सर्वे ते च प्लवंगमाः ॥२१॥
ते शिलाः पादपांश्चैव पाषाणानपि वानराः । गृहीत्वाभ्यागमन् क्रुद्धा यत्र ते कपिकुञ्जराः ॥२२॥
बलान्निवारयन्तश्च आसेदुर्हरयो हरीन् । संदष्टौष्ठपुटाः क्रुद्धा भर्त्सयन्तो मुहुर्मुहुः ॥२३॥

Hindered in their duty by those terrible monkeys, even the aforesaid servants of Dadhimukha, who for their part guarded the honey in this grove, fled in all directions. Nay, they were dragged by their knees and, further seized by their feet were tossed up into the air. (16) Approaching Dadhimukha, greatly alarmed as they were, they submitted as follows:—"Madhuvana has been forcibly laid waste by the monkeys, who had been granted by Hanumān the privilege to enjoy the fruits etc. of the grove. Nay, we too were dragged by the knees and, seized by the feet, tossed up into the air." (17) Incensed to bear of Madhuvana having been devastated, the monkey, Dadhimukha, whose duty it was to guard the grove, consoled those monkeys on that occasion (as follows):—"Come along, come away; let us approach the highly arrogant monkeys. I shall forcibly ward off the monkeys feasting on the excellent honey." (18-19) Hearing this assurance of Dadhimukha, the (aforesaid) heroic jewels among monkeys retraced their steps to Madhuvana, accompanied by Dadhimukha himself. (20) Nay, (uprooting and) firmly seizing a huge tree, Dadhimukha took up his postition in their midst. And all the aforesaid monkeys ran with (all) speed (in the direction of Madhuvana). (21) Seizing rocks and trees as well as slabs of stone, those monkeys arrived, full of rage, at the place where those elephants, among monkeys were. (22) Forcibly hindering the monkeys, (nay) biting their lips in rage and threatening them again and again, the monkeys came near them. (23)

अथ दृष्ट्वा दधिमुखं क्रुद्धं वानरपुंगवाः । अभ्यधावन्त वेगेन हनुमत्प्रमुखास्तदा ॥२४॥
सवृक्षं तं महाबाहुमापतन्तं महाबलम् । वेगवन्तं विजग्राह बाहुभ्यां कुपितोऽङ्गदः ॥२५॥
मदान्धो न कृपां चक्रे आर्यकोऽयं ममेति सः । अथैनं निष्पिपेषाशु वेगेन वसुधातले ॥२६॥
स भग्नबाहूरुमुखो विह्वलः शोणितोक्षितः । प्रमुमोह महावीरो मुहूर्तं कपिकुञ्जरः ॥२७॥
स कथंचिद् विमुक्तस्तैर्वानरैर्वानरर्षभः । उवाचैकान्तमागत्य स्वान् भृत्यान् समुपागतान् ॥२८॥

Seeing Dadhimukha enraged, the (aforesaid) bulls among monkeys, headed by Hanumān, forthwith ran with (all) speed to meet them on that occasion. (24) Full of rage, Angada clasped tightly by his arms the mighty-armed Dadhimukha, who was endowed with extraordinary might and was rushing with (all) speed, tree in hand. (25) Blinded with intoxication, he did not show any mercy to him on the score of his being his grand-uncle. Nay, causing him at once to fall down, he began to rub him against the ground with violence. (26) Having completely lost control over himself, nay, bathed in blood, his arms, thighs and face broken, that elephant among monkeys, an eminent hero, fainted away for a space. (27) Withdrawing to a secluded corner when let go somehow by those monkeys, that jewel among monkeys spoke (as follows) to his subordinates, who had come very near:--(28)

एतागच्छत गच्छामो भर्ता नो यत्र वानरः । सुग्रीवो विपुलग्रीवः सह रामेण तिष्ठति ॥२९॥
सर्वं चैवाङ्गदे दोषं श्रावयिष्याम पार्थिवे । अमर्षी वचनं श्रुत्वा घातयिष्यति वानरान् ॥३०॥
इष्टं मधुवनं ह्येतत् सुग्रीवस्य महात्मनः । पितृपैतामहं दिव्यं देवैरपि दुरासदम् ॥३१॥
स वानरानिमान् सर्वान् मधुलुब्धान् गतायुषः । घातयिष्यति दण्डेन सुग्रीवः ससुहृज्जनान् ॥३२॥
वध्या ह्येते दुरात्मानो नृपाज्ञापरिपन्थिनः । अमर्षप्रभवो रोषः सफलो मे भविष्यति ॥३३॥

"Come along, come away; we shall proceed to where the thick-necked monkey, Sugrīva, our master, resides with Śrī Rāma. (29) Nay, we shall make known to the king all the misconduct of Angada. Full of indignation he will cause the (offending) monkeys to be put to death on hearing our complaint. (30) For, this wonderful Madhuvana, which has been inherited by him from his forefathers and is difficult to approach even for gods, is dear to the high-souled Sugrīva. (31) The celebrated Sugrīva will cause to be killed by way of punishment all these monkeys—avid for honey, whose sands of life have (already) run out--along with their near and dear ones. (32) These evil-minded monkeys, deserve to be killed because they have flouted the royal command. Born of indignation, my wrath will bear fruit (only) then." (33)

एवमुक्त्वा दधिमुखो वनपालान् महाबलः । जगाम सहसोत्पत्य वनपालैः समन्वितः ॥३४॥
निमेषान्तरमात्रेण स हि प्राप्तो वनालयः । सहस्रांशुसुतो धीमान् सुग्रीवो यत्र वानरः ॥३५॥
रामं च लक्ष्मणं चैव दृष्ट्वा सुग्रीवमेव च । समप्रतिष्ठां जगतीमाकाशान्निपपात ह ॥३६॥
स निपत्य महावीरः सर्वैस्तैः परिवारितः । हरिर्दधिमुखः पालैः पालानां परमेश्वरः ॥३७॥
स दीनवदनो भूत्वा कृत्वा शिरसि चाञ्जलिम् । सुग्रीवस्याशु तौ मूर्ध्ना चरणौ प्रत्यपीडयत् ॥३८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विषष्टितमः सर्गः ॥ ६२ ॥

Having spoken as aforesaid to the guards of the grove, and springing up all at once, Dadhimukha, who was endowed with extraordinary might, departed (for Kiṣkindhā), duly accompanied by the guards of the grove. (34) In the mere twinkling of an eye the aforesaid monkey actually reached the place where the sagacious monkey, Sugrīva, son of the sun-god, was. (35) Beholding (from a distance) Śrī Rāma and Lakṣmaṇa too, as well as Sugrīva, he descended to a level ground from the air: so the tradition goes. (36) Coming down, surrounded by all the aforesaid guards, nay, wearing a miserable aspect and placing his joined palms over his head, that monkey, Dadhimukha, the paramount leader of those guards, who was a great hero, forthwith pressed the well-known feet of Sugrīva with his head. (37-38)

Thus ends Canto Sixty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to dispatch Angada and others without delay.

ततो मूर्ध्ना निपतितं वानरं वानरर्षभः । दृष्ट्वैवोद्विग्नहृदयो वाक्यमेतदुवाच ह ॥ १ ॥
उत्तिष्ठोत्तिष्ठ कस्मात् त्वं पादयोः पतितो मम । अभयं ते प्रदास्यामि सत्यमेवाभिधीयताम् ॥ २ ॥
किं सम्भ्रमाद्धितं कृत्स्नं ब्रूहि यद् वक्तुमर्हसि । कच्चिन्मधुवने स्वस्ति श्रोतुमिच्छामि वानर ॥ ३ ॥
स समाश्वासितस्तेन सुग्रीवेण महात्मना । उत्थाय स महाप्राज्ञो वाक्यं दधिमुखोऽब्रवीत् ॥ ४ ॥
नैवर्क्षरजसा राजन् न त्वया न च वालिना । वनं निसृष्टपूर्वं ते नाशितं तत्तु वानरैः ॥ ५ ॥
न्यवारयमहं सर्वान् सहैभिर्वनचारिभिः । अचिन्तयित्वा मां हृष्टा भक्षयन्ति पिबन्ति च ॥ ६ ॥
एभिः प्रधर्षणायां च वारितं वनपालकैः । मामप्यचिन्तयन् देव भक्षयन्ति वनौकसः ॥ ७ ॥
शिष्टमत्रापविध्यन्ति भक्षयन्ति तथापरे । निवार्यमाणास्ते सर्वे भ्रुकुटि दर्शयन्ति हि ॥ ८ ॥
इमे हि संरब्धतरास्तदा तैः सम्प्रधर्षिताः । निवार्यन्ते वनात् तस्मात् क्रुद्धैर्वानरपुंगवैः ॥ ९ ॥
ततस्तैर्बहुभिर्वीरैर्वानरैर्वानरर्षभाः । संरक्तनयनैः क्रोधाद्धरयः सम्प्रधर्षिताः ॥१०॥
पाणिभिर्निहताः केचित् केचिज्जानुभिराहताः । प्रकृष्टाश्च तदा कामं देवमार्गं च दर्शिताः ॥११॥
एवमेते हताः शूरास्त्वयि तिष्ठति भर्तरि । कृत्स्नं मधुवनं चैव प्रकामं तैश्च भक्ष्यते ॥१२॥

Feeling anxious at heart on seeing the monkey (Dadhimukha) fallen flat with his head touching the ground, Sugrīva (the foremost of monkeys) forthwith spoke as follows: so it is said:—(1) "Stand up, rise ! Why are you lying prostrate at my feet ? I shall grant you immunity from (all) fear: let the bare truth be spoken. (2) Through whose fear have you come ? Speak out that which is wholly conducive to our interest, since you are free to speak anything you like. I hope all is well with Madhuvana. I wish to hear everything (from you), O monkey !" (3) Getting up when fully comforted (in the foregoing words) by the aforesaid Sugrīva, who had a lofty mind, that highly sagacious monkey, Dadhimukha, spoke (as follows):—(4) "That grove (Madhuvana) which was never before suffered either by (your father) Ṛkṣarajā or by yourself or (even) by (your elder brother and predecessor) Vāli to be freely enjoyed (by anyone) has been actually laid waste by the monkeys, O king ! (5) Along with these monkeys I hindered them all; disregarding me, (however) they merrily continued to feast on the fruits and drink the honey. (6) On the depredation being commenced by them, resistance was offered by the guards of the grove; but disregarding even me, O lord, the monkeys continued to eat and drink produce of the grove. (7) Some monkeys not only partook of the honey but they threw away what remained in the honeycomb. While being hindered they all actually frowned at us. (8) When these guards got more excited, they were actually assaulted by the intruders. (Nay) they were driven away from that grove by the enraged leaders of monkeys. (9)

The monkeys (guarding the grove), who are (veritable) jewels among monkeys, were then assaulted by those numerous heroic monkeys with eyes blood-red through anger. (10) Some (of these) were struck with their hands, others with their knees and then dragged at will and flung into the air. (11) In this way these valiant monkeys have been thrashed, while you, their master, continue to rule. Nay, the entire Madhuvana has been consumed by them according to their free will." (12)

एवं विज्ञाप्यमानं तं सुग्रीवं वानरर्षभम् । अपृच्छत् तं महाप्राज्ञो लक्ष्मणः परवीरहा ॥१३॥
किमयं वानरो राजन् वनपः प्रत्युपस्थितः । किं चार्थमभिनिर्दिश्य दुःखितो वाक्यमब्रवीत् ॥१४॥
एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना । लक्ष्मणं प्रत्युवाचेदं वाक्यं वाक्यविशारदः ॥१५॥

The highly sagacious Lakṣmaṇa, the destroyer of hostile warriors, interrogated (as follows) that jewel among monkeys, the celebrated Sugrīva, who was being informed as above:— (13) "What for has this monkey, who guards your grove arrived (in your presence) ? Nay, concerning what matter has this monkey; full of agony, addressed an appeal to you, O king ?" (14) Questioned thus by the high-souled Lakṣmaṇa, Sugrīva, for his part, who was a master of expression, submitted to Lakṣmaṇa as follows:—(15)

आर्य लक्ष्मण सम्प्राह वीरो दधिमुखः कपिः । अङ्गदप्रमुखैर्वीरैर्भक्षितं मधु वानरैः ॥१६॥
नैषामकृतकार्याणामीदृशः स्याद् व्यतिक्रमः । वनं यदभिपन्नास्ते साधितं कर्म तद् ध्रुवम् ॥१७॥
वारयन्तो भृशं प्राप्ताः पाला जानुभिराहताः । तथा न गणितश्चायं कपिर्दधिमुखो बली ॥१८॥
पतिर्मम वनस्यायमस्माभिः स्थापितः स्वयम् । दृष्टा देवी न संदेहो न चान्येन हनूमता ॥१९॥
न ह्यन्यः साधने हेतुः कर्मणोऽस्य हनूमतः । कार्यसिद्धिर्हनुमति मतिश्च हरिपुंगवे ॥२०॥
व्यवसायश्च वीर्यं च श्रुतं चापि प्रतिष्ठितम् । जाम्बवान् यत्र नेता स्यादङ्गदश्च महाबलः ॥२१॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा । अङ्गदप्रमुखैर्वीरैर्हतं मधुवनं किल ॥२२॥
विचित्य दक्षिणामाशामागतैर्हरिपुंगवैः । आगतैश्चाप्रधृष्यं तद्धतं मधुवनं हि तैः ॥२३॥
धर्षितं च वनं कृत्स्नमुपयुक्तं तु वानरैः । पातिता वनपालास्ते तदा जानुभिराहताः ॥२४॥
एतदर्थमयं प्राप्तो वक्तुं मधुरवागिह । नाम्ना दधिमुखो नाम हरिः प्रख्यातविक्रमः ॥२५॥
दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः । अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ॥२६॥
न चाप्यदृष्ट्वा वैदेहीं विश्रुताः पुरुषर्षभ । वनं दत्तवरं दिव्यं धर्षयेयुर्वनौकसः ॥२७॥

"O noble Lakṣmaṇa, the heroic monkey, Dadhimukha, was complaining that the honey (and other products of Madhuvana) had been consumed by the heroic monkeys with Angada as their leader. (16) Such an escapade would not have been indulged in by the monkeys had they not accomplished my purpose. Since they have started destroying the grove, my work has been surely accomplished by them. (17) The guards of the grove who arrived (there), hindering them again and again were crushed with their knees, nay, this mighty monkey, Dadhimukha, was not taken into account either. (18) This monkey (Dadhimukha) was posted by ourselves as a guardian of this grove of mine. The godlike lady (Sītā) has been discovered: there is no doubt about it and she has been seen by Hanūmān (alone) and by none else. (19) Surely none other than Hanūmān is instrumental in accomplishing this task. The capacity to accomplish a deed as well as intelligence, nay, strenuous effort and virility and learning too are firmly established in Hanumān, a (veritable) bull among monkeys. In an army where Jāmbavān as well as Angada, who is endowed with extraordinary might, is the leader, and Hanumān a counsellor, failure is out of the question. Madhuvana, they say, has been laid waste by the heroic jewels among monkeys, headed by Angada, who have returned after exploring the southern quarter. Nay, the celebrated Madhuvana, which could not be laid violent hands on (by anyone), has actually been devastated by them as soon as they returned (from Lankā). (20-23) The wood was not only laid violent hands on but was wholly consumed by the monkeys. The aforesaid monkeys guarding the grove were knocked down by them and then rubbed with their knees. (24) This monkey, Dadhimukha by name, who is sweet of expression and whose prowess is widely known, came here to report this matter. (25) Since, having reached Madhuvana, the monkeys are all drinking honey, know it correctly, O mighty-armed son of Sumitrā, that Sītā has been discovered. (26) Without having found Sītā (a princess of the Videha territory), O jewel among men, the renowned monkeys would not have laid violent hands on the heavenly wood which was bestowed (upon one of our ancestors) as a boon by the gods.' (27)

ततः प्रहृष्टो धर्मात्मा लक्ष्मणः सहराघवः । श्रुत्वा कर्णसुखां वाणीं सुग्रीववदनाच्च्युताम् ॥२८॥
प्राहृष्यत भृशं रामो लक्ष्मणश्च महायशाः । श्रुत्वा दधिमुखस्यैवं सुग्रीवस्तु प्रहृष्य च ॥२९॥
वनपालं पुनर्वाक्यं सुग्रीवः प्रत्यभाषत । प्रीतोऽस्मि सोऽहं यद्भुक्तं वनं तैः कृतकर्मभिः ॥३०॥
धर्षितं मर्षणीयं च चेष्टितं कृतकर्मणाम् ।
गच्छ शीघ्रं मधुवनं संरक्षस्व त्वमेव हि । शीघ्रं प्रेषय सर्वांस्तान् हनूमत्प्रमुखान् कपीन् ॥३१॥
इच्छामि शीघ्रं हनुमत्प्रधानाञ्शाखामृगांस्तान् मृगराजदर्पान् ।
प्रष्टुं कृतार्थान् सह राघवाभ्यां श्रोतुं च सीताधिगमे प्रयत्नम् ॥३२॥
प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ दृष्ट्वा सिद्धार्थौ वानराणां च राजा ।
अङ्गैः प्रहृष्टैः कार्यसिद्धिं विदित्वा बाह्वोरासन्नामतिमात्रं ननन्द ॥३३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

Lakṣmaṇa, whose mind was set on virtue, along with Śrī Rāma (a scion of Raghu), thereupon felt highly rejoiced to hear the (aforesaid) speech, (so) agreeable to the ear, which had escaped from the lips of Sugrīva. (28) Śrī Rāma as well as the highly illustrious Lakṣmaṇa was filled with ecstatic delight. Nay, feeling excessively delighted to hear the aforesaid report of Dadhimukha, Sugrīva, for his part who was distinguished by his well-built neck, once more addressed the following words to Dadhimukha (the guardian of the wood):—"I am gratified to learn that (the produce of) the grove has been consumed by the monkeys who have accomplished their work. (29--30) The violence as well as the vagaries of those who have done their duty must be tolerated (by us). Return apace to Madhuvana; nay, you alone must guard it jealously (as before). Dispatch without delay all those monkeys with Hanumān at their head. (31) With the two scions of Raghu I immediately wish to interrogate those monkeys (lit., animals living and moving amidst the boughs of trees) headed by Hanumān, who having accomplished their purpose, are proud as lions, as well as to hear of their endeavour in the cause of finding out Sītā." (32) Beholding the two princes (Śrī Rāma and Lakṣmaṇa) extremely delighted with their eyes dilated with joy as though accomplished of purpose, nay, realizing, by his (own) limbs thrilled with delight that the success of his enterprise was within the reach of his arms, Sugrīva (the ruler of monkeys) experienced the height of felicity. (33)

Thus ends Canto Sixty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Angada, Dadhimukha submits to the latter that he is urgently required by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Angada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events.

सुग्रीवेणैवमुक्तस्तु हृष्टो दधिमुखः कपिः । राघवं लक्ष्मणं चैव सुग्रीवं चाभ्यवादयत् ॥ १ ॥
स प्रणम्य च सुग्रीवं राघवौ च महाबलौ । वानरैः सहितः शूरैर्दिवमेवोत्पपात ह ॥ २ ॥
स यथैवागतः पूर्वं तथैव त्वरितं गतः । निपत्य गगनाद् भूमौ तद् वनं प्रविवेश ह ॥ ३ ॥
स प्रविष्टो मधुवनं ददर्श हरियूथपान् । विमदानुद्धतान् सर्वान् मेहमानान् मधूदकम् ॥ ४ ॥
स तानुपागमद् वीरो बद्ध्वा करपुटाञ्जलिम् । उवाच वचनं श्लक्ष्णमिदं हृष्टवदङ्गदम् ॥ ५ ॥

Feeling rejoiced when commanded thus by Sugrīva, the monkey, Dadhimukha, for his part, greeted Śrī Rāma (a scion of Raghu) and Lakṣmaṇa as well as Sugrīva. (1) Nay, having respectfully bowed down to Sugrīva as well as to Śrī Rāma and Lakṣmaṇa (the two scions of Raghu), who were endowed with extraordinary might, he along with the (other) monkeys (who accompanied him) sprang into the air again (on his way to Madhuvana): so the tradition goes. (2) He journeyed (back) quite as quickly as he had come before, nay, descending from the air to the ground, they say, he penetrated deep into the wood. (3) Having found his way into the interior of Madhuvana, he saw the leaders of monkey hordes, who, though overbearing before, had grown sober (since) and were all passing as urine honey transformed (after assimilation) into water. (4) The said hero approached them and, joining his palms, addressed to Angada the following sweet words like one filled with delight:—(5)

सौम्य रोषो न कर्तव्यो यदेभिः परिवारणम् । अज्ञानाद् रक्षिभिः क्रोधाद् भवन्तः प्रतिषेधिताः ॥ ६ ॥
श्रान्तो दूरादनुप्राप्तो भक्षयस्व स्वकं मधु । युवराजस्त्वमीशश्च वनस्यास्य महाबल ॥ ७ ॥
मौर्ख्यात् पूर्वं कृतो रोषस्तद् भवान् क्षन्तुमर्हति । यथैव हि पिता तेऽभूत् पूर्वं हरिगणेश्वरः ॥ ८ ॥
तथा त्वमपि सुग्रीवो नान्यस्तु हरिसत्तम । आख्यातं हि मया गत्वा पितृव्यस्य तवानघ ॥ ९ ॥
इहोपयानं सर्वेषामेतेषां वनचारिणाम् । भवदागमनं श्रुत्वा सहैभिर्वनचारिभिः ॥ १० ॥

प्रहृष्टो न तु रुष्टोऽसौ वनं श्रुत्वा प्रधर्षितम् । प्रहृष्टो मां पितृव्यस्ते सुग्रीवो वानरेश्वरः ॥११॥
शीघ्रं प्रेषय सर्वांस्तानिति होवाच पार्थिवः ।

"No resentment should be harboured (by you), O gentle one, for the restraint unwittingly imposed (on you) by these guards in that you were angrily hindered (by them) (from enjoying the produce of this grove). (6) Come from afar, and exhausted (as you are), partake of the honey, which is yours in that you are the Crown prince and as such the owner of this wood, O prince endowed with extraordinary might ! (7) You ought to pardon us for the wrath which was vented by us in the past due to foolishness. Sugriva is (now) the lord of monkey hordes precisely in the same way as your father (Vālī) formerly was. You too are the same and none else, O jewel among monkeys ! The arrival here of all these monkeys (including yourself) was actually reported to your uncle by me after going there, O sinless one ! He felt greatly rejoiced to hear of your arrival along with all these monkeys (lit., denizens of the forest). He did not wax wroth even on hearing of the grove having been devastated. Highly pleased, your uncle, King Sugrīva, the lord of monkeys, commanded me as follows:—'(Please) send them all without delay.'"

श्रुत्वा दधिमुखस्यैतद् वचनं श्लक्ष्णमङ्गदः ॥१२॥
अब्रवीत् तान् हरिश्रेष्ठो वाक्यं वाक्यविशारदः । शङ्के श्रुतोऽयं वृत्तान्तो रामेण हरियूथपाः ॥१३॥
अयं च हर्षादाख्याति तेन जानामि हेतुना । तत् क्षमं नेह नः स्थातुं कृते कार्ये परंतपाः ॥१४॥
पीत्वा मधु यथाकामं विक्रान्ता वनचारिणः । किं शेषं गमनं तत्र सुग्रीवो यत्र वानरः ॥१५॥
सर्वे यथा मां वक्ष्यन्ति समेत्य हरिपुंगवाः । तथास्मि कर्ता कर्तव्ये भवद्भिः परवानहम् ॥१६॥
नाज्ञापयितुमीशोऽहं युवराजोऽस्मि यद्यपि । अयुक्तं कृतकर्माणो यूयं धर्षयितुं बलात् ॥१७॥

Hearing the aforesaid polished submission of Dadhimukha, Angada, the foremost of monkeys, who was a master of expression, spoke to them as follows:—"I presume this news (of our arrival) has been heard by Śrī Rāma, O leaders of monkey hordes—(8—13) I conclude this also from the fact that this monkey (Dadhimukha) is narrating the event joyfully. Hence it does not behove us to tarry here any longer now that our work has been accomplished, O tormentors of foes ! (14) You valiant monkeys have drunk honey to your heart's content. Nothing remains for you to do. It is (therefore) advisable (for us) to proceed to (Kiṣkindhā) where the monkey Sugrīva is. (15) I shall act as you all will conjointly ask me, O bulls among monkeys; for I depend on you in the matter of deciding what should be done by me. (16) Even though I am the Crown prince, I am not competent to issue orders to you. (Since) you have performed your duty, it will be unjustified (on my part) to play the lord over you by force." (17)

ब्रुवतश्चाङ्गदस्यैवं श्रुत्वा वचनमुत्तमम् । प्रहृष्टमनसो वाक्यमिदमूचुर्वनौकसः ॥१८॥
एव वक्ष्यति को राजन् प्रभुः सन् वानरर्षभ । ऐश्वर्यमदमत्तो हि सर्वोऽहमिति मन्यते ॥१९॥
तव चेदं सुसदृशं वाक्यं नान्यस्य कस्यचित् । संनतिर्हि तवाख्याति भविष्यच्छुभयोग्यताम् ॥२०॥
सर्वे वयमपि प्राप्तास्तत्र गन्तुं कृतक्षणाः । स यत्र हरिवीराणां सुग्रीवः पतिरव्ययः ॥२१॥
त्वया ह्यनुक्तैर्हरिभिर्नैव शक्यं पदात् पदम् । क्वचिद् गन्तुं हरिश्रेष्ठ ब्रूमः सत्यमिदं तु ते ॥२२॥

Greatly delighted at heart to hear the aforesaid excellent speech of Angada, even while he was speaking, the monkeys (lit., denizens of the forest) submitted as follows:—(18) "Who, O king, while being a master, would speak in this strain, O jewel among monkeys? Drunk with the pride of power, everyone as a rule is self-conceited. (19) This speech is quite becoming of you and does not become anyone else. Indeed this extreme humility indicates your fitness for further good fortune. (20) We all too have come (here) eager to proceed to where Sugrīva, that imperishable lord of monkey heroes, is. (21) It is surely not at all possible for (us) monkeys to advance even one step from where we stand in any direction, unless commanded by you, O jewel among monkeys: we tell you this quite correctly." (22)

एवं तु वदतां तेषामङ्गदः प्रत्यभाषत । साधु गच्छाम इत्युक्त्वा खमुत्पेतुर्महाबलाः ॥२३॥
उत्पतन्तमनूत्पेतुः सर्वे ते हरियूथपाः । कृत्वाऽऽकाशं निराकाशं यन्त्रोत्क्षिप्ता इवोपलाः ॥२४॥
अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम् । तेऽम्बरं सहसोत्पत्य वेगवन्तः प्लवंगमाः ॥२५॥
विनदन्तो महानादं घना वातेरिता यथा । अङ्गदे समनुप्राप्ते सुग्रीवो वानरेश्वरः ॥२६॥
उवाच शोकसंतप्तं रामं कमललोचनम् । समाश्वसिहि भद्रं ते दृष्टा देवी न संशयः ॥२७॥
नागन्तुमिह शक्यं तैरतीतसमयैरिह । अङ्गदस्य प्रहर्षाच्च जानामि शुभदर्शन ॥२८॥
न मत्सकाशमागच्छेत् कृत्ये हि विनिपातिते । युवराजो महाबाहुः प्लवतामङ्गदो वरः ॥२९॥
यद्यप्यकृतकृत्यानामीदृशः स्यादुपक्रमः । भवेत् तु दीनवदनो भ्रान्तविप्लुतमानसः ॥३०॥
पितृपैतामहं चैतत् पूर्वकैरभिरक्षितम् । न मे मधुवनं हन्यादहृष्ट्वा जनकात्मजाम् ॥३१॥
कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत । दृष्टा देवी न संदेहो न चान्येन हनूमता ॥३२॥
नह्यन्यः कर्मणो हेतुः साधनेऽस्य हनूमतः । हनूमतीह सिद्धिश्च मतिश्च मतिसत्तम ॥३३॥
व्यवसायश्च शौर्यं च श्रुतं चापि प्रतिष्ठितम् । जाम्बवान् यत्र नेता स्यादङ्गदश्च हरीश्वरः ॥३४॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा । मा भूश्चिन्तासमायुक्तः सम्प्रत्यमितविक्रम ॥३५॥
यदा हि दर्पितोदग्राः संगताः काननौकसः । नैषामकृतकार्याणामीदृशः स्यादुपक्रमः ॥३६॥
वनभङ्गेन जानामि मधूनां भक्षणेन च ।

While they were speaking thus, Angada for his part replied, "All right!" Saying: "Let us move!", the monkeys, who were (all) endowed with extraordinary might, sprang into the air. (23) Filling the space, all those leaders of monkey hordes followed Angada, even as he sprang, like (so many) stones shot from a catapult. (24) Springing all of a sudden into the air placing Angada at their head, as also the monkey Hanūmān, the aforesaid monkeys, full of impetuosity, darted along, thundering like (so many) clouds propelled by the wind. Angada having arrived near, Sugrīva, the lord of monkeys, submitted (as follows) to Śrī Rāma with lotus-like eyes, who was tormented with grief:—"Take heart! May good betide you! The godlike lady (Sītā) has been discovered: there is no doubt about it. (25-27) It was not possible for them to return here (otherwise), the time-limit (fixed by me) having been exceeded by them (long before) I conclude this also from Angada's ecstatic delight, O prince of charming looks! (28) Had their design been frustrated, the mighty-armed Crown prince, Angada, the foremost of monkeys, would not have sought my presence in any case. (29) Even though such a conduct may be possible (even) on the part of those who have not been able to accomplish their purpose, he would have worn a wretched aspect and felt bewildered and disturbed in mind (which he is not). (30) Without seeing Janaka's daughter none would dare to destroy my Madhuvana, which was bequeathed to my father (Ṛkṣaraja), by my grandfather (Brahmā) and has been protected on all sides by my forbears. (31) Kausalyā (your mother) is blessed with a happy son (in you). Be restored to confidence, O Rāma of noble vows! The godlike lady (Sītā) has been discovered: there is no doubt about it. (Nay) she has been traced out by Hanūmān and by none else. (32) Surely none other than Hanūmān could be instrumental in accomplishing this task. Nay, the capacity to accomplish a deed as well as intelligence, as also strenuous effort and valour and learning too are firmly established in Hanūmān, O prince foremost in wisdom! In an army where Jāmbavān as well as Angada, the lord of monkeys, is the leader, and Hanūmān a counsellor, failure is out of the question. Do not feel worried any longer. O prince of immeasurable prowess, since the monkeys (lit., denizens of the forest) have come elated with pride. Such conduct would not be possible on the part of those who have not accomplished their task. (33—36) From the fact of their having destroyed Madhuvana and enjoyed the honey, I conclude that they are successful."

ततः किलकिलाशब्दं शुश्रावासन्नमम्बरे ॥३७॥
हनूमत्कर्मदृप्तानां नदतां काननौकसाम् । किष्किन्धामुपयातानां सिद्धिं कथयतामिव ॥३८॥
ततः श्रुत्वा निनादं तं कपीनां कपिसत्तमः । आयताञ्चितलाङ्गूलः सोऽभवद्धृष्टमानसः ॥३९॥
आजग्मुस्तेऽपि हरयो रामदर्शनकाङ्क्षिणः । अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम् ॥४०॥
तेऽङ्गदप्रमुखा वीराः प्रहृष्टाश्च मुदान्विताः । निपेतुर्हरिराजस्य समीपे राघवस्य च ॥४१॥
हनूमांश्च महाबाहुः प्रणम्य शिरसा ततः । नियतामक्षतां देवीं राघवाय न्यवेदयत् ॥४२॥
दृष्टा देवीति हनुमद्वदनादमृतोपमम् । आकर्ण्य वचनं रामो हर्षमाप सलक्ष्मणः ॥४३॥
निश्चितार्थं ततस्तस्मिन् सुग्रीवं पवनात्मजे । लक्ष्मणः प्रीतिमान् प्रीतं बहुमानादवैक्षत ॥४४॥
प्रीत्या च परयोपेतो राघवः परवीरहा । बहुमानेन महता हनूमन्तमवैक्षत ॥४५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

Presently Sugrīva heard close by in the sky a cry, expressing joy, of monkeys arrived in the vicinity of Kiṣkindhā roaring and (thereby) proclaiming their triumph, as it were, proud as they were of the achievements of Hanūmān. (37-38) Hearing the aforesaid clamour of the monkeys, the celebrated Sugrīva (the foremost of monkeys) now felt delighted at heart and stretched and curled his tail at the end (out of joy). (39) Placing Angada as also the monkey Hanūmān at their head, (all) those monkeys too, who were eager to have a look at Śrī Rāma, arrived. (40) Filled with joy, nay, thrilled, those heroes headed by Angada descended (from the air) close to Sugrīva (the ruler of monkeys) as well as to Śrī Rāma (a scion of Raghu). (41) Nay, making respectful obeisance with his head bent low, the mighty-armed Hanūmān then reported the godlike lady (Sītā) to be constant (in her devotion to Śrī Rāma) and sound in body. (42) Śrī Rāma with Lakṣmaṇa experienced delight on hearing the nectar-like news from the lips of Hanumān that the godlike lady had been discovered. (43) Full of love, Lakṣmaṇa thereupon regarded with great esteem the joyful Sugrīva, who felt sure about the aforesaid Hanumān (sprung from the loins of the wind-god) having accomplished the object (*viz*, the discovery of Sītā). (44) Full of supreme affection, Śrī Rāma (a scion of Raghu), the destroyer of hostile warriors, too looked on Hanūmān with great and high regard. (45)

Thus ends Canto Sixty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Asked by Śrī Rāma to tell him the news about Sītā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śiṃśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token.

ततः प्रस्रवणं शैलं ते गत्वा चित्रकाननम् । प्रणम्य शिरसा रामं लक्ष्मणं च महाबलम् ॥ १ ॥
युवराजं पुरस्कृत्य सुग्रीवमभिवाद्य च । प्रवृत्तिमथ सीतायाः प्रवक्तुमुपचक्रमुः ॥ २ ॥
रावणान्तःपुरे रोधं राक्षसीभिश्च तर्जनम् । रामे समनुरागं च यथा च नियमः कृतः ॥ ३ ॥
एतदाख्याय ते सर्वं हरयो रामसंनिधौ । वैदेहीमक्षतां श्रुत्वा रामस्तूत्तरमब्रवीत् ॥ ४ ॥
क्व सीता वर्तते देवी कथं च मयि वर्तते । एतन्मे सर्वमाख्यात वैदेहीं प्रति वानराः ॥ ५ ॥
रामस्य गदितं श्रुत्वा हरयो रामसंनिधौ । चोदयन्ति हनूमन्तं सीतावृत्तान्तकोविदम् ॥ ६ ॥
श्रुत्वा तु वचनं तेषां हनूमान् मारुतात्मजः । प्रणम्य शिरसा देव्यै सीतायै तां दिशं प्रति ॥ ७ ॥
उवाच वाक्यं वाक्यज्ञः सीताया दर्शनं यथा । तं मणिं काञ्चनं दिव्यं दीप्यमानं स्वतेजसा ॥ ८ ॥
दत्त्वा रामाय हनुमांस्ततः प्राञ्जलिरब्रवीत् ।

Then moving to Mount Prasravaṇa, clothed with lovely woods, making obeisance with their heads bent low to Śrī Rāma and Lakṣmaṇa, who was endowed with extraordinary might, (nay) greeting Sugrīva, and placing Angada (the Crown prince) at their head, the monkeys forthwith proceeded to give information regarding Sītā (as follows):—(1-2) Having related in the presence of Śrī Rāma all this, *viz*, Sītā's detention in the gynaeceum of Rāvaṇa, her being threatened by ogresses, her unflinching devotion to Śrī Rāma and how a time-limit (of a couple of fortnights) had been fixed (for her survival by Rāvaṇa), the said monkeys kept mum. Hearing of Sītā (a princess of the Videha territory) being alive, Śrī Rāma for his part asked the following question:–(3-4) "Where does Sitā, the godlike lady, live and how is she disposed towards me? (Pray) tell me all this concerning Sītā (a princess of the Videha territory) O monkeys !" (5) Hearing the command of Śrī Rāma, the monkeys began to urge, in the presence of Śrī Rāma, Hanūmān, who knew full well the facts about Sītā, to answer the question of Śrī Rāma. (6) Hearing their request and offering salutations with his head bent low to the southern quarter and (thereby) to the godlike lady, Sītā, Hanūmān, an offspring of the wind-god, who knew the art of expression, made the following statement describing how he was able to see Sītā. Having delivered to Śrī Rāma the wonderful golden jewel glowing in its own splendour, Hanumān then submitted with joined palms as follows:—

समुद्रं लङ्घयित्वाहं शतयोजनमायतम् ॥ ९ ॥
अगच्छं जानकीं सीतां मार्गमाणो दिदृक्षया । तत्र लङ्केति नगरी रावणस्य दुरात्मनः ॥१०॥
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे । तत्र सीता मया दृष्टा रावणान्तःपुरे सती ॥११॥
त्वयि संन्यस्य जीवन्ती रामा राम मनोरथम् । दृष्टा मे राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥१२॥
राक्षसीभिर्विरूपाभी रक्षिता प्रमदावने । दुःखमापद्यते देवी त्वया वीर सुखोचिता ॥१३॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता । एकवेणीधरा दीना त्वयि चिन्तापरायणा ॥१४॥
अधःशय्या विवर्णाङ्गी पद्मिनीव हिमागमे । रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥१५॥

"Having leapt across the sea, a hundred Yojanas (or eight hundred miles) wide, I reached its southern shore looking about for Sītā, Janaka's daughter, with intent to see her. There on the southern shore of the southern sea is situated the city ruled over by the evil-minded Rāvaṇa and known by the name of Lankā. The virtuous and lovely Sītā was seen by me living in the pleasance of Rāvaṇa in that city, having centred her heart's desire on you, O Rāma! (Nay) she was seen by me in the midst of ogresses, guarded in a pleasance by ugly ogresses and being threatened again and again. Detained in the pleasance of Rāvaṇa and closely guarded by ogresses, the godlike lady, who deserves to live happily with you, O valiant prince, has been reduced to straits. She wears a single pleat of hair (as a mark of desolation), is forlorn and remains absorbed in your thought (alone). (7-14) She stretches herself on the (bare) ground, is pale of limbs like a lotus plant at the approach of winter, has utterly refused to have anything to do with Rāvaṇa, and is determined to die (rather than submit to Rāvaṇa). (15)

देवी कथंचित् काकुत्स्थ त्वन्मना मार्गिता मया । इक्ष्वाकुवंशविख्यातिं शनैः कीर्तयतानघ ॥१६॥
सा मया नरशार्दूल शनैर्विश्वासिता तदा । ततः सम्भाषिता देवी सर्वमर्थं च दर्शिता ॥१७॥
रामसुग्रीवसख्यं च श्रुत्वा हर्षमुपागता । नियतः समुदाचारो भक्तिश्चास्याः सदा त्वयि ॥१८॥
एवं मया महाभाग दृष्टा जनकनन्दिनी । उग्रेण तपसा युक्ता त्वद्भक्त्या पुरुषर्षभ ॥१९॥
अभिज्ञानं च मे दत्तं यथा वृत्तं तवान्तिके । चित्रकूटे महाप्राज्ञ वायसं प्रति राघव ॥२०॥
विज्ञाप्यः पुनरप्येष रामो वायुसुत त्वया । अखिलेन यथा दृष्टमिति मामाह जानकी ॥२१॥
अयं चास्मै प्रदातव्यो यत्नात् सुपरिरक्षितः । ब्रुवता वचनान्येवं सुग्रीवस्योपशृण्वतः ॥२२॥
एष चूडामणिः श्रीमान् मया ते यत्नरक्षितः । मनःशिलायास्तिलकं तत् स्मरस्वेति चाब्रवीत् ॥२३॥
एष निर्यातितः श्रीमान् मया ते वारिसम्भवः । एनं दृष्ट्वा प्रमोदिष्ये व्यसने त्वामिवानघ ॥२४॥
जीवितं धारयिष्यामि मासं दशरथात्मज । ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता ॥२५॥

"The godlike lady, whose mind is set on you, O scion of Kakutstha, was somehow traced out by me. She was then inspired by me, by degrees with confidence, O tiger among men, by gradually recounting the glory of Ikṣwāku's race. She was later on accosted by me and apprised of all the facts (including your alliance with Sugrīva). (16-17) Nay, she experienced delight on hearing of the alliance between you and King Sugrīva. Constant is her morality and abiding her devotion to you. (18) In this way, O highly blessed one, was the delight of Janaka found by me endowed with severe asceticism and devotion to you, O jewel among men! (19) The way in which an incident connected with a crow took place in your presence at Chitrakoot was also related by her by way of a token, O exceptionally sagacious scion of Raghu! (20) The daughter of Janaka said to me, 'Śrī Rāma enshrined in my memory, O son of the wind-god, should further be told by you in every detail what has been witnessed (by you here). (21) Nay, this jewel, which has been carefully preserved with diligence, should be handed over to him (Śrī Rāma), after addressing the following words within the hearing of Sugrīva.—(22) Here is the brilliant jewel for the head associated with you and preserved by me with diligence.' She further said, 'Kindly recall that sacred mark (on my forehead) painted (by you) with realgar. (23) This brilliant jewel found in the waters is hereby (being) sent by me to you. Gazing on it in my adversity I used to feel highly rejoiced as on seeing you, O sinless prince! (24) I am going to survive (but) for a month, O son of Daśaratha! Fallen (that I am) into the clutches of ogres, I am not going to survive beyond a month.' (25)

इति मामब्रवीत् सीता कृशाङ्गी धर्मचारिणी । रावणान्तःपुरे रुद्धा मृगीवोत्फुल्ललोचना ॥२६॥
एतदेव मयाऽऽख्यातं सर्वं राघव यद् यथा । सर्वथा सागरजले संतारः प्रविधीयताम् ॥२७॥
तौ जाताश्वासौ राजपुत्रौ विदित्वा तच्चाभिज्ञानं राघवाय प्रदाय ।
देव्या चाख्यातं सर्वमेवानुपूर्व्याद् वाचा सम्पूर्णं वायुपुत्रः शशंस ॥२८॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

"Thus spoke to me Sītā of emaciated limbs, who looked with eyes wide open (through fear) like a doe, was given to the practice of virtue, and had been detained in the gynaeceum of Rāvaṇa. (26) This precisely is the news (about Sītā), which has been narrated by me exhaustively and correctly, O scion of Raghu! A method may (now) be devised to cross the sea-water at all events." (27) Coming to know that the two princes, Śrī Rāma and Lakṣmaṇa, have been restored to confidence, and having delivered the aforesaid token to Śrī Rāma (a scion of Raghu), Hanumān (son of the wind-god) reproduced in its entirety in so many words seriatim all that was communicated by the godlike lady. (28)

Thus ends Canto Sixty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Pressing to his bosom the jewel for the head dispatched by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā.

एवमुक्तो हनुमता रामो दशरथात्मजः । तं मणिं हृदये कृत्वा रुरोद सहलक्ष्मणः ॥ १ ॥
तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्शितः । नेत्राभ्यामश्रुपूर्णाभ्यां सुग्रीवमिदमब्रवीत् ॥ २ ॥

यथैव धेनुः स्रवति स्नेहाद् वत्सस्य वत्सला । तथा ममापि हृदयं मणिश्रेष्ठस्य दर्शनात् ॥ ३ ॥
मणिरत्नमिदं दत्तं वैदेह्याः श्वशुरेण मे । वधूकाले यथा बद्धमधिकं मूर्ध्नि शोभते ॥ ४ ॥
अयं हि जलसम्भूतो मणिः प्रवरपूजितः । यज्ञे परमतुष्टेन दत्तः शक्रेण धीमता ॥ ५ ॥
इमं दृष्ट्वा मणिश्रेष्ठं तथा तातस्य दर्शनम् । अद्यास्म्यवगतः सौम्य वैदेहस्य तथा विभोः ॥ ६ ॥
अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः । अद्यास्य दर्शनेनाहं प्राप्तां तामिव चिन्तये ॥ ७ ॥
किमाह सीता वैदेही ब्रूहि सौम्य पुनः पुनः । परासुमिव तोयेन सिञ्चन्ती वाक्यवारिणा ॥ ८ ॥

Pressing that jewel to his bosom when spoken to as aforesaid by Hanumān, Śrī Rāma, sprung from the loins of Daśaratha, wept with (his younger half-brother) Lakṣmaṇa. (1) Beholding that excellent jewel, Śrī Rāma (a scion of Raghu) for his part, who was emaciated through grief (born of separation from Sītā), spoke as follows to Sugrīva with eyes full of tears:—(2) "Even as a cow, who is (proverbially) fond of her calf, begins to distil milk (from her teats through (excess of) affection at the very sight of her calf, so does my heart too melt through the sight of the excellent jewel. (3) This excellent jewel was presented by my father-in-law (King Janaka) to Sītā (a princess of the Videha territory) when she had become a bride, and was fastened to her head in such a way as it looked surpassingly charming. (4) This jewel, which was found in the waters and has been adored by the foremost among gods, was actually bestowed (on King Janaka) by the wise Indra (the ruler of gods), who was highly pleased (with the former) in the course of a sacrificial performance (intended to propitiate him). (5) By seeing this excellent jewel I have (indirectly) obtained today the sight of my father (in whose hands the jewel was placed by Janaka) as well as that of the mighty Janaka (the ruler of the Videha territory) in the same way as I have obtained the sight of Sītā (herself), O gentle one ! (6) Indeed this jewel looked (extremely) charming on the head of my aforesaid darling. Through its sight today I conceive her to have been recovered. (7) Please repeat, O gentle one, again and again, what Sītā, a princess of the Videha territory, said (to you), sprinkling me, unconscious as I am, with water in the form of her speech as it were.-(8)

इतस्तु किं दुःखतरं यदिमं वारिसम्भवम् । मणिं पश्यामि सौमित्रे वैदेहीमागतां विना ॥ ९ ॥
चिरं जीवति वैदेही यदि मासं धरिष्यति । क्षणं वीर न जीवेयं विना तामसितेक्षणाम् ॥१०॥
नय मामपि तं देशं यत्र दृष्टा मम प्रिया । न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च ॥११॥
कथं सा मम सुश्रोणी भीरुभीरुः सती सदा । भयावहानां घोराणां मध्ये तिष्ठति रक्षसाम् ॥१२॥
शारदस्तिमिरोन्मुक्तो नूनं चन्द्र इवाम्बुदैः । आवृतो वदनं तस्या न विराजति साम्प्रतम् ॥१३॥
किमाह सीता हनुमंस्तत्त्वतः कथयस्व मे । एतेन खलु जीविष्ये भेषजेनातुरो यथा ॥१४॥
मधुरा मधुरालापा किमाह मम भामिनी ।
मद्विहीना वरारोहा हनुमन् कथयस्व मे । दुःखाद् दुःखतरं प्राप्य कथं जीवति जानकी ॥१५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

"(Turning to Lakṣmaṇa) indeed what could be more painful, O son of Sumitrā, than the fact that I behold this jewel found in the waters come without Sītā (a princess of the Videha territory)? (9) (Addressing Hanumān again) Sītā (a princess of the Videha territory) will live long if she survives for a month. I (however) would not survive (even) for a moment without that dark-eyed lady, O gallant one ! (10) (Please) take me as well to that region where my darling was seen (by you). Nay, having received news (about her), I cannot tarry even for a moment. (11) How does my virtuous consort (Sītā) with charming limbs, who is extremely timid, stay all the time in the midst of violent and frightful ogres ? (12) Surely her countenance, resembling (as it does) the autumnal moon bereft of its spot, though screened by clouds, does not shine (so) brightly any more. (13) (Pray) tell me correctly, O Hanumān, what Sītā said (to you). I shall surely survive on the strength of her message (even) as an ailing man would with the help of a medicine. (14) (Please) tell me, O Hanumān, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs and has been separated from me, said (to you). How does the daughter of Janaka survive (even) on meeting with a misfortune harder than before ?" (15)

Thus ends Canto Sixty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Chitrakoot, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān.

एवमुक्तस्तु हनुमान् राघवेण महात्मना । सीताया भाषितं सर्वं न्यवेदयत राघवे ॥ १ ॥
इदमुक्तवती देवी जानकी पुरुषर्षभ । पूर्ववृत्तमभिज्ञानं चित्रकूटे यथातथम् ॥ २ ॥
सुखसुप्ता त्वया सार्धं जानकी पूर्वमुत्थिता । वायसः सहसोत्पत्य विददार स्तनान्तरम् ॥ ३ ॥
पर्यायेण च सुप्तस्त्वं देव्यङ्के भरताग्रज । पुनश्च किल पक्षी स देव्या जनयति व्यथाम् ॥ ४ ॥
ततः पुनरुपागम्य विददार भृशं किल । ततस्त्वं बोधितस्तस्याः शोणितेन समुक्षितः ॥ ५ ॥
वायसेन च तेनैवं सततं बाध्यमानया । बोधितः किल देव्या त्वं सुखसुप्तः परंतप ॥ ६ ॥
तां तु दृष्ट्वा महाबाहो दारितां च स्तनान्तरे । आशीविष इव क्रुद्धस्ततो वाक्यं त्वमूचिवान् ॥ ७ ॥
नखाग्रैः केन ते भीरु दारितं वै स्तनान्तरम् । कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना ॥ ८ ॥

Urged in the foregoing words by the high-souled Śrī Rāma (a scion of Raghu), Hanumān for his part repeated (as follows) to Śrī Rāma (a scion of Raghu) all that was said by Sītā. (1) "The godlike lady Sītā (daughter of Janaka) related as follows, even as it had occurred, O jewel among men, an incident that had taken place at Chitrakoot in the past. (2) Having slept happily at your side (on one occasion), Sītā (daughter of Janaka) got up before (you), when, coming down suddenly, a crow tore the flesh of her breast (with its beak). (3) You then lay asleep in your turn on the lap of the godlike lady, O elder (half-) brother of Bharata ! And once more did that bird actually begin to torment the godlike lady. (4) Coming near once more indeed, it forthwith cruelly tore her breast. Bathed in blood (that began to flow from her breast), you were awakened then by her. (5) Though lying happily asleep, O tormentor of foes, you were actually awakened by the godlike lady, who was being ceaselessly tormented by that crow as aforesaid. (6) Nay, enraged like a venomous serpent on seeing her lacerated in the breast, O mighty-armed prince, you for your part thereupon put the following question (to her):—(7) 'By whom has the flesh of your breast been actually torn with the ends of his nails, O timid one ? Who is playing with an angry five-hooded serpent ?' (8)

निरीक्षमाणः सहसा वायसं समुदैक्षथाः । नखैः सरुधिरैस्तीक्ष्णैस्तामेवाभिमुखं स्थितम् ॥ ९ ॥
सुतः किल स शक्रस्य वायसः पततां वरः । धरान्तरगतः शीघ्रं पवनस्य गतौ समः ॥१०॥
ततस्तस्मिन् महाबाहो कोपसंवर्तितेक्षणः । वायसे त्वं व्यधाः क्रूरां मतिं मतिमतां वर ॥११॥
स दर्भसंस्तराद् गृह्य ब्रह्मास्त्रेण न्ययोजयः । स दीप्त इव कालाग्निर्जज्वालाभिमुखं खगम् ॥१२॥
स त्वं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति । ततस्तु वायसं दीप्तः स दर्भोऽनुजगाम ह ॥१३॥
भीतैश्च सम्परित्यक्तः सुरैः सर्वैश्च वायसः । त्रींल्लोकान् सम्परिक्रम्य त्रातारं नाधिगच्छति ॥१४॥
पुनरप्यागतस्तत्र त्वत्सकाशमरिंदम । त्वं तं निपतितं भूमौ शरण्यः शरणागतम् ॥१५॥
वधार्हमपि काकुत्स्थ कृपया परिपालयः । मोघमस्त्रं न शक्यं तु कर्तुमित्येव राघव ॥१६॥
भवांस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम् । राम त्वां स नमस्कृत्य राज्ञो दशरथस्य च ॥१७॥
विसृष्टस्तु तदा काकः प्रतिपेदे स्वमालयम् ।

"Casting your eyes round you suddenly observed a crow with its sharp talons stained with blood perched just in front of Sītā. (9) Indeed that crow was no other than Jayanta (son of Indra), and was the foremost of birds. Vying (as he did) with the wind in swift motion, he had his abode in the subterranean regions. (10) With your eyes rolling through anger, O mighty-armed prince, you then harboured a cruel intention against that crow, O jewel among the wise ! (11) Snatching a blade from your bed of the sacred Kuśa grass, you as such charged it with the potency of a mystic missile presided over by Brahmā (the creator). The blade blazed forth like the flaming fire of universal destruction with its end facing the bird. (12) You then hurled that blazing blade of the sacred Kuśa grass at the crow. Thereupon that flaming blade of Kuśa grass for its part actually followed the crow. (13) The crow, however, was forsaken by all the gods, who were seized with fear (of you), and did not find a protector (even) after ranging (all) the three worlds (heaven, earth and the intermediate region). (14) The crow (at long last) sought your presence once more at Chitrakoot, O tamer of foes ! Fit as you are to afford protection to those seeking it, you for your part afforded shelter in your mercy to the crow, who sought your protection and had fallen flat on the ground, even though he merited death, O scion of Kakutstha ! You, as such, however, destroyed the right eye of that crow only because it was not possible to render the missile ineffectual, O scion of Raghu ! Having saluted you as well as King Daśaratha (in heaven, who had obviously sent him back to Śrī Rāma to seek his forgiveness), the crow for his part, when spared (by you), returned forthwith to his abode.

एवमस्त्रविदां श्रेष्ठः सत्त्ववाञ्छीलवानपि ॥१८॥
किमर्थमस्त्रं रक्षस्सु न योजयसि राघव । न दानवा न गन्धर्वा नासुरा न मरुद्गणाः ॥१९॥
तव राम रणे शक्तास्तथा प्रतिसमासितुम् । तव वीर्यवतः कश्चिन्मयि यद्यस्ति सम्भ्रमः ॥२०॥
क्षिप्रं सुनिशितैर्बाणैर्हन्यतां युधि रावणः । भ्रातुरादेशमाज्ञाय लक्ष्मणो वा परंतपः ॥२१॥
स किमर्थं नरवरो न मां रक्षति राघवः । शक्तौ तौ पुरुषव्याघ्रौ वाय्वग्निसमतेजसौ ॥२२॥
सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः । ममैव दुष्कृतं किंचिन्महदस्ति न संशयः ॥२३॥
समर्थौ सहितौ यन्मां न रक्षेते परंतपौ ।

"(Says Sītā) 'You are in this way the foremost of those skilled in the use of mystic missiles, full of courage and endowed with an amiable disposition. Wherefore (then) do you not direct your missiles against the ogres, O scion of Raghu ? Neither giants nor Gandharvas (celestial musicians) nor demons nor the troops of wind-gods are able to withstand you in combat any more than that crow, O Rāma ! If there exists any regard for me in your mind, powerful as you are, let Rāvaṇa be killed on the field of battle with exceptionally sharp arrows without delay. Or, knowing (as he does) the behest of his elder brother, why does Lakṣmaṇa, a scion of Raghu, the foremost among men and the scourge of his foes, not (come forward to) rescue me ? Wherefore do those two powerful tigers among men, who vie with the wind-god and the god of fire in energy and are difficult to overcome even for gods, disregard me ? No doubt there is some great sin committed by myself, due to which Śrī Rāma and Lakṣmaṇa (the two scourges of their foes), though powerful and living together, fail to protect me.'

वैदेह्या वचनं श्रुत्वा करुणं साधुभाषितम् ॥२४॥
पुनरप्यहमार्यां तामिदं वचनमब्रुवम् । त्वच्छोकविमुखो रामो देवि सत्येन ते शपे ॥२५॥
रामे दुःखाभिभूते च लक्ष्मणः परितप्यते । कथंचिद् भवती दृष्टा न कालः परिशोचितुम् ॥२६॥
अस्मिन् मुहूर्ते दुःखानामन्तं द्रक्ष्यसि भामिनि । तावुभौ नरशार्दूलौ राजपुत्रौ परंतपौ ॥२७॥
त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः । हत्वा च समरे रौद्रं रावणं सहबान्धवम् ॥२८॥
राघवस्त्वां वरारोहे स्वपुरीं नयिता ध्रुवम् । यत् तु रामो विजानीयादभिज्ञानमनिन्दिते ॥२९॥
प्रीतिसंजननं तस्य प्रदातुं तत् त्वमर्हसि ।

'Hearing the plaintive and gently-worded invocation of Sītā (a princess of the Videha territory), I once more addressed the following words to that noble lady:—'I swear to you by my truthfulness that Śrī Rāma has grown indifferent (to everything) because of grief born of separation from you, O godlike lady ! (15-25) Śrī Rāma being overwhelmed with agony, Lakṣmaṇa too is feeling afflicted. Somehow you have been discovered. (Hence) this is not the time (for you) to lament. (26) You will see the end of your woes during this (very) hour, O lovely lady ! Striving for your sight, both the aforesaid princes, who are tigers among men and the scourge of their foes, will reduce Lankā to ashes. Nay, having made short work on the field of battle of the violent Rāvaṇa with his kinsfolk, Śrī Rāma (a scion of Raghu) will surely take you back to his city (Ayodhya), O lady of excellent limbs ! You for your part ought to make over (to me) a token which Śrī Rāma may (easily) recognize and which may fully bring delight to him, O irreproachable lady !'

साभिवीक्ष्य दिशः सर्वा वेण्युद्ग्रथनमुत्तमम् ॥३०॥
मुक्त्वा वस्त्राद् ददौ मह्यं मणिमेतं महाबल । प्रतिगृह्य मणिं दोर्भ्यां तव हेतो रघुप्रिय ॥३१॥
शिरसा सम्प्रणम्यैनामहमागमने त्वरे । गमने च कृतोत्साहमवेक्ष्य वरवर्णिनी ॥३२॥
विवर्धमानं च हि मामुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना बाष्पगद्गदभाषिणी ॥३३॥
ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता । मामुवाच ततः सीता सभाग्योऽसि महाकपे ॥३४॥
यद् द्रक्ष्यसि महाबाहुं रामं कमललोचनम् । लक्ष्मणं च महाबाहुं देवरं मे यशस्विनम् ॥३५॥
सीतयाप्येवमुक्तोऽहमब्रुवं मैथिलीं तथा । पृष्ठमारोह मे देवि क्षिप्रं जनकनन्दिनि ॥३६॥
यावत्ते दर्शयाम्यद्य ससुग्रीवं सलक्ष्मणम् । राघवं च महाभागे भर्तारमसितेक्षणे ॥३७॥
साब्रवीन्मां ततो देवी नैष धर्मो महाकपे । यत्ते पृष्ठं सिषेवेऽहं स्ववशा हरिपुंगव ॥३८॥
पुरा च यदहं वीर स्पृष्टा गात्रेषु रक्षसा । तत्राहं किं करिष्यामि कालेनोपनिपीडिता ॥३९॥
गच्छ त्वं कपिशार्दूल यत्र तौ नृपतेः सुतौ । इत्येवं सा समाभाष्य भूयः संदेष्टुमास्थिता ॥४०॥
हनूमन् सिंहसंकाशौ तावुभौ रामलक्ष्मणौ । सुग्रीवं च सहामात्यं सर्वान् ब्रूया अनामयम् ॥४१॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद्दुःखाम्बुसंरोधात् तत् त्वमाख्यातुमर्हसि ४२॥
इमं च तीव्रं मम शोकवेगं रक्षोभिरेभिः परिभर्त्सनं च ।
ब्रूयास्तु रामस्य गतः समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर ॥४३॥
एतत् तवार्या नृप संयता सा सीता वचः प्राह विषादपूर्वम् ।
एतच्च बुद्ध्वा गदितं यथा त्वं श्रद्धत्स्व सीतां कुशलां समग्राम् ॥४४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तषष्टितमः सर्गः ॥ ६७ ॥

"Surveying all the (four) quarters and untying from (the end of) her garment this excellent jewel fit for being strung together with her braid, she handed it over to me, O prince endowed with extraordinary might ! Taking the jewel in my hands for being delivered to you, O prince beloved of the Raghus, and saluting her most respectfully with my head bent low, I was seized with a hurry to return. Nay, perceiving me eager to depart and (therefore) expanding my body to immense proportions, poor Sītā (daughter of Janaka) of excellent complexion spoke to me in faltering accents her throat being choked with sobs and her face bathed in tears. (27—33) Getting unnerved at the thought of my springing up (to cross the ocean) and smitten with the vehemence of grief, Sītā then said to me, 'Fortunate you are, O great monkey, in that you will (be able to) see the mighty-armed Śrī Rāma with lotus-like eyes, as also the mighty-armed Lakṣmaṇa, my illustrious brother-in-law.' (34-35) Spoken to as aforesaid, I likewise said to Sītā (a princess of Mithila), 'Get on my back quickly, O godlike lady, the delight of Janaka, (and continue there) till I show you this (very) day Śrī Rāma (a scion of Raghu), your spouse, accompanied by Sugrīva and Lakṣmaṇa, O highly blessed lady of dark eyes !' (36-37) Thereupon that godlike lady replied to me (as follows):—'It will not be virtuous on my part, O great monkey, if I get on your back even when I have control over my own self, O bull among monkeys ! (38) Even though I was touched the other day by the ogre (Rāvaṇa) all over my limbs (while being borne away from Janasthāna), O gallant monkey, I could not help it, compelled as I was by (evil) destiny. (39) (Therefore) proceed you, O tiger among monkeys, to where those two princes (Śrī Rāma and Lakṣmaṇa) are.' Having confidently spoken thus, Sītā proceeded to give the following further message:—(40) 'Inquire, O Hanūmān, (on my behalf) after the welfare of both the aforesaid lion-like princes, Śrī Rāma and Lakṣmaṇa, as also of Sugrīva including his ministers and all (the rest). (41) You ought to deliver my message in such a way that the celebrated Śrī Rāma (a scion of Raghu) of mighty arms may deliver me from this ocean of misery. (42) Seeking the presence of Śrī Rāma, O foremost hero among monkeys, speak (to him) for your part of the poignant vehemence of my grief as also of my being threatened by these ogres. And may your journey be happy !' (43) This is the message which that noble and self-restrained lady, Sītā, gave to you with despondency, O protector of men ! Nay, pondering this statement (of mine) in its true perspective, believe Sītā, the foremost of all devoted wives, to be well." (44)

Thus ends Canto Sixty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Hanumān tells Śrī Rāma how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him.

अथाहमुत्तरं देव्या पुनरुक्तः ससम्भ्रमम् । तव स्नेहान्नरव्याघ्र सौहार्दादनुमान्य च ॥ १ ॥
एवं बहुविधं वाच्यो रामो दाशरथिस्त्वया । यथा मां प्राप्नुयाच्छीघ्रं हत्वा रावणमाहवे ॥ २ ॥
यदि वा मन्यसे वीर वसैकाहमरिंदम । कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ३ ॥
मम चाप्यल्पभाग्यायाः सांनिध्यात् तव वानर । अस्य शोकविपाकस्य मुहूर्तं स्याद् विमोक्षणम् ॥ ४ ॥
गते हि त्वयि विक्रान्त पुनरागमनाय वै । प्राणानामपि संदेहो मम स्यान्नात्र संशयः ॥ ५ ॥
तवादर्शनजः शोको भूयो मां परितापयेत् । दुःखाद् दुःखपराभूतां दुर्गतां दुःखभागिनीम् ॥ ६ ॥

"Having shown her regard for me out of (native) good-heartedness and affection for you, O tiger among men, I, who was in a hurry (to depart) was then spoken to once more (as follows) by the godlike lady about the future course of action:—(1) 'Śrī Rāma, son of Daśaratha, should be appealed to by you in many ways so impressively that making short work of Rāvaṇa in combat, he may promptly win me (back). (2) Or, if you deem fit, O gallant monkey, tarry for a day in some covered place, O tamer of foes ! Having taken rest, you may leave on the morrow. (3) Through your presence, O monkey, the termination of my grief, which is a fruit of my sinful deeds, may follow for a while, unfortunate that I am. (4) When you, O heroic monkey, have actually left to come back, there will be danger even to my life; there is no doubt about it. (5) The grief born of your disappearance from my view will further torment me, who stand discomfited by one woe after another, wretched and doomed to suffering that I am. (6)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः । सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर ॥ ७ ॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥ ८ ॥
त्रयाणामेव भूतानां सागरस्यास्य लङ्घने । शक्तिः स्याद् वैनतेयस्य वायोर्वा तव चानघ ॥ ९ ॥
तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे । किं पश्यसि समाधानं ब्रूहि कार्यविदां वर ॥१०॥

Moreover, O valiant chief of monkeys, this very grave doubt precisely stands before me as to how on earth, in spite of the monkeys and bears having you for their helper, (all) those armies of monkeys and bears or (even) those two princes (Śrī Rāma and Lakṣmaṇa) will actually (be able to) leap across the ocean, which is (so) difficult to cross. (7-8) The capacity to cross this sea lies in (the following) three created beings alone, *viz*, in Garuḍa (son of Vinatā), the wind-god and you, O sinless one ! (9) Therefore, the accomplishment of this task being so difficult to accomplish, O gallant monkey, what expedient do you perceive ? Speak out, O jewel among those who know how to accomplish an act ! (10)

काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते बलोदयः ॥११॥
बलैः समग्रैर्यदि मां हत्वा रावणमाहवे । विजयी स्वपुरीं रामो नयेत् तत् स्याद् यशस्करम् ॥१२॥
यथाहं तस्य वीरस्य वनादुपधिना हृता । रक्षसा तद्भयादेव तथा नार्हति राघवः ॥१३॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत् ॥१४॥
तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवत्याहवशूरस्य तथा त्वमुपपादय ॥१५॥

'Although you are unquestionably equal to the accomplishment of this task single-handed, O destroyer of hostile warriors, such display of strength (on your part) will conduce to your renown. (11) If, making short work of Rāvaṇa in combat in co-operation with all his forces, Śrī Rāma takes me in triumph to his own city (Ayodhya), that would redound to his glory. (12) Śrī Rāma (a scion of Raghu) ought not to take me back in the same (surreptitious) way as I was borne away from the forest (of Janasthāna) by recourse to an artifice by the ogre (Rāvaṇa) precisely for fear of Śrī Rāma in his absence. (13) If, having overrun Lankā with his forces, Śrī Rāma (a scion of Kakutstha), the destroyer of hostile warriors, for his part takes me (back to Ayodhya) that would be worthy of him. (14) Therefore, manipulate things in such a way that valour worthy of that exalted soul, valiant in combat, may come into play.' (15)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् । निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम् ॥१६॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः । सुग्रीवः सत्त्वसम्पन्नस्त्वदर्थे कृतनिश्चयः ॥१७॥
तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः । मनःसंकल्पसदृशा निदेशे हरयः स्थिताः ॥१८॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः । न च कर्मसु सीदन्ति महत्स्वमिततेजसः ॥१९॥
असकृत् तैर्महाभागैर्वानरैर्बलसंयुतैः । प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥२०॥
मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः । मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ ॥२१॥
अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः । नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥२२॥

"Hearing the aforesaid appeal (of Sītā), which was full of meaning, polite and reasonable, I then made the following concluding reply:—(16) 'Sugrīva, the foremost of monkeys and the lord of hordes of monkeys and bears, who is richly endowed with strength, has resolved to rescue you, O godlike lady! (17) At his beck and call stand monkeys rich in prowess, full of courage and endowed with extraordinary might; swift as thought and possessed of immense energy, whose movement is not hampered upward or downward, right or left, and who do not lose heart even when faced with great tasks. (18-19) The earth has been gone round clockwise more than once by those highly blessed and mighty monkeys following the path of the wind. (20) There are monkeys equal and even superior to me (in strength) in Kiṣkindhā. There is no monkey inferior to me near about Sugrīva. (21) When I have arrived here (leaping across the sea), how much more would those monkeys endowed with extraordinary might. Under no circumstances are the seniors sent out on errands; the juniors alone are so sent. (22)

तदलं परितापेन देवि मन्युरपैतु ते । एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः ॥२३॥
मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ । त्वत्सकाशं महाभागे नृसिंहावागमिष्यतः ॥२४॥
अरिघ्नं सिंहसंकाशं क्षिप्रं द्रक्ष्यसि राघवम् । लक्ष्मणं च धनुष्मन्तं लङ्काद्वारमुपागतम् ॥२५॥
नखदंष्ट्रांयुधान् वीरान् सिंहशार्दूलविक्रमान् । वानरान् वारणेन्द्राभान् क्षिप्रं द्रक्ष्यसि सगतान् ॥२६॥
शैलाम्बुदनिकाशानां लङ्कामलयसानुषु । नर्दतां कपिमुख्यानां नचिराच्छ्रोष्यसे स्वनम् ॥२७॥
निवृत्तवनवासं च त्वया सार्धमरिंदमम् । अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम् ॥२८॥
ततो मया वाग्भिरदीनभाषिणी शिवाभिरिष्टाभिरभिप्रसादिता ।
उवाह शान्ति मम मैथिलात्मजा तवातिशोकेन तथातिपीडिता ॥२९॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टषष्टितमः सर्गः ॥ ६८ ॥

सुन्दरकाण्डं सम्पूर्णम्

"Therefore, have done with agony, O godlike lady! Let your despondency depart (for good). In one bound will the aforesaid leaders of monkey hordes reach Lankā. (23) And perched upon my back will those two lions among men reach your presence, O highly blessed lady, like the moon and the sun risen in the sky. (24) You will soon see Śrī Rāma (a scion of Raghu), the destroyer of his foes, who, resembles a lion, as well as Lakṣmaṇa, armed with an excellent bow, arrived at the (very) gate of Lankā. (25) You will (also) see gathered (here) soon the gallant monkeys having nails and teeth for their weapons and endowed with the prowess of lions and tigers, nay, looking like lordly elephants. (26) You will before long hear the clamour of the foremost of monkeys resembling mountains and clouds and roaring on the peaks of the (Trikūṭa) mountain in Lankā. (27) You will also soon see Śrī Rāma (a scion of Raghu), the tamer of his foes, crowned at Ayodhya with you, his (term of) exile in the forest having been completed.' (28) Cheered by me with gladdening and agreeable words, Sītā (a princess of Mithilā), who, though sore afflicted with the thought of your excessive grief (on her account), never speaks pitiful words, derived solace in my presence." (29)

Thus ends Canto Sixty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

END OF SUNDARAKĀṆḌA

G.P. 016

அபூர்வப் புகைப்படம்: சந்திரசேகர சரஸ்வதி ஸ்வாமிகள்

குமுதம் பக்தி ஸ்பெஷல்

Our English Publications

CODE

457 **Shrimad Bhagavadgita—Tattvavivechani**
[With Sanskrit Text and English Commentary]
(By Jayadayal Goyandka)

458 **Shrimad Bhagavadgita—Sadhak-Sanjivani**
[With Sanskrit Text and English Commentary]
(By Swami Ramsukhdas)

493 **Shrimad Bhagavadgita :**
The Gita—A Mirror (Pocket-Size)

455 **Shrimad Bhagavadgita** [With Sanskrit Text and English Translation] (Pocket-Size)

470 **Shrimad Bhagavadgita—Roman Gita** [With Sanskrit Text, Transliteration and English Translation]

487 **Gita Madhurya** *(By Swami Ramsukhdas)*

452 **Shrimad Valmiki Ramayan** [With Sanskrit Text and English Translation] Part I

453 .. .. Part II

454 .. .. Part III

456 **Shri Ramacharitamanas** [With Hindi Text and English Translation]

564 **Shrimad Bhagavat Mahapuran** [With Sanskrit Text and English Translation] Part I

565 .. .. ,, Part II

By Jayadayal Goyandka

477 **Gems of Truth** [Vol. I]

478 .. [Vol. II]

479 **Sure Steps to God-Realization**

481 **Way to Divine Bliss**

482 **What is Dharma? What is God ?**

480 **Instructive Eleven Stories**

520 **The Secret of Jnanayoga**

521 **The Secret of Premayoga**

By Swami Ramsukhdasji

498 **In Search of Supreme Abode**

471 **Benedictory Discourses**

472 **How to Lead A Household Life**

473 **Art of Living**

476 **How to be Self-Reliant**

552 **Way to Attain the Supreme Bliss**